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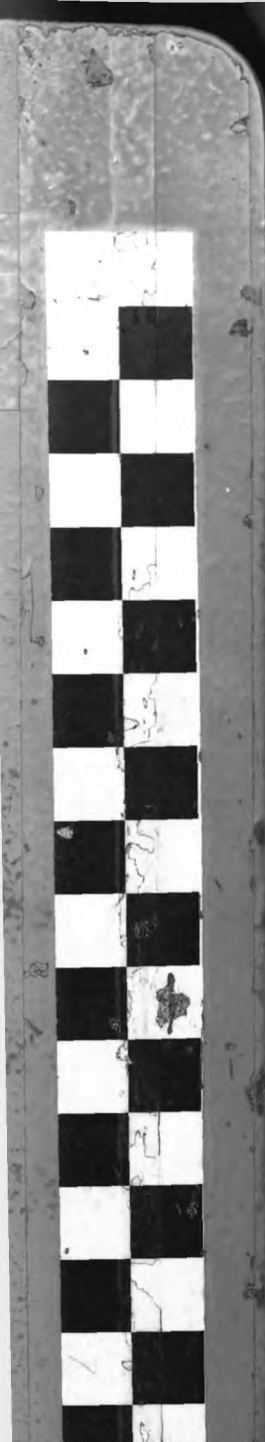

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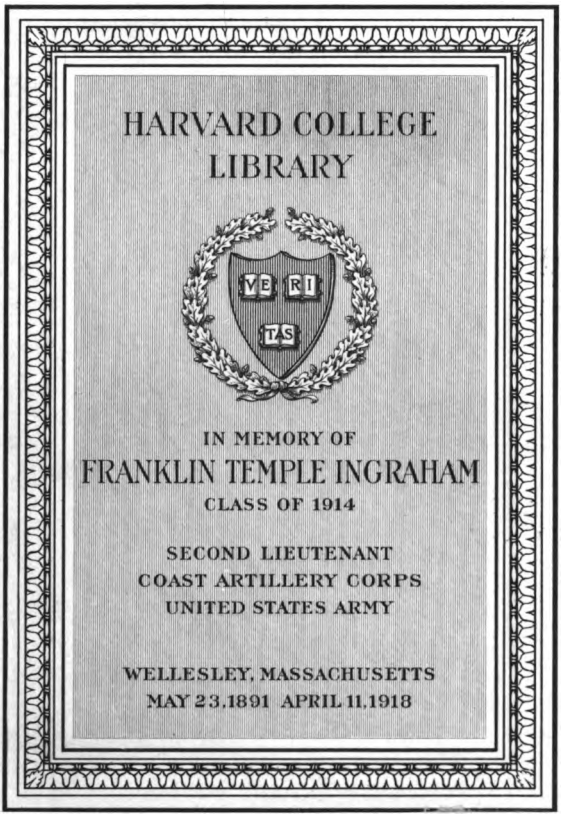

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THE

MILLENNIAL HARBINGER.

EDITED BY

ALEXANDER CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water. JOHN.

Great is the truth and mighty above all things, and will prevail!

VOL. III.

BETHANY, VA.

Printed and published by the Editor.

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No. 1. BETHANY, VIRGINIA: *MONDAY, JANUARY* 2, 1832. Vol. III.

INTRODUCTORY REMARKS.

IT was twenty-one years on the 15th of July last, since I first stood up in a public assembly to address my fellow-men on the authority and excellency of the holy scriptures, on their perfect adaptation to all classes of men, and alone sufficiency, without human amendments, to guide the sinner into the way of life, and to furnish the saint to every good work. In that address I read the whole of the Messiah's Sermon on the Mount, but dwelt particularly on the conclusion of it, viz. "Not every one who says to me, Master, Master, shall enter into the kingdom of heaven, but he that *does the will* of my Father who is in heaven." The parable of the wise and foolish builders, the foundations of the rock and the sand, were my topics that day. To these themes my attention has ever since been turned; still, I trust, progressing in knowledge, and waxing bolder in the work of reformation as my age and experience advance. Too young, for many years after my commencement, to achieve much, but little was done: for neither wisdom nor prudence are expected from youth; and influence never can precede, but must, in the order of things, depend upon, and follow after character. Sanguine, however, that the time was fast approaching that human platforms and human religious establishments must yield their place to the faith once delivered to the saints, and that the Apostles would soon hurl from their thrones those usurpers who presumed to legislate for the saints, I had that much faith in God's promises as to address the first congregation formed under the measures of the light then enjoyed chiefly by the instrumentality of my father; I say, I had the pleasure, on their first meeting to celebrate the death and resurrection of Jesus, to address them from a sentence in the book of Job, viz. "Though thy beginning be small, yet shall thy latter end greatly increase." This was accommodated to a congregation of some sixty or seventy disciples, a number of whom remain to this present time, but some are fallen asleep. This congregation, composed of believers from different nations and sects, and meeting on the New Testament alone, was supposed to be an omen of that long-prayed-for day, when all the disciples of Jesus will lay aside all their bickerings about human institutions, and unite on the writings of the Apostles of Jesus Christ.

Since that time we have continued to follow the truth whithersoever it leads us, never having once deviated from the principles from which we set out. In forming a union with the Baptists we protested against their constitution, and refused to unite with them if any other creed than the New Testament was presented to us. A document of several pages to this effect was presented to the Redstone Association in the year 1813, and is now, or ought to be, in the hand of William

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Brownfield, Secretary of the Association, who then opposed, and always opposed our union, unless we would worship the Philadelphia idol, the little book drawn up by a few English Baptists in 1689 against Arminianism, and adopted in Philadelphia in 1742 by an Association of Baptists. We then regarded, and still regard the Baptist denomination as nighest the old platform in the New Testament, of any of the sects into which the christian world has been rent under the influence of the 'man of sin;' but not on account of the "doctrinal views" of that sect: for it would be yet impossible to say what they are in any one latitude in this union. They vary like the soil of the country from Georgia to Maine; but in the general views of the kingdom of grace and of admission into it, in abhorrence of councils, synods, and authoritative tribunals, and in the necessity of faith, repentance, baptism, a new creature, and in many other items *then sacred*, but *now lost sight of* by many of that sect, we cordially united with them *not for our benefit, but for theirs.*

Convinced that the greenest tree in the whole territory of christendom was decayed and decaying, we set ourselves to work at its roots to dig about it and manure it. But we found it so decayed and decaying, that little hopes of its renovation could be entertained. The keepers of the vineyard found us at work and were determined to interrupt our operations, and so the controversy began.

For the last ten years we have been, for the most part, before the public as an Editor; and, truly, we have had a stormy time. Head winds and fierce winds have driven us to and fro over all the seas and oceans of human speculation upon religion. We have touched the fervid regions of the torrid zone, and found ourselves almost lost among the icebergs of the frigid regions of the North. Our compass was as true as ever guided mariner over the deep; but never did *Satan* more fiercely enrage the wind and the tide. Some of our crew exclaimed, "There is a Jonah in the hold;" but when they cast him into the sea it raged more fiercely than before. The pilot's skill has often failed him; often has he lashed the helm and let the vessel drive: but still she rides upon the waves with her flag nailed to the mast head. Our calms have all been treacherous, and our smoothest seas have only preceded the mountain waves. More propitious gales now set in; but still we fear "the Bull's Eye," and dread another "Euroclydon."

But figure apart. We have had much controversy, and no doubt too much of its spirit. It is hard for a person to take fire into his bosom and his clothes not smell of it. We have no Daniels now-a-days to pass through fiery furnaces without the smell of fire. But we are often reminded that the New Testament itself is a series of controversies with Priests high and low, Pharisees, Sadducees, Herodians, Gnostics, Judaizers, and Mystics. The Son of God brought both a fire and a sword into the world, as well as peace and salvation. And while Error builds her temples, sustains her hierarchies, and musters her crusades, the sons of peace must lift their voices like trumpets,

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and show Israel his transgressions and Jacob his sins. We must, at least, blow our rams' horns until the walls of Jericho are in ruins.

The Editor can say, or sing with David,

"I am for peace; but when I speak,
For battle they are keen."

What religious wars have been waged! what battles have been fought! what captives have been taken! The Lord says, I will fight against some with the sword of my mouth. Our weapons are not the bow or sword of steel. Anathemas belong to our opponents. But Balaam's curses have all been blessings.

Many of the reformers have been cast out of the synagogues and have suffered much of the wrath of *men*, which works not the righteousness which God requires. They have nicknamed them "*Campbellites*," though their motto is, "*No Leader but Christ*;" and, as "Campbellites," have been persecuted to strange cities. It is a curious fact, however, in the annals of bulls, decrees, and proscriptions, that the Editor, not being a "*Campbellite*," I suppose, has never been arraigned before any ecclesiastical council, nor excluded from any church in all the hierarchies. He yet stands with the Baptist society and with christendom just in the attitude he once placed himself, and has never been condemned for heresy by any congregation or association, by any form of trial ever adopted in any ecclesiastical court in Rome or out of it.

In rooting out the tares it is difficult not to root out some of the wheat. This is true not only of persons, but of error and truth In unlearning our errors, O how hard the task! we are in danger of unlearning the truth which we have been taught. To say that we have performed a work of this sort—to say that we have only disabused ourselves or others of error, would be as unwise as it would be presumptuous. We can only say, that all the items of our faith being *facts* supported by the testimony of Apostles and Prophets, there can be no article of faith in danger in all that we have written. But in our *views* of certain sayings, or in our *opinions* of these facts, it is possible we have not always coincided exactly with the Apostles. Hence the necessity of founding christian union, communion, and co-operation upon the belief of facts—upon faith and obedience, rather than upon agreement in opinions.

Such is the measure of light and liberty which I now enjoy under Jesus Christ, that I could unite in all christian communion and co-operation with all the *baptized believers* in all the sects in America, so far as their *opinions* are considered; provided only, that they hold *the head*, Jesus; believing all the *facts* attested concerning him, and are *obedient to his commands*. And farther than this, we humbly conceive, *christian* union, communion, and co-operation can never legitimately extend.

If divisions, then, are made, it is easy to see who causes them. He that excludes, and not he that is excluded, is the *schismatic* and the *heretic* in Paul's estimation. Offences will come: for truth is offensive to errorists. Telling the truth to them has caused rivers of

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human blood to flow. As well, however, might our opponents blame the martyrdom of Jesus, his Apostles, or the first Christians upon themselves, as any divisions now existing upon us.

He that would have once gathered together the sons and daughters of Jerusalem as a hen gathers her brood under her wings, was, by the *rulers* of that people, crucified *without* its gates. The true disciples of this Prince of Martyrs never can, while they think of him, even put out of the gates of their city, much less anathematize any one who holds him and is willing to obey him, for any *opinion*, which, as *private* property, he may hold; and still less cause can they have for proscribing a disciple, zealous for the honor of the word and institutions of the Apostles.

But these are with us trite themes. The past volumes of this work and the *Christian Baptist* have been copious upon such topics. We must advance to subjects of more elevated character. "Leaving the principles of the doctrine of reformation, let us proceed to perfection." The first principles will not, however, be altogether lost sight of. Our opponents will push them upon our notice, and therefore we will not be permitted to forget them.

We have found in the experience we have had in pleading the cause of reform, that the differences among the sects are much less than we once imagined. The good among all parties are wishing for reform, for they see the need of it. That the christian religion has been for ages interred in the rubbish of human invention and tradition, is confessed and felt by many, very many in all societies. Hence the question of reform is agitated in all sects. Even the Presbyterians are shaking from North to South. The Methodists have split upon this question and the Presbyterians will split before this volume is completed, or many signs will fail.

The carnal, the ambitious, and the worldly spirits in all establishments are for sustaining the schemes which sustain them. They are now in the possession of their reward, and fear a change which might again whip the buyers and sellers out of the temple. Like the Kings and Nobles of the old world, they fear innovation; because innovation must be against them, if it be for the people. It is always a bad order of things when the casts in religious society have separate and antagonist interests. In every conflict for truth and righteousness *meum* and *teum*, or, as an English Bishop once said, *mine* and *thine* are identified with the question *What is truth?* This is a bribe offered to the understanding, and they that present it little think that they are inflicting bondage on themselves. The articles of agreement between a congregation and its Pastor place the parties in the most unpropitious circumstances. He promises to teach such a creed, and they promise to pay him for teaching that creed. He binds himself to certain principles, and is bound at the hazard of his bread and butter, to teach the aforesaid system. They are also bound to make that system the length and breadth, the height and depth of their knowledge and faith. Hence the keeping of the covenant is often a misfortune to both parties. The preacher has the loaves and fishes

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for his reward, and this is often virtually a bribe to his understanding and a snare to his judgment.

We are thankful to the Great King that, in the face of all opposition, the reformation principles have found acceptance in the understanding and affections of many of the most enlightened in society, both among the teachers of religion and the taught. Many persons, devout and intelligent, were found waiting for an impulse, and have now put forth their energies in the cause of reform. They were before convinced that all sects had gone out of the way and lost sight of the primitive institution. These were ready to take up the line of march and rally under the banners of reformation, or rather a restoration of the ancient order of things, so soon as the signal was given and a prospect of success appeared. The aggregate of this class was much greater than we had any idea of. Hence more talent and intelligence are found on the side of reform than we ever expected in our day to see engaged in pleading for the long lost honors of the Holy Twelve.

These co-operators in the cause of reform have given it a free course throughout the land, so that already it is plead from North to South and from East to West in this union and elsewhere. Thus the cause is much strengthened, and much more light than could have been elicited by any one individual in a patriarchal life time, has been shed forth upon society. But we are only beginning, much remains to be done, and the time is short in which it should, and must be done.

Should the present advocates keep steady to their purpose and use all diligence to maintain the ground they now occupy, and to live, as well as to proclaim the way of righteousness, there is nothing in prophecy, nor in reason, more certain than the triumphant spread of the emancipating principles of this victorious cause.

The "harvest home" will yet be sung with shoutings of grace; for in due time we shall reap if we faint not. The Lord will soon slay the many-headed monster which has long oppressed the nations of the earth. The days of sectarianism will soon be numbered, and the funeral dirge of Babylon the Great will echo through all the vacated marts of her spiritual merchandize, from the Tiber to the ends of the earth.

But all hands who are on the Lord's side, must be employed; for the Captain of our Salvution, like other Captains, gains all his conquests by his troops. Every man, therefore, to his post, and we shall gain honors that fade not away. The Editor will himself endeavor to reform as well as to plead the necessity of it in others: for he is aware that he needs to reform as well as others: for reformation is not the work of a day. And a reformation of the temper and behaviour is more difficult than a reformation of the creed.

EDITOR.

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REASON EXAMINED BY INTERROGATORIES—*No. II.*

THOU sayest thou art "as the eye and the hand to the soul." How canst thou perform functions so diverse as those of the eye and the hand?

Reason. As the eye receives light, so I receive knowledge; and as the eye without light performs no service to the body, so without ideas or knowledge I can perform no service to the mind. The eye cannot create light; it only *receives* it. I cannot create ideas; I only receive them. So similar is natural light and knowledge, that the latter has been called *light* in all languages as far as human records inform us. The analogy is the most perfect of all analogies. As light is antecedent to seeing, so the relations and qualities of things are antecedent to perception and reason. As light is extrinsic of the eye and unperceivable without it, so that which constitutes knowledge and creates it is extrinsic of me; and yet it is unattainable without my aid. I am as truly the lamp of the soul as the eye is of the body. But I am greatly misrepresented or misconceived when I am supposed capable of creating a single idea or of originating one perfectly new; and yet without me all nature cannot create in the mind one new idea.

While, however, I am literally the eye of the soul, I am only metaphorically its hand. The hand, guided by the eye, so arranges and disposes of the things within its reach as to place them in new relations and modifications. thus I so order and arrange the perceptions and ideas which the mind acquires by my aid, as to produce all the new combinations necessary to the attainment of all my designs. This double service is not incompatible with the analogies which abound in nature. To obtain and to modify, classify or arrange materials, is very generally the office of the same agents or organs in nature. Thus I am the hand as well as the eye of the soul. But without light I can do nothing.

When testimony is presented I examine it as I do objects of sense; and when the marks of certainty are discerned in it I place it upon the same footing as my perceptions of things sensible, examined through my ministers, the Senses. I do not mean that I examine it by the same criteria; but with the same care which I apply to objects of my own observatfon. If I have any design to effect by means of testimony, I make that application of it which corresponds with my design, and thus in all respects use the ideas obtained by testimony as I do those obtained by my own senses,

But dost thou comprehend all the ideas which thou obtainest by testimony as fully as those which thou obtainest by sensation, and canst thou apply them to all thy purposes as certainly as those obtained from the sensible qualities of things extrinsic and material?

Reason. My apprehension or comprehension is like that of the eye. When a perfect image of a chair is painted on the retina of the eye, the eye is said fully to perceive it; but when only a partial image of the chair is depicted on the optic nerve, but an imperfect vision of it

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can be obtained. Thus my apprehension of an object is just as perfect or as imperfect as the presentation of the object. To *comprehend* is to embrace an idea in all its relations; to *apprehend* is simply to perceive it, or to lay hold of it, irrespective of all the attitudes or relations in which it may stand to every other idea perceived by me. The subjects which I comprehend are very few—perhaps not one in the full import of the term. But I use the term *comprehend* in a loose and indefinite sense; as when I say, 'I comprehend a triangle, or a circle,' when I merely clearly apprehend it in its general properties and can contradistinguish it from all other figures. But my apprehensions and comprehensions are like the sights or views which the eye takes of objects from which light is more or less clearly on one side or on all sides reflected. Therefore, the ideas received by faith are as clear, as apprehensible, and, I might add, as comprehensible as any other.

What! dost thou mean to say that thou comprehendest that *God is a Spirit*, as thou dost that man is an animal?

Reason. I have no objection to say that if the terms *God* and *Spirit* can be defined as accurately as the terms *man* and *animal*, my comprehension of the one proposition will be as perfect as that of the other. Define *God* and *Spirit* as clearly as *man* and *animal*, and my comprehension of the one proposition will be as perfect as my comprehension of the other. But what is a *spirit*? A being unlike every person or thing presented to the senses. In this way the Bible defines it. There is nothing seen in the heaven above or in the earth beneath to which a spirit can be compared; and, therefore, men were wisely by the Great Spirit, through Moses, commanded not to form an idea of the Great Spirit.

Image thou meanest. or a material similitude to represent God as an object of worship and adoration.

Reason. True, this meant Moses; but this amounts to what I mean; for a prohibition to hang an image upon a wall, representing the personality of the Great Spirit, equally prohibits the placing an idea or image of his personal appearance before the mind, as an object of adoration. This cannot be done more than that with any regard to truth. The attributes of a spirit may be apprehended, because they can be defined. He that comprehends wisdom may comprehend omniscience. He that comprehends power as resident in any person, may comprehend a power almighty, &c. &c. But the term *spirit* as an *attribute* of any being, or as the name of its general nature, indicates in our language no more than unlike any thing composed of the elements of the solar system.

It is possible that a spiritual system, or a system of beings unlike mundane beings, may exist, as it is that other beings than those which I have seen may exist. And if testimony come from any of them, and is clearly established, I can admit their existence, and apprehend their attributes as testified of, as clearly as I apprehend the attributes of things seen. Thus from the wisdom, power, and goodness which I now apprehend, I can, on good testimony, admit of power,

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wisdom, and goodness in degrees extending to infinitude; and the fountain of these attributes I can apprehend as a being above all beings, the Father or Creator of them all.

An agent there is which I fear, and yet I cannot define it. Of its existence I am certain, though I never saw it. It is, too, the most pervading and potent of all the material agents in nature. In combination with other substances I have seen its power and experienced its effects, but never saw nor experienced itself. I allude to *electricity*, which, when combined with other substances, produces lightning, animal heat—and, perhaps, it is itself animal life. But in its simple and uncombined existence it escapes all the criteria which I have in the magazines of the universe to apply to its detection and developement. I know it only by its effects in combination with other agents; yet I doubt not its separate existence, and fear it as I do a lion or a tiger. I know as much of God as I know of electricity. I am equally certain of the existence of both. I apprehend some of the attributes of both, especially when clothed with other substances; and when I regard the testimony which came from the Great Spirit in its import, I feel the same certainty of his being and perfections as I feel of any other existence in all the universe.

But canst thou *love* a being of whom thou knowest nothing, of whom thou canst form no idea other than that he is possessed of certain attributes, and canst propose to thyself no idea or image of his existence?

Reason. It is no attribute of my nature to love. I told thee I am not love, nor passion, nor affection of any name. But I might ask thee, Dost thou admire Solon, Plato, Socrates, Cesar, Hannibal, or Napoleon? Dost thou love or fear any of the living whom thou hast not seen? And what is it which thou admirest, lovest, or fearest in such persons? Nothing which thou hast seen or canst define, thyself being judge, upon thy own premises.

Thou hast not seen these persons; nor is it their flesh and blood which thou admirest. Their character alone, or their deeds, fill thee with admiration; but what is the substantive existence of this character thou canst not comprehend. If, then, thou canst admire that which thou canst not define in its essence or substantive existence, why may not one so constituted as thou art admire, adore, and love the Spirit which thou hast introduced to test my powers.

The existence of a spirit, or of any simple agent of more refined matter, or of an essence which pervades the grosser matter, is quite apprehensible; but that the being who built the universe cannot be fully compared to any being in it, is as plain as that in no instance the cause is similar to the effect. But if thou wilt fully test my powers, and rescue me from the hands of infidels and sceptics, and all the enthusiasts of every name, I will answer thee a thousand questions; but seek not to make me contradict myself: for without me thou canst know nothing.

EDITOR.

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For the Millennial Harbinger.

COUNTERFEITS.

NO. II.

THE gospel of our Lord, as proclaimed originally by his Apostles, was, indeed, invaluable. Paul, in writing to Timothy, styled it "the glorious gospel of the blessed God." It is emphatically called "the glad tidings," "the truth," "the gospel of salvation." To those who were dead it made life and immortality plain. It proposed salvation to the lost, pardon to the guilty, light to those who were in darkness, the opening of the prison doors to those who were bound, and predicated the enjoyment of its blessings upon a principle which every one could possess who was able to receive testimony.

Mankind might well have expected much from an institution, for the reception of which it required four thousand years to prepare the world; and no unprejudiced person *can read the history of its effects* when it was first promulged, without becoming sensible that the highest expectations were fully realized, and without being forced to admire that gospel which was the wisdom and power of God to all who submitted to its requirements What sudden and surprising changes it produced in those who believed and obeyed it! It had power to transform a raven to a dove—a lion to a lamb. The most bigoted and prejudiced of its enemies it could at once convert into the most zealous and devoted advocates. The cruel murderers of the Redeemer could, as it were, in a moment, by its influence be changed into the meek and lowly disciples, who, we are informed, "rejoiced continually with gladness and singleness of heart."* The fierce Saul, breathing out threatening and revenge, is suddenly interrupted in his career, and being rendered capable of promoting the cause he persecuted, bears upon the wings of love and zeal an immediate salvation to the remotest quarters of the ancient world. Love and Joy, Peace and Righteousness, descending from Heaven, took up their abode among men. The strongest passions, the deepest prejudices were subdued. The rich man rejoicing in his abasement, the poor man happy in his exaltation, were no longer unequal. Of the Jew and the Gentile one new man was formed—the Christian: and while antipathy and hatred were supplanted by harmony and affection, two worlds were blended into one. People of every tribe and tongue, of the most discordant feelings, habits, laws, manners, and customs, were introduced into the same kingdom, the same family; were filled with the same joy, the same hope, the same spirit: were placed under the same laws, and induced to meet upon a footing of equality and salute each other with a holy kiss of love.† In short, in the course of a few years the long established religions and usages of various nations were broken up; city after city, nation after nation, were subdued; and the gospel, in defiance of all opposition, waved at length its victorious standard over the ruins of Pagan Rome.

* *Acts* ii. 23, 37, 33, 41, 45.

† *Rom.* xvi. 16. 1 *Cor.* xvi. 20. 2 *Con. Thess.* v. 26. 1 *Pet.* v. 15.

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That it was most glorious when first proclaimed, we infer not only from its having produced these great and happy consequences, but also *from the many evils which have since accrued to man from its perversion.* It is well known that since "the Apostacy," no longer the blessing, it has been made the curse of mankind. Ceasing to produce unity, love, peace, and holiness among those who had professed to be under its influence, it has been made to give its sanction to the most deliberate slander, the most vindictive malice, the most atrocious murders, and the most destructive wars. No human tongue can tell the vast amount of evil which has been thus occasioned: the deadly feuds, the bloody persecutions, and the misery and distress of nations. No eye but that "which looks on me—on all," has penetrated the secret depths of individual sorrow thus produced: the fears, the doubts, the gloom, the awful suspense, the extravagant frenzy of the fanatic, and the sad despondency of the religious suicide! Now since it is well known that the greatest blessings when perverted or misapplied, become the greatest evils, the misfortunes which have thus resulted to man from the corruption of the gospel, only prove how precious it must have been when pure. The food which supports our life and gives strength to the limbs and comeliness to the countenance, will, if adulterated, become the most certain and immediate source of injury, will spread the pallid hues of disease over every feature, and poison the very springs of existence. The winding stream which flows peaceably through the valley and gives fertility to the soil and beauty to its borders, if turned from its proper channel, will sweep away at once the glory of the plains, and spread ruin and dismay wherever its foaming waters roll. Let the sceptic, then, strive to support himself in unbelief by dwelling upon the unhappiness which a corrupted christianity has produced; let him speak of the wheel and the faggot, the divisions and animosities, the strifes and envyings of the religious world:—while thus engaged he is unconsciously sounding forth the praises of primitive christianity, and while he occupies himself in showing the magnitude of the evils which *counterfeits* have occasioned, he exhibits the inestimable value of the *true* gospel.

We are also enabled to estimate the value of the ancient gospel *by the number of its counterfeits.* That which is lightly esteemed and of little value is never counterfeited. The pebble that glitters in the bed of the rivulet is treated with neglect, while the skill of the artist is put into requisition to imitate the lustre of the diamond and the beauty of the pearl. An institution, then, which has been so often counterfeited as christianity, and which has given rise to so many false systems of religion, must be, indeed, important and invaluable.

Upon these false institutions and their evil consequences, we design now to offer a few general remarks; but we would wish to premise

1st. That in proceeding to examine what is supposed to be false, it is necessary that we should provide ourselves with a standard with which to compare it. Here, then, before we attempt to decide upon

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the real character of the innumerable religi ns which assume the name of Christian, a very important query presents itself– Wi h what shall we compare them? Shall we compare Arminianism with Calvinism, Quakerism with Mormonism, or the Independent system with the Baptist system? In other words, shall we, in order to the detection of suspected counterfeits, compare them with each other? By no means. It is evident that this mode would never enable us to succeed. And yet how often do we observe men who wish to make, as the phrase is, "a profession of religion," vascillating for a while between the merits of the different religious estal lishments, and ignorant of true christianity, finally pitching upon some one of them through the force of early prejudice, the influence of caprice, or the power of vain show and imposing ceremonies! Were we presented with a number of base coins, we could never detect them by comparing them with each other. We might be allured by the imagined excellence of one, and reject the rest as spurious, while the one we chose would, when rightly tested, be found to be as base as any. To the mint we must apply for the standard. To the fountain we must apply for that pure and limpid water, which, by comparison, will enable us to detect the impurity and turbidness of the stream below. Primitive christianity, then, it is manifest, is the only correct standard, and it is scarcely necessary to add that the only certain and authentic account we have of primitive christianity is contained in the writings of the New Testament.

2d. We do no injustice when we consider all those institutions counterfeit which do not bear an exact comparison with the standard. We, therefore, reject them all. The stream of christianity has become polluted, and it is useless to temporize and try experiments. All the reformations that have occurred and all the religious chymistry of the schools have failed to purify it. We turn from the stream, therefore, and seek the fountain. And as it is more easy to obtain good water from the spring than to change that which is impure, so we find it more easy to *restore* christianity than to *reform* sectarianism. But some one will be ready to say that many, perhaps all these modern religions have something good about them. They exhibit some grand truths, they contain some true and valuable doctrines, and therefore, notwithstanding a few errors, they are to be regarded not as counterfeit systems of christianity, and consequently of no value, but rather as christianity itself perhaps a little corrupted. We would reply, however, that all these systems are base in their origin. None of them have issued from the proper source. All of them can date their nativity long after the birth of Christianity, and all of them have derived their existence from human leaders. It is true they have borrowed from christianity, and resemble it in some particulars; but it is necessary that they should resemble in order to be counterfeits. Some of them may even approach it very closely in appearance; but surely a counterfeit is not the less a counterfeit for being *a good one.* On the contrary, it is the more dangerous and the more likely to succeed. They may also have connected with

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them something of true christianity, but this will not constitute them true and genuine. The gilding of a halfpenny will not make it gold. The ass did not become a lion when he clothed himself with a lion's hide, nor the daw a peacock when he decked himself *with some of his borrowed feathers.* ALUMNUS.

SLAVERY IN VIRGINIA.

A CRISIS has arrived in Virginia under the government of the Ruler and the Arbiter of the Universe, which has made all men think upon a question from which the philanthropist and the christian often turn away in portentous indecision and trembling anticipation. More than a hundred human beings, and almost half of them mothers and children, have been precipitated from time into the eternal world by the horrors of the Southampton Insurrection. None, having in his bosom a heart of flesh, but feels aroused from the agonies inflicted on society by this unexpected and appalling visitation. As yet we have mused in silence upon the tragic tales which are now told from North to South, from East to West, through this great confederation of Republics. When our passions or our fears are excited it is not the time to reason, and especially to reason upon such heart-rending scenes.

We live too far from the theatre of this indiscriminate massacre of mother and infant to fear any thing for ourselves or our children; but not too far off to sympathize with our fellow-citizens of Virginia, and to condole with them in this agonizing stroke, which, in an eventful moment, pierced so many hearts with anguish. What a mysterious providence is this! It was not the unfeeling task-master, nor the heartless trader in human flesh, who felt the stroke. No! the tender matron and the unoffending babe are those on which this tower of Siloam fell. But will the knell of woe which proclaimed the mournful obsequies of youth and age, of innocence and virtue, untimely interred in one common grave, be instantly forgotten, and be neither lamented nor feared again? "No!" both the politician and the christian respond.

Often is good educed from evil, and better still in infinite progression. Perhaps these unfortunates may be the means of averting a severer stroke, and of saving many from still more cruel fates. We are glad to see the following pieces in the two most popular papers in the state of Virginia, and to learn that the legislature will be now called to consider the matter. It is devoutly to be wished that that body, nor those they represent, will be deluded by the idea that the removal or exiling from the state the free people of color, will remedy the evils existing, or to be feared hereafter.

We have regretted the clamors against Virginia for her slavery, especially by her less republican sister states, who happened to be born without an estate in such goods and chattels. We say, we have regretted all such uncivil interference, dictation, and clamor, because

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the *present* state of Virginia and the *present* state of Pennsylvania are neither to be praised nor blamed for the acts of William Penn, King Charles, nor their fathers; and because all such interference has made it worse for master and for slave.

We, too, in the extreme north-west of Virginia, are not supposed to be so perfectly identified with our eastern brethren, in this their all-absorbing interest, as to have a common feeling with them, and therefore any remonstrance, hint, or interference on our part, is regarded as but little less uncourteous than the dictation of those who are without the Old Dominion.

But now Old Virginia begins to reason, to anticipate, and cast about her fruitful and speculative mind on the past, the present, and the future.

The christian is governed by one class of principles and the politician by another; yet sometimes, like solar and lunar attraction, these principles act in *conjunction*, and sometimes in *opposition*. At present they will act in conjunction. The politician begins to calculate that slave labor has, in its most productive years, wasted the *real* estate and destroyed the lands of Eastern Virginia; and that now it is *dearer* and less productive than any other sort of labor. Every one will, before ten years, be convinced of this. Virginia sees from the present census, and will see more clearly from the next, that, unless an end be put to this all-prostrating evil, she will become a wilderness, with a few scattering inhabitants. Nothing in the eye of political prophecy is more certain than that the Old Dominion must again be hunting grounds, unless she can now, in the eleventh hour, go to work in her vineyard, and dispose of her loungers and drones, that, like her weavil, eat the heart out of her good things. These are the arguments which will speak powerfully to the *conscience* of the rich, and the christians have not to reason, but to *feel* upon this subject; so that, may be. the Lord meant it for good to save much people alive, that he suffers this little cloud to burst on so many comparatively innocent heads.

It is in the power of Virginia, AS WE WELL KNOW, *and, were it our business*, COULD EASILY DEMONSTRATE, *to free herself from this evil without loss of property*, and much to her interest, honor, and happiness now to seize the opportunity, and to hear the voice of the *first sign*. I say, it is in her power; but, perhaps, this is like saying it is in the power of the drunkard to become sober, or of the prodigal to reform. But it is in her power, and the East may, doubtless, without waiting for petitions from the West, rely that whatever the legislature can do to deliver us and our brethren in the East from all the curses, direct and indirect, which are found hanging upon that vine brought from Africa, they will have the countenance, support, prayers, and thanks of every *Virginian* in all the hills and vallies of the West.

EDITOR M. H.

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FROM THE RICHMOND INQUIRER.

Some of the Evils of Slave Labor, and Decline of Lands in many of the early settled parts of Virginia.

MESSRS. EDITORS—It has been my desire for a length of time, that some person would call the attention of the people of Virginia to the consideration of the decline of that part of the state where the cultivation of the earth has been chiefly performed by slaves.

It will appear from observation, that the people in settling the state, have made choice of the best lands for their slaves to cultivate, one effect of which has been to destroy large forests of delightful woodland, containing timbers of incalculable value. This has been done by belting, burning, and other expeditious means of destroying timber and fuel.

The best land in Virginia, except creek and river low grounds, (so far as my observation extends) are generally rolling; and what has been the effect on them of slave cultivation, and the want of proper management and due attention by the owners? Behold a country once fertile—now washed in numberless places into gullies large enough to bury a ship! without soil except in the bottoms, and without timber to enclose them; the homes of our fathers are forsaken by their children; and when life lasts longer than the land and the timber, want at length overcomes love of country; and all, both young and old, are found forsaking the land of their birth, and seeking a home in the unknown regions of the West. In the short period of thirty years, which is within my remembrance, many of the above changes have taken place of my own knowledge, in certain neighborhoods of land, originally fertile, soft, and easy to cultivate. I, therefore, think it requires no prophet to tell that if the present and former state of husbandry is not altered, a large portion of the once valuable lands of Virginia must become a deserted wilderness; for instead of making our lands better from the time of their being cleared, they are daily growing poorer from constant and bad tillage, close grazing and the washing of heavy rains! How unlike some of our sister states, having no slaves, where many generations of the same family prosper on the same spot of land!

From these considerations, (even if we lay aside the matter of insurrections, &c.) I should like to suggest a few inquiries for public deliberation:—

1. Is not slavery the principal cause of the decline of the lands in certain parts of Virginia?

2. Does it not induce a great many of the white people to dislike labor? And does it not, likewise, have a great influence over the morals of many of the white people of Virginia, by encouraging idleness, gluttony, and drunkenness, the companions of every vice and dissipation, and the forerunners of poverty, misery, and disease; as dyspepsia, melancholy, gout—in short, all the worst forms which are named in the Doctor's vocabulary, and which bring human life to a premature end?

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3. Is not slavery the principal cause (directly and indirectly) of emigration from Virginia, and of our not having a more dense white population?

4. Is it not high time for the people of Virginia to urge their state legislature to adopt some plan gradually to lessen the slave population, either with or without a final view to abolition?

5. Would it not be expedient to tax slaves so heavily as to lessen their value to a considerable degree; to apply that tax, first, to the removal and colonization of all such as may be given up by their owners. Secondly. to the removal of all free Negroes disposed to go. And thirdly, (if a fund can be raised large enough) to the purchase and colonization of slaves; taking care in the meantime to provide for the whole expences for the government of the state by a tax on other property?

6. Would not such a tax on slaves, by reducing their price, increase the southern trade to an extent greatly beneficial to Virginia?

Suppose the state to raise 100,000 dollars annually, and the price of Negroes to average $200, including the expense of colonizing; this would clear us of 5000 a-year; and if the southern trade is not stopped, it would, likely, clear us of a greater number than we could colonize.

A petition is circulating in the county of Buckingham, which will be presented to the next legislature of Virginia, in accordance with the plan recommended by Mr. Jefferson, [see his memoirs, vol. 4, p. 289,] to emancipate the after-born of the slaves. All inhabitants of Virginia are earnestly solicited to unite in petitioning the legislature for that purpose.

From the Richmond Whig.

THE great questions forced upon public attention by the late events in Southampton, are exciting much solicitude and investigation, in different parts of the state. There seems to be a general expectation, a general wish, that the approaching legislature shall take the subject into serious and solemn consideration. Upon the event of its deliberations, hundreds of the most valuable of the citizens of Virginia are awaiting, to determine if they shall continue her citizens, or abandon her soil. That which was esteemed too delicate to mention, before the occurrences in Southampton, is now freely and unreservedly canvassed. It is desirable that the members of the General Assembly should turn their reflections upon the subject while yet at home, and ascertain as explicitly as possible what their constituents approve, that when the time for action arrives they may not, as is too often the case, do nothing for fear of doing wrong. Every man feels the force of Mr. Jefferson's metaphor, that "we have the wolf by the ears," and its increasing truth. There is a general acknowledgment that something ought to be, and must be done. It is not the non-slaveholder, or the visionary philanthropist, or the fanatic, who now says this, but the mass of slaveholders themselves. It is *their* question—nobody else has any, or but little concern with it; and we are glad that it has both originated with them, and receives their intense consideration.

If nothing else can be done, something may at least be effected in the improvement of the Police, by which the powers now exercised by the Patrole, may be rendered a means of safety to the community, instead of being the instrument of tyranny and exasperation.

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From the Richmond Whig.

TO THE CITIZENS OF VIRGINIA.

A MEMORIAL is circulating amongst you, the design of which is to call the attention of the ensuing legislature to the subject of the bond and free colored population of this state, and to urge upon them the necessity of devising some means by which the number of slaves may be gradually diminished, and the free blacks removed beyond our borders. If it be conceded that this is a subject which demands the interposition of legislative power, it will not be denied that it ought to be acted on promptly;—1st, because the evil sought to be remedied is a growing one, and 2d, because a more auspicious moment for action than the present can never arise; and if the correctness of this position be admitted, the only question to be decided will be, in what form it should be made to approach the legislature, so as most effectually to secure the adoption of prompt and efficient measures. The form of memorial alone is deemed inefficient, because it carries no authority with it. In ordinary cases it might suffice. But the subject now to be discussed and disposed of is not of that character; and it is not presumable that your representatives, without your special instructions, would take one decisive step, in a matter of great magnitude and of so much vital importance in all its bearings. With a view to avoid all unnecessary delay, it is proposed that meetings of such of you as by law are qualified to vote, to be held in all the counties of the state, on their respective court days, in December, to deliberate upon the momentous subject, and to give such a direction to it as you may deem most proper. By adopting the plan here proposed you will not only with more certainty and more promptness than you could by the adoption of any other course attain your end; but you will stamp upon a law, enacted in obedience to such an act of sovereignty, a character that could not by any other means be conferred upon it, which would elevate it far above any exceptions that might lie against an ordinary act of legislation, and give to the great cause of colonization an impetus that might continue to act whilst there remained any thing to be acted upon?

A NATIVE OF EASTERN VIRGINIA.

November 10, 1831.

From the same.

TO THE PEOPLE OF VIRGINIA.

HAVING seen several memorials in the newspapers from Lynchburg and Northampton, and indications of others from Westmoreland, and several other parts of Virginia, the objects of which are to rid the state of the free colored population, I have felt disposed to offer a few crude remarks, with the hope that they may tend in some degree to call public attention to the subject.

It is evident that these measures have grown out of the late melancholy occurrence in Southampton, and are intended by those who advocate them, to guard against future calamities of a like nature; and so far as they are supported by facts, I cordially unite with them; but I have been induced to look for the causes which render this *particular* measure so important, without being able to find them. In the county of Southampton, the immediate scene of all the horrid murders which were perpetrated, there are a considerable number of free blacks; yet, all the vigilance of legal investigation, and individual exertion, in bringing the offenders to justice, have hitherto succeeded in detecting but two individuals amongst this numerous class of persons who were engaged in the dreadful work, or who have been proven as accessary to it, and these men had slaves for their wives, which will satisfactorily account for the course which they took. This circumstance, taken in connexion with the fact that the extensive plans which were laid in North Carolina, were disclosed by a free Negro, go far, in my view, to weaken the importance of the measure, as calculated to effect the object.

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While I regard the free blacks, in most cases, as a nuisance on our society, and their removal as an object much to be desired, I believe, that by far the greatest number of them are too well satisfied with their present condition, to risk the chance of bettering it by joining in any insurrectionary plans against the whites. Where are we to look for the *evidence* that their removal from the state is the measure to effect the object professed to be aimed at—namely, security? On the contrary, I am induced to believe, (and I am not alone in this opinion) that how much soever their removal, on other accounts, may be desired, yet, in this particular, their presence amongst us has contributed, and will contribute to the security of our inhabitants.

Memorials are in circulation in many of the counties of Eastern Virginia, having for their object the reduction of the *whole* colored population of the state; some of them looking forward to a period when slavery shall cease to exist amongst us, thus striking at the root of the evil.

The proposition from the county of Buckingham, adopts the plan recommended by Mr. Jefferson, which is to colonize all slaves born after a certain period, to be fixed by the legislature, without the limits of the United States. No plan would succeed more effectually than this; yet I do not detract from the wisdom and experience of that great and profound statesman, by saying, that *under existing circumstances*, some plan is wanting to take effect at an earlier period than that recommended by Mr. Jefferson.

Another memorial, originated in the county of Hanover, proposes the laying a moderate tax on slaves and free negroes, in order to raise a fund for the removal of such as would be voluntarily surrendered to the state, by their owners, (and there will, no doubt, be many such,) in order to their being sent to Liberia. This memorial also proposes that a certain portion of the free colored population of the state should also be sent from the state annually. It may be objected to this last mentioned memorial, that the object cannot be effected without making the tax so great as to be burthensome. This objection may be obviated by hiring out such as are given up, until a sum sufficient to defray the expense of their removal, respectively, is raised. But my principal design in mentioning the memorials from Hanover and Buckingham in connexion, is, to propose that the propositions be united—we wish to see the work progressing, and circumstances require that something *should* be done, and all agree that something *must* be done.

By a reference to the census of 1790, 1800, and 1810, it will be perceived that the white population of Eastern Virginia increased 21,886 in the ten years preceding 1800, and that the increase for ten succeeding years was only 2,164! It will be recollected that in 1800 a plot of an insurrection was discovered in the neighborhood of Richmond, and to this circumstance we may attribute much of the diminished increase of the white population, from 1800 to 1810. It is true that the fertile soil of Ohio held out inducements to those disposed to emigrate, but the fear of consequences from the existing evil, and the cheering prospect that they would not encounter it *there*, are known to have had a powerful effect in causing the emigration. If the discovery of a plot, in which no lives were lost, produced such an effect, what are we to expect from the recent occurrences in Southampton, where more than sixty persons perished under their hands?

The black population of the state has been increasing for the last 40 years in the ratio of 3 to 1, over our white population. The fact is notorious, and the effects will be sure. If we wish to give confidence to our inhabitants, and peace and security ro our firesides, we must adopt some plan more effectual than that of *merely* removing the free blacks. This part of the state has been thrown into great commotion, and how needless soever the general alarm may have been, yet it has been sufficient to cause many families to leave the state, and many more are making preparations to follow. Under these circumstances the next legislature is looked to with *intense* anxiety, and should it fail to pass a salutary law upon the subject, and such as will hold out a well-grounded hope that we may rest secure from future scenes of carnage, and awful apprehensions of them, thousands of our citizens will seek safety beyond the reach of

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this acknowledged evil. Our wives and our children are dear to us, and their peace and repose should be our care. Let us, then, labor together in this common cause, which will insure present comfort to our inhabitants, and future prosperity and greatness to our beloved Virginia.

P. Q. O,

Hanover County, 14th November, 1831.

PRAYER—*No. III.* AND LETTER TO MR. COHEN—*No. V.*

Dear Sir,—PRAYER to the Supreme necessarily must have been subsequent to, and regulated by, divine promises. If God had not first promised, no rational being could have asked for any thing. Prayer is, then, a moral positive, rather than a moral natural institution. Like sacrifice and the consecration of the seventh day, it never would have been thought of unless previously instituted by divine authority. Its prevalence among all nations, like sacrifice and holy time, only proves that the founders of all nations are from one family, and that that family was favored with divine communications.

Let him who doubts the truth of these positions, which we think it here unnecessary to prove, ask himself, could he think of asking any thing from a being wholly unknown to him, and could he think of asking any thing which he had not some evidence to think that being whom he addresses was both able and willing to bestow. The existence, power, and will of God, are therefore supposed to be known prior to any petition which a rational being can present. But more is supposed than the mere existence, power, and will of God; his omnipresence, his omniscience, his benevolence, his relation to us, or rather our relation to him as our creator and preserver, are equally necessary to be known, prior to our approaching him in the attitude and character of suppliants. Paul, a Jew, addressing Jews as *men*, as well as *christians*, said, "He that approaches God, must first believe that he exists, that he is a rewarder of them who diligently seek him."

These things premised, it will follow from our own reason or apprehension of the nature of things, that the revealed will of God is both the reason and the measure of our prayers. That it is the reason, is confessed by all; and it must, upon a little reflection, be equally apparent, that it must be the measure of our petitions. No man could reasonably ask to become young again, or for a change of his color, stature, parentage, country, &c. and not because he cannot desire such changes, but because no promises are given authorizing such requests. He might wish for two Moons or two Suns, or a visit to Jupiter or Saturn; but for these he cannot rationally, or according to promise or revelation, ask. It will be conceded, then, that the promises of God are the *measure*, as well as the *reason*, of our supplications.

Every age of the world, the Patriarchal, the Jewish, and the Christian, has had its own promises just as it has had its own attributes, character, and circumstances. Hence there were some things for

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which an antediluvian or a patriarch could pray, for which neither a Jew nor a Christian can pray. Noah, Abraham, and David, in one period of their lives, could not have asked for the favors for which at another period they might, according to faith or the promises, have asked. Noah could not ask for patience to endure, for fortitude to sustain the trials of the Deluge after he landed upon Arrarat. Abraham could not ask for Isaac after he was born, nor David to be delivered from the hand of Saul after Saul was dead. Our own circumstances are, then, the reason of God's promises, and both together are the reason and measure of our prayers.

Permit me now to speak a word to Christians. A believing Jew might once have prayed, "Thy kingdom come," or "Lord, let not our flight from Jerusalem be on the Sabbath day nor in the winter season;" but now he cannot pray for either. I do not say that he cannot *pronounce* these words; for thousands yet use them in their prayers: but I mean he cannot, with intelligence and in faith, make such requests; because the kingdom of Messiah has come, and the flight from Jerusalem and Judea is past. Men, I know, may excuse themselves by putting new meanings to these words: but this is no better than a religious trick, or double meanings, and as such is repudiated as unworthy of the christian rank and character.

But, sir, you will admit that this is all true of Christians, and that the premises here submitted are undeniably plain; and then you will ask, 'How bears this on us Jews?' You have only to inquire, What promises have you reaching after the coming of Elijah? Till then you had promises authorising you to approach God; but since Elijah came, for two thousand years last past, you have no promises while unreconciled to the fathers. I attempt not again to prove that Elijah has come, for this you must concede; or, what is equivalent to it, you have to concede that he never can come, because your city, and temple, and country have been destroyed; the terrible day of the Lord has come, and your circumstances all attest it. Now as Elijah was to come before that great and terrible day of the Lord which gave your city and temple to the flames, your land to your enemies, and scattered your remnant to the earth's remotest bounds, he is come, or else you are yet in Jerusalem and in possession of the promised land! All the promises, then, to your people, which authorized you to approach the God of Abraham, Isaac, and Jacob, ceased with Elijah's or John's ministry.

But there is yet a shorter method and a more direct course to lead you to consider, that now there is no ear in the heavens above into which you can breathe a single petition in any hope of acceptance. Moses taught you the necessity of a Mediator. Abraham your father realized it in paying tithes to Melchisedec and in receiving from him a blessing. Levi himself, in the loins of Abraham, paid tithes to a greater high priest than Aaron. Since God had a public assembly on earth he was never acceptably approached but through a Mediator. Whenever, too, let me observe, there was a change in the Mediator, there was also a corresponding change in the whole divine economy.

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"The priesthood being changed," it was conceded to Paul by the ancient Jews, "there must also be a change in the law." Hence, after the consecration of Aaron, no Jew could find acceptance for his oblations, or his thank-offerings, or his prayers, but through the intervention of a high priest. It did not follow that every petition must be formally presented by Aaron; but he must, in all the worship of Israel, be regarded as at the head of the institution, and his intercession in the holiest of all as essential to the acceptance of the persons and worship of the congregation of Israel. These are matters which it is unnecessary to prove to a Jew. He that would have presumed to approach God, in any of the tribes of Israel, either at the altar or in any other way, after the consecration of Aaron, as Abraham did in the reign of Melchisedec, or as Noah, when saved from the deluge, would have fared no better than Nadab and Abihu.

Now the argument is, since the destruction of your temple by Titus, you have had no high priest, no mediator, no intercessor appointed by God; consequently either God has departed from those principles of his government which appeared in the patriarchal, and which were fully developed by Moses in the Jews' religion; or none of the Jews since the crucifixion of Jesus, or dispersion of your nation, can reasonably hope to be heard in any appeal or petition which he can make to the God of Abraham, Isaac, and Jacob.

But in the last place, there are in your Prophets many reasons assigned why God would not hear your people when they called upon him. Isaiah i. 10—15. the whole of this fearful array of God's displeasure ends with these words, "When you spread forth your hands to heaven I will hide my eyes from you; yea, when you make many prayers I will not hear. Your hands are filled with blood." The Lord, on another occasion, prohibited an intercessor from asking any thing for Israel because of their apostacy from the covenant: "Pray not, thou, for this people, neither lift up cry nor prayer for them: neither make intercession to me, for I will not hear thee." Jer. vii. 16—34. If, then, the Lord would neither hear your people in their own person, nor through the intercession of Prophet nor of Priest, when for a time they forgot his covenant and stood off from the institution of Moses: how can he hear the remnant of Israel now without Prophet and without Priest, cut off from the covenant of peace, having rejected the counsel of God against themselves—and dispersed among all nations for their sins and those of their fathers, who said, "His blood be upon us and our children." The Lord has declared that sooner shall the ordinances of heaven depart from before him, than Israel cease from being a nation; but he also says, "Thee have I known above all the families of the earth; therefore will I punish you for all your iniquities." That you are now suffering as a nation for your national infidelity to your own covenant, you will confess. In this predicament, then, nothing can be done to succor or save you, until you hearken to that Prophet of whom Moses in the law and all your Prophets wrote—that Son of David, that Root of Jesse, that Child of the Virgin—Emanuel.

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Jesus said, no man could come to the Father but by him as *the way*. Does it not, my dear sir, look like it? How long have you prayed to God in your synagogues, oratories, closets? How long have you bewailed your circumstances? How long have you confessed your sins? And is there one unequivocal token that the God of Abraham has heard one of your nation since Jesus was crucified? Nay, is there not every sort of evidence which the nature of the case permits, that he has not? and that he cannot, we argue from *three* topics—You have no promises that he will hear you; you have no Mediator on earth nor in heaven, through whom he can hear you; and he has positively said that while you continue out of his covenant he will not, he cannot hear you. Truly spake Moses when he said, "Whosoever shall not hear that Prophet shall be cut off from the congregation of the Lord."

Give, then, my dear sir, a candid hearing to that Prophet whose knowledge of God's character and purpose never was surpassed—never was equalled; whose sincerity, humility, and benevolence cast your own distinguished Moses into the shade, and cut-shine all the Prophets of the olden school. His zeal, his self-denial, his philanthropy, his compassion for Jerusalem and for his own people who rejected him, have no parallel in the annals of the world. What was there in his doctrine, in his deeds, in his example, in his miracles, in his death, unworthy of him or the errand on which he came, Moses and all the Prophets being judge? "Kiss the Son," and the God of Abraham will embrace you in an everlasting covenant never to be forgotten.

EDITOR.

THE HERALD OF FAME;

OR,

HOW TO OBTAIN HONORS.

WHEREAS it appears from our own observation, and from all past history, that in the literary, political, and religious world, they who flatter the prejudices and pamper the passions of mankind, and are liberal in eulogizing the popular men and popular measures receive and enjoy the highest fame and the largest mede of praise; and whereas we ourselves, all religious men, are solicitous to possess the largest share of human applause for our own interest and pleasure; and believing that all ends are to be attained by proper means, we, the more certainly to secure to ourselves and to our friends these enviable distinctions, do agree to confederate and co-operate under the following

ARTICLES OF ASSOCIATION.

I. We shall sustain every press and every preacher who sustains us; and the more effectually to secure the objects of our own association we shall have our own presses and preachers to aid, and to co-operate with, every preacher and press favorable to our views and objects.

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II. Our principal publication shall be titled *"the Herald of Fame,"* and our creed shall be that most in accordance with the majority of the communities in which we reside.

III. It shall be the duty of our Editors to show forth the excellency and utility of every benevolent scheme in our part of christendom; to emblazon and extol all associations—Bible, Tract, Missionary, Education, Temperance, Abstinence, and each and every other association which may take with the people under any plausible pretence; to represent these combinations as the heralds of the millennial glory of the church.

IV. It shall also be the duty of our Editors to collect and publish all anecdotes favorable to our enterprizes; and in case of the paucity of these auxiliaries, they must invent and publish such as will secure the approbation of men to our benevolent institutions.

V. Our Editors shall take special care to publish at proper intervals, and with all imposing conspicuity, the most distinguished contributors to these projects, and to set forth, in the most glowing colors, the accomplishments and elevated attainments of all the prominent actors in this golden drama, and to defend us against each and every attack that might expose our craft or deprive us of any portion of our reward.

VI. Our prominent Managers, Presidents, Secretaries, and *Treasurers* shall be chosen to office wholly with regard to their wealth, high standing, and reputation in this present world. No man, though spotless as Job, or as holy as Elijah, shall ever become a President, Manager, or Director, if he be either poor or obscure. But by calling the wise, the noble, the wealthy, and the great men of this world to manage our affairs, we shall secure more respect, more fame, and more of that most essential of all things to success—*pious* donations.

VII. In enrolling the names of contributors, and in publishing the charities of our friends, the rule shall be (except in such cases as profound policy may make a deviation commendable) to place at the head of the list the largest contributor. In the "Herald of Fame" the virtues and attainments, real and imaginary, of all our prominent friends, whether as managers or contributors, shall be duly set forth, that their example may become more useful to our cause.

VIII. Our preachers shall evince a great regard for the good book, but must always draw from it such doctrines as suit the prevailing sentiments of our friends.

IX. Our presses and our preachers shall always be devoted to the Colleges and Theological Schools; and whenever any College confers any degrees upon our preachers, it shall be the duty of that preacher ever afterwards to build up that College by inducing all under his influence to send their sons and wards to it. Our papers, too, shall eulogize its Faculty and the incomparable attainments of its President; but this must be done in all prudence, and as suggested by our censors of the press.

X. In getting up revivals all means popular shall be adopted. Camp meetings, mourning benches, anxious seats, Christ's and the

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Devil's pews, shall all be employed as far as convenient. And while we may borrow helps from those better skilled than we in working up human passions, let us take care of the converts, and pay our allies in praise.

XI. The "Herald of Fame" and every member of our society shall always proceed upon the principle that fame is the *summum bonum*; and that to be praised we must praise, especially those whose praise can most promote our own.

XII. W— T— B—, D. D. Honorable J— T— C—, L. L. D. Major General O— P— Q—, and G— H— L—, Esq. are appointed a committee to solicit subscribers to our constitution, and to our organ the "Herald of Fame."

Done at our first meeting, Philadelphia, January 2, 1832.

T. PUFF, *Secretary.*

THE CHRISTIAN PREACHER—*No. I.*

☞These essays shall all be transcribed or written twice before published, which is not our custom: but to these we wish particular attention, and therefore shall devote to them double labor. We will not state our design in writing them: this the reader may discover himself. But we have one great object in view, and probably the reader will not find it out until we are well advanced in the series. EDITOR.

IF ever there was an occasion which would justify the license conceded in a celebrated canon of a distinguished Roman critic and poet, it will be found in the affair of man's redemption. It was too common amongst Roman orators and poets to introduce their gods, either as parties or actors, in some of the trifling concerns of men. This was a fault in their designs and compositions to the more rational taste of the most discriminating of their critics and reviewers. Hence that great master, Horace, sings—

> Nec Deus intersit, nisi dignus vindice nodus
> Inciderit.

Which, translated, reads—"Nor let a god be introduced unless some difficulty occur worthy of a god to unravel."

The redemption of man from the guilt, pollution, dominion, and punishment of sin, is that difficulty in the estimation of the wisest beings in this universe, which calls for, and justifies the interposition of the Creator himself. But with infinitely more regard to true dignity than ever a Pagan orator, philosopher, or poet imagined, he makes *his Son* the angel of his covenant, the messenger of his mercy; but assuredly the message is every way worthy of the unparalleled dignity of the messenger.

If the human imagination can picture to itself a scheme at the head of which it would be an honor to the Son of God to stand, it is the scheme of man's redemption. If the human mind can fancy an object worthy of the appearance of "God manifest in the flesh," it

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must be to confer immortality upon man. And was there ever an errand which called for the most exalted of all God's messengers, unless it be that errand which tenders eternal life to mortal man! Such was the message which the great master and model of christian preachers bore to an apostate world.

Well did an ancient Prophet say, "Let him that boasts, boast in the Lord." In the presence of the most gigantic and exalted genius, human or angelic, the christian need not blush when he avows his faith in the divine mission of Jesus the Nazarene. No act in the life of man does so much honor to himself as that act by which he submits himself to Jesus as the only begotten Son of God. In receiving the Messiah as the only Redeemer of ruined man, the christian honors his own intellect as much as he can honor the messenger of salvation. He acts both the man and the true philosopher, who, regarding in the light of God's oracles, the seen and the unseen, the present and the future, sin and misery, life and death, time and eternity, like the wandering dove, flies into this ark of salvation.

He that cannot find reason to vindicate himself in the presence of every querist for his faith in God, his confidence in Jesus, his love to his person, his submission to his authority; can find no reason for any noble enterprize, for any manly exertion, for any self-denial, zeal, and perseverance in the attainment of any object worthy of human pursuit.

If sin, that leprosy of the soul, which has spread through and polluted the whole man, body, soul, and spirit; if its stings, its anguish, and its horrors are not rational incentives to abandon it; if the condescension and mercy, if the forbearance and love of God are not reasons to reconcile us to his character and government; if man's rank in the creation of God; if the attestations of angels, prophets, and apostles; if the gifts, and powers, and miracles of the Holy Spirit, are not sufficient arguments in its favor; if the sincerity, benevolence, and faithfulness of the numerous witnesses who sealed their testimony by their blood, are not reasonable and satisfactory proofs of its divine origin; if all the longings for immortality within us; if all the pantings after glory which agonize our hearts: I say, if all these will not justify a man to himself and to his fellow-man for giving himself up to Jesus Christ, we know of no motives, nor reasons, nor arguments which ought to control the actions of any rational being whatever.

But the inducements to the intelligent christian to proclaim this salvation to his fellow-men, are little, if at all, inferior to the arguments which incline the sinner to receive into his heart the Saviour of the world. The enlightened christian, happy in the hope of immortality, has other reasons to impel him to devote his energies to the salvation of men than those which influence any of the sons of men in reference to any earthly undertaking. The spirit which actuates him is the spirit of benevolence, and his happiness arises from the communication, as well as from the reception of bliss. In promoting the felicity of others he promotes his own. Happiness is in this re-

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spect like knowledge—the more we impart to others, the more we possess ourselves.

We have said that the motives which govern the christian preacher, whether he fill the public or the private character of him who beseeches men to be reconciled to God, essentially differ from those which call forth the energies of men in the affairs of this world. What, let me ask, fires the patriot in his country's cause, the statesman who pleads her rights, and the soldier who would avenge her wrongs? What impels the merchant, whose canvass whitens every sea—the husbandman, who turns the stubborn glebe—and the sage philssopher, who pries through Nature's works, to scan her laws and to lay open the elements of things? What so passionately moves the astronomer to scale the heavens, to trace the comet's eccentric flight, to speculate on the immensity of space, and to explore the twinklings of the most distant star? What, let me once more ask—what evokes the ingenuity of every artist who ministers to the real or imaginary wants of man, from him who provides for us food and raiment, up to him who makes "the dull cold marble speak," or to him who "wakes to ecstacy the living lyre"? Are not the impulses which call them into action and the motives which stimulate their efforts drawn from our relations to the globe on which we dwell? Do not all their achievements and glory pass away as the flower that drops its beauties into the earth? Is not the animal or present life of man the all-engrossing object; and will not these arts, their efforts, and their attainments vanish with the earth itself, or with the life of man upon it?

Not so the christian preacher, nor the motives which inspire his actions. Sublimer themes than nature knows allure his heart and prompt him to loftier enterprize. While the politician regards man rather as a subject of taxation; the merchant, as an article of trade; the naturalist, as a mere animal, governed by appetite and passion; while each profession regards him in reference to itself; the physician, as a *patient;* the lawyer as a *client;* the priest, as a *tithable;* the christian preacher regards him as God's prodigal son, the fallen child of his love; as yet capable of immortality under a remedial constitution, and his soul travails for his salvation. He remembers what he once was, and well he knows that the faith which has purified his heart and enabled him to overcome the world, and which fills his soul with such aspirations after God and heaven, can transform another lion into a lamb, another raven to a dove. The enterprize which brought the Son of God from heaven to earth, fills his soul with admiration and begets in him an ardor which "no waters can quench, which no floods can drown." In the strength of Israel's God he rises; unfurls the banners of the cross, unsheathes the sword of the Spirit, blows the gospel trumpet, and proclaims the acceptable year of the Lord.

His model he finds not in the phantastic regions of poetry, in the airy regions of romance. He mimics not the drowsy tinklings, the monotonous harangues of the lifeless moralist, nor the incoherent rhapsodies of the moon-struck enthusiast. He sets before him as a

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model not Pindar nor Homer on Parnassus, not Demosthenes in the forum, nor Plato in his cell, nor Seneca in his rostrum, nor Newton in his observatory; but Paul in the synagogue, or Paul in the market place.

Alive to his master and his master's honor, he looks not with envious eyes upon the great masters of the fine arts. The fame of Phidias and Praxitiles in sculpture; of Appollodorus, Zeuxis, Angelo, or Raphael in painting; of Homer, Virgil, or Milton in poetry, provoke not a single wish for their inheritance. He sighs not for the garlands which a Demosthenes, a Cicero, or a Sheridan wore; nor for the laurels which an Alexander, a Cesar, a Hannibal, or a Napoleon won. Fading and faded are the chaplets of roses, the wreathes of laurel, the palms of victory which decorated the victorious brows of Grecian, Roman, English, and American chiefs in the arts of war or in the arts of peace.

Their fame is not that for which he pants, nor their crowns those to which he aspires. Their deeds of renown, nor their rewards fill his head nor his heart. Jesus, the Captain of Salvation, leading many sons to glory, the many crowned King of kings is his master and his model. But knowing that unless a man possess the spirit of Christ, he never can conform to his example; and unless his soul is devoted to him, outward efforts avail not; he, like Mary, sits at his feet—as Paul at the feet of Gamaliel; and while he hearkens to his instructions his soul catches the ardor of his spirit, without which he would be little better than sounding brass or a tinkling cymbal—without which no man can successfully proclaim salvation to men.

Let none suppose that it is injudicious to place before the human mind a model of such inimitable excellence. It is a proof of consummate wisdom, of the most perfect knowledge of human nature, to place high models before the imitative soul of man. The weaker imitations of a perfect model will excel the stronger imitations of an imperfect one. "It is" (as well observed by one of no ordinary mind) "the best prognostic of a youth to be found occupying himself with thoughts beyond his present power and above his present place. The young aspirant after military renown reads the campaigns of the greatest conquerors the world ever produced. The patriot has Hampden, and Russel, and Sydney ever in his eye. The poet consumes the silent hours of night over the works of masters in every tongue, though himself hath hardly turned a rhyme. And the artist fills his study with casts from the antique, and drains both health and means to their very dregs in pilgrimages to the shrined pictures of the masters." Thus the christian preacher of high destiny studies Christ.

EDITOR.

RELIGIOUS NEWS—*Extracts from Letters.*

OHIO, *Washington County.*—JOHN READ has lately immersed 70 persons, James Mitchell also has immersed a number into the ancient faith. In Licking county, Ohio, brethren Corner and Millison, in a few weeks past, have immersed 26. Brother Read has also labored with success in other vicinities during some weeks past [*Extract from a letter under date 17th November.*]

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SOUTH CAROLINA.—A letter from Barnwell District, under date of the 31st October, informs me that many of the teachers of the Baptist and Methodist denomination are, while occasionally censuring us, exhibiting in their public addresses the views promulged in this work, and sometimes in our very words and phrases; and so far they find themselves much more useful in converting men to God than formerly. They have, our correspondent says, derived through the pieces published against us by Messrs. Brantly and Clopton, much of their information respecting the cause we plead; yet in the distracted, mutilated, and garbled form in which our views appeared in those pieces, they have gathered something which has given a new direction to their course and energies. "Honesty," my good friends, "is the best policy."

This reminds me of some of our Western opponents who both write and speak against us; yet in their preaching and teachings proclaim the very views and sentiments which they pretend to oppose. Indeed, a certain editor, not long since, published a considerable extract from one of our publications, without giving us credit for it, and headed the piece "*A Literary Gem.*" The same editor and preacher proclaims our views pretty generally from the pulpit and sometimes from the press; yet he fights against us.

KENTUCKY, Georgetown.—Letters from that vicinity, under date of the 13th November, inform us that the good cause still advances. Brother John Smith attended with brother J. T. Johnson at the Crossings. After a very powerful address from the former, four persons were immersed by the latter into the death of Christ. Chiefly through the labors of brother Johnson, a church now amounting to forty members, has grown up in a few months in that vicinity. We rejoice to hear that the utmost harmony and christian love prevail, not only amongst the disciples composing this congregation, but between them and the disciples meeting under the *Christian* name in connexion with brother Stone in Georgetown, notwithstanding the sparrings between us editors. These brethren are endeavoring every Lord's day to keep the ordinances as they were delivered to them by the Holy Apostles. Hence they commemorate the Lord's death as often as his resurrection. They are taught by the wisdom of the just not to separate the one death from the one resurrection; or, in other words, not to separate the things which God has joined together. He was delivered for our offences, and raised again for our justification. All the Doctors in christendom cannot give one good reason why the church should celebrate the resurrection of Christ on every first day of the week, *fifty-two times* in one year, and his death *twice* or *four times!*

How the Lord's cause would prosper in this happy land, if all who speak to men on religion were governed by such a sentiment and feeling as the following. It is from a letter written to me from our very intelligent and pious brother Johnson:—"Indeed, brother Campbell, I care not what the world may say of me. I am for my Saviour's religion. To practise and teach it in its purity is my greatest earthly delight. I go forth not calculating the consequences to myself, fully persuaded that so certainly as Jesus reigns King of kings and Lord of lords, his truth is mighty and will prevail." Should this sentiment kindle a similar ardor in any breast, I am aware this brother will pardon me for quoting from a private letter without his consent.

TENNESSEE.—Brother C. Welsh, under date of 5th November, 1831, informs me that the preaching of the old gospel in M'Minn county, by brother J. Mulkey and others, has been attended with much success. At one meeting, shortly before he wrote me, several persons were immersed according to the commandment; some at midnight, and some early the next morning. He says, "I never before witnessed such love, harmony, peace, and joy in the Holy Spirit, as amongst the disciples on that occasion. The good tidings of faith, repentance, and remission of sins, yet appear to be the power of God to salvation."

[In answer to a query in this letter concerning the gift of the Holy Spirit, we would refer the writer to our essays both in the Christian Baptist, vol. 2, and the 2d vol. of the Harbinger, on that subject. "The gift of the Holy

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Spirit," if no special gift be alluded to, is the Holy Spirit itself, in such influences as are necessary to our separation or sanctification to God in body, soul, and spirit.]

Other letters from Tennessee inform us that the word of the Lord is spoken with good effect by the brethren in the Reformation. Since the meeting of a number of the proclaimers of reformation at Leiper's Fork, in Bedford county, a number have been immersed, and the prospects are very encouraging.

VERMONT.—Brother W. P. Reynolds, well reported of for good character and standing among the Baptists, but who has been much persecuted since he has espoused the cause of reformation, has set up two small churches, one in Manchester and one in Pawlet, within a few months past. The church in Manchester commenced June 2d, 1830, with six disciples; that in Pawlet on the 31st of July last, with eight disciples. The former had grown up to 28, and the latter to 29, at our last advices, under date of the 31st October. Since July last brother Reynolds has immersed into the ancient faith 32 persons. This indefatigable brother, while among the Baptists, had immersed in several years about 200 persons; for the last two or three years he has endured some evil treatment, but his influence increases with his trials. These brethren, we are happy to learn, are very zealous to keep all the commandments and ordinances of the Lord Jesus. May they realize the truth of this promise! "If a man love me he will observe my word; and my Father will love him, and we will come to him and dwell with him"!

Here follows the copy of a letter from sister Reynolds to the Baptist Church in Manchester, and the Deacon's reply:—

"To the Baptist Church in Manchester.

"*Dear Brethren*—When I sent a request to you last Fall for a letter, stating my standing in the church, being unable to attend myself, I knew not, at that time that any one had aught against me; yet I was informed that after voting me a letter, the vote was immediately rescinded at the suggestion of one sister, who said it would be wrong to give me a letter and withhold one from my husband, if I thought as he did on the subject of communion. On that subject I am willing to say, that I find nothing in the Bible to prohibit immersed believers, who live godly in the world, from uniting together in commemorating their Saviour. I have waited some months for some explanation, but have received none, nor has any member of the church ever intimated to me any difficulty with me on account of either my conduct or my views. I am unwilling to think that my brethren intentionally neglect even a feeble sister; but that you may be relieved from the trouble of conjecture, and have no embarrassment on your minds relative to my views, I will state them on some other particulars as plainly and as briefly as I can.

My brethren cannot think I could have been an indifferent observer of those things which have transpired during the past season. While I have listened to the arguments on one hand for reform, I have heard what has been said on the other hand for continuing the established customs of the Baptists, and have been led to examine for myself as faithfully as I could. My present convictions are as follows:—

That all sectarian religion is unscriptural; and at variance with the christianity of the Bible. That the churches of Christ, in calling themselves by any other name, or assuming any other titles than those applied to them in the scriptures, are carnal, and doing those things which Paul in his first letter to the Corinthians, (3d chapter,) reproves and condemns. That the churches of Christ should be governed by the inspired writings, in the manner, form, and connexion in which they were delivered to the saints, exclusive of every other creed, rule, or confession whatever. That the bond of union among christians is faith in Jesus Christ, and the ground of fellowship obedience to his commands. That the faith of christians comes by hearing, and hearing by the word of God, and is the belief of the testimony God has given of his Son. That there is no precept, rule or commandment given in the Bible authorizing any one

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to tell his mental agitations, of the sorrows or joys he has experienced, in order to baptism; but that with repentance, and an honest and hearty confession of his belief in the Lord Jesus, he should be baptized for the remission of sins (through the blood of Jesus) and the reception of the Holy Spirit, as declared by Peter on the day of Pentecost. And that believers in Christ, so baptized, should first give themselves to God and to one another for his sake, and choose from among themselves men possessing such qualifications as are pointed out in the scriptures for overseers and servants of the church; and assemble on every first day of the week, if possible, for the social worship of God, and for their own edification by reading the scriptures, preaching, teaching, prayers, praises, exhortations, breaking of bread in commemoration of the Saviour, and contributing according to their ability and the necessities of the congregation.

And now, brethren, after hearing this brief statement of my views, if you can give me the letter I requested, I should receive it as a favor; but if not, and you think me wrong in any particular, I sincerely desire you would condescend to a feeble sister, and point out wherein in writing, and by scriptural arguments set me right; for I wish above all things to obey Christ and to do his will, and to see my brethren and sisters walking in the truth as it is in him.

EMMA REYNOLDS.

February 4, 1830.

The following is an exact copy of the answer to the above letter, written by one of the Deacons of the church, something more than a year after the first was sent to the church:—

"*Answer to sister Reynolds' Letter.*

1st. Of Faith. Faith, you say, comes by hearing, and hearing by the word of God. Granted; but the difference between us seems to be this: You contend that it is the word, written or oral, as the case may be, testifying of the facts concerning Jesus Christ, and believed and followed by obedience, that constitutes the faith necessary for salvation. We contend that the word there spoken of by Paul is the Spirit of God, or the power of God, in giving the hearing ear and the understanding heart, operating, as said the Prophet, "like a refiner's fire," &c. Here it is said by the Apostle to be "Christ the hope of glory" formed in the soul, which is expressed in many ways in the scriptures, such as these, "begotten of God," "begotten unto a lively hope." It is also said to be a new creation—"created anew in Christ," "created unto good works." It is also said to be a quickening—"you hath he quickened who were dead in trespasses and sins." Hence we contend that it is not a mere persuasion that Jesus Christ is the Son of God, but a transforming of the mind and will, which is followed by hearty obedience to the commands and ordinances of the gospel, attended with a reformation of life, love to God and to the church of God, and a spirit of benevolence towards the human family at large.

2d. You say that there is no experience, or, as you term it, "mental agitations of mind," called for in the word of God. The Psalmist David appears to have had some things to tell, for he says, "Draw near unto me, all ye that fear the Lord, and I will tell you what he hath done for my soul." We are told also in the word of God, that "as face answers to face in water, so the heart of man to man." We know not how we shall learn that a person's mind is changed from the love of sin to the love of holiness, without manifesting it in words: for we are of opinion we should be more puzzled to find scripture for propounding a person till he shews his sincerity by his works, than we should to shew that they related their feelings while under the operation of the Spirit. And here we would note, lest we should be misunderstood with regard to the order of the gospel, that we believe the operation of the Spirit is absolutely necessary to constitute genuine faith, although the peculiar gift of the Holy Ghost, which caused to speak with tongues, was in one instance received after baptism—*to wit*, the twelve brethren; but at the house of Cornelius it appears

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to have been otherwise; for, says Peter, "who can forbid water that these should not be baptized who have received the Holy Ghost as well as we," referring, no doubt, to the day of Pentecost; for it appears from Peter's account of this transaction at the house of Cornelius, that they spake with tongues and prophesied.

3d. Communion every Lord's day seems to be an article with you that cannot be dispensed with. Where you find scripture for such a precept God only knows; for we confess if it is in the word of God, it has escaped our notice; but for expedience' sake we believe the church of Christ ought to have set times for this ordinance, but not so frequent as to make it contemptible; for the observing of days, and times, and ordinances, to the neglect of the more weightier matters of the law—*to wit*, judgment, mercy, and faith, we conceive would be a wide deviation from the plain and known principles of the gospel."

Here is another specimen of the spirit of orthodoxy from the cold regions of Vermont. Numerous occurrences of this sort are already before our readers, and many more before us that they never saw nor heard. It is, perhaps, necessary occasionally to remind our readers of what is doing under the influence of sectarianism. I will not offer so great an indignity to the intelligence of the reader, as to make a single remark on the degrees of intelligence in the scriptures, and of devotion to the Saviour and his institutions, exhibited in the letters of this sister and the Deacon. It is a fair average of the times on both sides, and will serve for the meridian of every synagogue, from Vermont to Florida! EDITOR.

THE HARBINGER PROSCRIBED.

NEVER was there a more vigilant, determined, and untiring opposition to any religious paper, published on this continent, as far as we are advised, than at this time to this paper. It has been denounced from the pulpit and the press—by associations, conferences, and councils—and is now persecuted from house to house. Some persons are so beset by the teachers of their own vicinities that they are afraid to be known as subscribers. It is not uncommon for persons to be visited and to be besought and commanded not to take it, by those who are in authority with the people for orthodoxy and piety.

What does this mean? Does it not loudly proclaim the inability of those who proscribe, to *refute*—of those who denounce, to *reason* against it? He who calls in the aid of the civil magistrate to support orthodoxy, and he that relies upon decrees of councils to sustain his faith, are equally bold, intelligent, and honest guides of public sentiment. The teacher who prohibits his people from reading the Harbinger, may be sincere and zealous, but surely he proclaims his imbecility to refute it. A victory gained over any one in this way, is an honor to the vanquished, and a disgrace to the conqueror, if sense he have to feel it. What hero ever boasted of having conquered a manacled and fettered antagonist? The rejoicings of such are like the joys of the Philistines over Sampson shorn and blind. The joy of the Philistines was but for a moment—Sampson, shorn and blind, overcame the strength and glory of that people. If the friends of reformation, and of free and full discussion, were only half as vigilant, active, and determined as our opponents, each year would count three in the progress of truth and liberty. EDITOR.

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NEW SCHISMS

Another Schism in the Presbyterian Church of Scotland, and one a-forming in the Presbyterian Church of the United States.

THE waxing and waning of the moon, the ebbing and flowing of the tides, the rising and setting of the Sun, will as soon be subject to the decrees of synods and councils, as the human mind in this our day and generation. The reign of Sanhedrims over the understanding, conscience, and estates of men, is now in its dotage, or the constitutional advisers of hierarchs would dissuade them from such folly. But when did hierarchs and tyrants reform, or forego their authority over the persons of men? Of all the Bishops of England, whether present in person, or by proxy, in the late Parliament, but ONE voted for the Reform Bill. Illustrious proof of clerical *stability* when estates and honors are at stake! The magnetic needle is not truer to the pole, that a churchman's conscience to his god. If all the Parliament of England had been Bishops what sanguine prospects of reform might all Englishmen entertain!

But the citizens must reform the political governments of the world, and the *laity* must hold the priesthood in good keeping. The clergy will not yield to the growing intelligence of the times. They yet dream that they can wield the same sceptre which their fathers wielded some two centuries ago. Gentlemen, it is utterly impossible. Their subjects are not your subjects, your friends themselves being judges. The spell is broken, and you can neither seal their eyes, their ears, nor their lips.

Every mail brings us intelligence of the shakings of the sects. They, like the sea, cannot rest. Nothing but heaven-descended truth can stand before that mighty spirit which has gone forth.

Ecclesiastical potentates, the rulers of the darkness of this world, vainly imagine that castles, and gates, and bars of iron can confine spirits. If they have not such a conceit, why attempt to stop or oppose that mighty spirit which is every where asking, *What is truth?* Truth is acknowledged, on all hands, to be mighty; and that spirit which admires it, or is descended from it, must be a mighty spirit. But what can be done by those opposed to reformation but spue out the reformers. They pain the body politic, and must be ejected.

The Presbyterian Church of Scotland, at its last General Assembly, excommunicated no less than four "*heretics*," after deposing them from their office—Messrs. Irving, M'Clean, Scott, and Campbell, all Ministers of the high Kirk of Scotland. The same church, in these United States, is on the verge of a mighty earthquake. Some are threatened with excommunication; but there are so many "heretics" crept in among the orthodox in this church, in open defiance of the all-penetrating and all-uniting creed of Westminster, that a division of the sect is in contemplation. Several meetings and measures have been resorted to as preparatory to such an event.

The Church of England, where it has no *regium donum*, nor tithes to unite its ministry, is falling to pieces; and is now, in this country,

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upon the eve of an explosion. We all know the history of the Methodists, Quakers, and Baptists, and what their creeds have done to unite them in opinion and co-operation. But the iron and the clay will not cement. The legs of Daniel's august beast are crumbling, and the *stone* will soon grind it to powder.

The truth alone will stand; for it alone can stand alone. Error is lame. It wants two crutches—the Pope and the King, or their vicegerents. May the good Lord bless every man who loves his truth, and speed the efforts of all who contend for it according to their measures of light and sincerity! Amen! EDITOR.

NEWS FROM MASON COUNTY, KENTUCKY.

[*We solicit correspondence from all those who can give us a history of the progress of reform, as we wish to give summaries for the information of our readers.*]

THE following letter, from one of the most indefatigable and successful proclaimers of the apostolic gospel, contains much useful information, besides the pleasing intelligence of the success attendant on the ancient gospel when ably and faithfully exhibited. We hope that both preachers and the brethren generally will profit from the useful hints which it contains:— *Editor.*

Minerva, Mason Co. Ky. Dec. 14, 1831.

BROTHER CAMPBELL—BELIEVING that you are at all times pleased to hear of the prosperity of the best of causes—the cause of New Testament truth—I hasten to lay before you some facts, calculated to interest and please you.

Since the latter part of last July there have been one hundred and thirty persons immersed within the narrow limits of my travels. I say, *narrow limits*, because I do not deem it expedient, in order to preach the gospel to sinners for their permanent benefit, to travel through a large extent of territory. By doing so, preachers often squander their energies, and do but little good; especially if they immerse persons, and leave them, without forming them into congregations Besides, the minds of the people must be instructed, to some extent, in the principles of christianity, before they can obey the gospel; and this cannot be done by a teacher who is incessantly *upon the wing!* I have, for these reasons, confined my travels within very narrow limits; the consequence of which is that all the above named converts are now members of reforming congregations. With the exception of a few visits to places not very far distant, my labors have, since last Spring, been confined to a part of Mason county, bordering on the Ohio river; and it is within this district that the greater part of these disciples were made. Some, however, were made in Bracken, an adjoining county; and some in Brown county, Ohio.

I have recently visited the reforming congregations in Clinton county, Ohio. They were, I think, with the exception of one small congregation, doing well. This congregation unfortunately retained several mystic spiritualizers, who have given the disciples much trouble by the introduction into the congregation of some customs and doctrines, the inventions of men. Within the bounds of the congregations in Clinton county, about 40 persons have been immersed since last Spring. The disciples break the loaf on every Lord's day, frequently without the aid of a preacher; and also attend to the other duties and privileges of the Lord's house. Several of them, I was informed, begin to speak in their congregations with good effect! May the Lord bless them, and may their labors be a blessing to many.

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The principles of reformation contemplated by the New Testament, have, before they can fully take effect, several obstacles to remove; not the least of which is a habit contracted under sectarian systems, of spending the Lord's day improperly: hence it is frequently difficult to persuade the disciples to assemble on every Lord's day. I trust, however, that this bad habit will gradually wear away *under the constant friction of truth*. It does seem to me to be a fact so obvious, that persons who have good christian feelings, will prefer the house of the Lord on the Lord's day, before all other places, that I cannot, I will not deny myself the privilege of anticipating a period not far distant, when we shall see christians on every Lord's day morning hastening to the Lord's house, and crowding around the Lord's table to celebrate a monument of never-dying love—the death of Jesus! How much more compatible this with their high vocation and with the dignity of the christian character than those pursuits on which many who absent themselves from the house of the Lord place their affections!! There are several congregations in this county (Mason) which break the loaf on every Lord's day.

I was much pleased to see in the 11th No. vol 2 of the *Harbinger*, some conclusive arguments against *re-baptism*. Many of our brethren have been a good deal perplexed with this subject—not knowing whether their first baptism was valid—having not been baptized *expressly* for the remission of sins. Your arguments against re-baptism will, I trust, be fully satisfactory to those persons.

Is it not strange that men of good common sense, not to say high intellectual endowments, cannot understand that persons within the kingdom of Jesus are not to be baptized? "How," say they, "are persons who have been baptized for the remission of sins, to obtain the remission of those sins which they shall commit subsequently to their baptism? Must they not continue to receive remission by subsequent baptisms?" No: the truth of this matter is as easy of apprehension to the unprejudiced, as is any, the most plain proposition! Baptism is an institution for remission, for those who have never entered the kingdom, and who believe with their hearts unto righteousness; but within the kingdom remission is obtained through a confession of our sins unto God. "*If we*" (christians) "*confess our sins, he is faithful and just to forgive us our sins.*"

Yours in the good hope,

AYLETT RAINES.

RICHMOND HERALD—*NEW DEFINITIONS.*

A WRITER in the *Religious Herald*, Richmond, Va. under date of the 16th December, after saying sundry things at loose ends, without any perceivable regard to language, logic, or the plainest apostolic expressions, thus concludes his dissertation upon "born of water" and "the washing of regeneration:"—"May not," says he, "the expressions *born of water* and *washing of regeneration*, *washing of water by the word*, be each intended to represent the purity of life flowing from the reception of a new spirit given of God through Christ?"

We shall test his definition *by substituting it for the phrase defined*, which all men, who know any thing of the laws of interpretation, affirm to be a just and fair test of a definition. The texts referred to will then read, "Except a man be born of purity of life and of the Spirit, he cannot enter into the kingdom of heaven." Titus iii. 5. "God has saved us not by purity of life which we had attained, but by purity of life and the renewing of the Holy Spirit." And "he has sanctified the church by purity of life by the word!!" In this way are the readers of the Herald taught the meaning of scriptural phrases.

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TESTIMONY OF DR. JOHN OWEN.

Dr. John Owen, President of Cambridge, England, in the times of Oliver Cromwell, said to be the most learned and talented writer amongst all the Protestants in his day; in his treatise upon Remission of Sins, and the 130th Psalm, thus speaks of baptism:—

"I say, it is certain, that in the prescription of this ordinance unto his church, the great intention of the Lord Christ was to ascertain to us the forgiveness of sins; and sinners are invited to a participation of this ordinance for that end, that they may receive the forgiveness of their sins. Acts ii. 38."

Owen on the 130th Psalm, p. 182. ed. of 1828.

Speaking of the salvation of Noah by water, and the rainbow as a token of the covenant, he says, "Baptism is God's security of the pardon of our sins, which we may safely trust in."—*p. 183.*

CAMPBELLITES UNITING WITH THE ARIANS.

IN a letter received in Fredericksburg, Va. from John Brice, Esq. of Georgetown, Ky. it is said that the "*Campbellites*" in Georgetown have united with the Arians. Whether the "Campbellites" or the Arians are the worse ingredient in this new combination, it would be hard to say. At all events, if they have united, it is upon this principle, that neither Campbell nor Arius shall be the bond of union nor the masters of their faith. But suppose it should be said that the Arians had joined the "Campbellites" in Georgetown, would this *tertium quid*, this composition, be any thing more palatable to our friend Brice. No; but if the Arians had joined the Calvinistic Baptists, then the heretical ingredient would have been neutralized by the purifying influence of super-oxygenated Calvinism. If a Papist should unite with a Protestant, or a Protestant with a Papist, the compound would be the same, provided the parties met on the compromise of half their principles; but if the Catholic compromised nothing, and the Protestant all, the compound would be pure Popery; or if the Protestant compromised nothing, and the Catholic all, the compound would be pure Protestantism. It is, then, an effort to prejudice the public, to say, that the "Campbellites" have joined the Arians: for I can vouch for the fact, that in the case alluded to, those stigmatized "Campbellites" have surrendered nothing, not a single truth that they either believed or taught; and they who have united with us from all parties have met us upon the ancient gospel and the ancient order of things.

Is it not obvious that all lines drawn from the circumference of any circle towards its centre, will meet in the same point? As all sects forsake their systems, and return to the apostolic gospel and institutions, they will meet in one and the same centre of faith, hope, and love. We devoutly wish to see Papists and Protestants, every sect coming to this centre, and then I trust they will find all those slanderously called "Campbellites," rejoicing to receive them.

EDITOR.

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IMMENSITY OF CREATION.

He who through vast immensity can pierce,
See worlds on worlds compose one universe;
Observe how system into system runs,
What other planets circle other suns;
What varied beings people every star,
May tell why God has made us as we are. POPE.

SOME astronomers have computed that there are not less than seventy-five millions of suns in this universe. The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The Solar System, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies, is in diameter *three thousand six hundred millions of miles*, and that which it controls much greater. That sun which is nearest neighbor to ours is called Sirius, distant from our sun about twenty-two billions of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun; or if our solar system be the average magnitude of all the systems of the seventy-five millions of suns, what imagination can grasp the immensity of creation! Every sun of the seventy-five millions, controls a field of space about ten billions of miles in diameter. Who can survey a plantation containing seventy-five millions of circular fields, each ten billions of miles in diameter! Such, however, is one of the plantations of him "who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance:" he who "sitting upon the orbit of the earth, stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Nations to him are as a drop of a bucket, and are counted as the small dust of the balance; and yet, overwhelming thought! he says, "Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, *and trembles at my word!*"

EDITOR.

From the Spirit of the Pilgrims.

"DO THYSELF NO HARM."

"DO thyself no harm" *by believing false doctrines.*—The mental constitution of man is from the same hand that framed his physical structure. God has assigned laws to each, and in neither case can these be transgressed with impunity.

What revelation has declared, experience has illustrated; that *truth* is the aliment divinely appointed to nourish the soul. The Saviour prayed for his disciples, "Sanctify them through *thy truth; thy word is truth.*" Here the truth, divinely revealed, is recognized as the instrument of sanctification. But the truth, to take effect, must at least be believed. It must be received into the understand-

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ing. It is not enough that it lies on the table, if it be not stored in the mind. No man is so insane as to hope, because food is prepared and is on his table, that therefore he shall live, eat it or not. Neither should any one be so irrational as to expect spiritual health and growth, mental expansion, heart enlargement, the soul's salvation, without embracing that truth which God hath revealed for this specific purpose. But if it be thus necessary to believe the truth, it is plain to demonstration that we must not embrace errors, which are *fundamentally subversive of this truth.*

You have flattered yourself that the *nature* of your opinions was of little importance—that *sincerity* in them was enough. But rest assured that sincerity in the belief of error is widely different from believing the truth. Did you never hear of a person's taking poison, sincerely believing it to be a wholesome medicine? And did his sincerity arrest the laws of nature? Did the poison forget its virulence and become harmless and nutritious, because of his sincerity! On the contrary, was not his sincerity the very thing which ruined him? Had he indulged any suspicions, he might have examined with care before he took the poison; or he might have prevented its effects after he had taken it, by timely preventatives. But his apprehensions were not awakened. He felt no alarm. He sincerely believed it a wholesome medicine, and his sincerity destroyed him.

Sincerely believing ice to be fire, will not convert it into fire. Sincerely believing stones to be bread, will not render them nutritious. Nor will sincerely believing error to be truth, alter at all its destructive nature. Suppose a man should take a quantity of flour, and an equal quantity of arsenic, and, comparing them together, should conclude that one was just as well calculated to preserve life as the other. He might say, "I can see no great difference between the two; I can feel no difference; I can smell no difference. I can perceive no reason why one should preserve life, and the other destroy it. I am under no obligations to believe what I cannot understand—nor do I believe it. I am sincerely of the opinion that this arsenic is just as good to preserve life as that flour." And having reasoned thus learnedly, he proves his sincerity by swallowing the poison. Yet, notwithstanding his sincerity, he is a dead man. Yea, *in consequence* of his sincerity, he is a dead man. It is just because he really and sincerely believed what he professed, that he took the poison and destroyed his life. Sincerity does not reverse or suspend the laws of nature, either in the physical or moral world. It rather gives efficiency and certainty to those laws.

Suppose (and the case is not wholly without a parallel) that a foreigner, recently landed on our shores from some of the arbitrary governments of Europe, should sincerely believe that, having now reached a land of liberty, he might freely appropriate to his own use whatever he desired; and proceeding on this his sincere belief, suppose he should rob the first man, or steal the first horse that came in his way. Would the sincerity of his belief snatch him from the arrest of justice? Would the Judge and the Jury confirm his sincere

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belief? or would they confine his person? His sincerity in this case has lodged him in a prison. It was the sincere belief of a dangerous and foolish error that turned him aside from the path of honesty and duty, and led him to commit a crime by which his liberty is forfeited.

Some of the pirates, executed not long since for murder on the high seas, are said to have declared on the gallows, that they believed there was no God, no heaven, no hell, no retribution, no hereafter. That they were *sincere*, it should seem there can be no doubt; for they published the declaration with their dying breath. Were they justifiable or excusable in their belief? Do you say, No? But who are you that undertake to decide what another ought, or ought not to believe? They sincerely believed there was no God, and their sincerity was tested at the end of the halter; and why were they not justifiable? You will reply, doubtless, as I should, that there is light enough, even from the works of God, to teach any person that he is. Before these men could have become Atheists, they must have closed their eyes to the light of day, and their consciences to the light of heaven. They loved darkness rather than light, because their deeds were evil. Their sincere belief of error arose entirely from their love of sin. They wanted no God, and they would believe in none. They heartily desired that he should not be, and they sincerely believed that he was not. Their sincerity, therefore, is found, on examination, to be not their excuse, but their fault; not their misfortune, but their crime. Instead of palliating their guilt, it is itself the most portentous mark in the long catalogue of their sins.

And what is true in this case, is true in all analogous cases. Sincerity in the belief of essential error is never any excuse for such error. So far from justifying those who embrace it, it aggravates their condemnation. Take the Deist, who, professing to believe in God, rejects his word. Will his sincere rejection of Christ and the gospel save him? How strange it would be, if a sincere rejection of Christ, and a sincere acceptance of him, should lead to the same results—should entitle to the same blissful rewards!

No, reader, we must sincerely reject error, and sincerely believe and embrace the truth. And we must be careful not to mistake human error for heavenly truth—man's wishes for God's revelation.

W. S.

THE NEW YEAR.

A WORD TO NEUTRALS AND PARTIAL REFORMERS.

TIME, that parenthesis in Eternity, is, as Lord Bacon said, "the greatest innovator." What innovations has it made during the last four hundred years? I say, the last four hundred years; because with their history we are best acquainted, having so many records on all subjects agitated during that period. It is not yet four hundred years since the Bible was first printed. Germany, which has ever since excelled in theological studies, had the first printed Bible in 1450.

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England, in 1468, had Rufinus on the Creed published for her first book. A Monk put the Bible; but an *Archbishop* put Rufinus first to press. England has been *creedish* ever since.

Bacon, born in 1560, published his "*Novum Organum*" in 1620. Locke, born in 1632, gave his philosophy of the mind, his "Essay on the Human Understanding," in 1689, the year after the happy revolution in England by the Prince of Orange. And Newton, the greatest of philosophers, born in 1642, gave forth his *Principia* in 1687. What have these mighty minds achieved for science, physical, mental, moral—for the world! All sciences, arts, and occupations have felt the impulse of their genius, and decorated themselves with improvements unknown before.

What has time wrought in favor of religion since Germany gave Martin Luther to the world! And, what is surpassing strange, all improvements, all public benefits, scientific, political, mechanical, moral, religious, have been forced upon society. Faustus is said to have been prosecuted for witchcraft, because he made the Bible cheap, by multiplying copies with a rapidity, and with such accurate resemblance, as baffled the whole race of the scribes, and set their occupation adrift. Bacon had to will and bequeath his fame to other nations than that which gave him birth. Locke's Essays were proscribed by the heads of the English Universities and forbid to be read. And even Newton was regarded as an innovator, unsettling the schools and rendering doubtful the attainments of former times. The Devil, I believe, was very courteous to him who first invented gunpowder and all improvements in the art of killing men. But in religion all innovators have been obnoxious to the curse of those they wished to bless. The universal father, Leo X. would have given to Luther a scorpion rather than a fish, and would have drowned him in the Rhine, or in Mount Etna, rather than have absolved him from his sins against the priesthood. But why speak of Luther? The whole Egyptian priesthood, with Jannes and Jambres at their head, resisted Moses, that innovator, who offered liberty and salvation to an enslaved nation. Annas and Caiphas, with all the heads of departments, crucified the author of our religion, and all his followers have in all ages been loved less as they loved him more.

But time, because it matures thought and reflection and gives experience, corrects and reforms all excesses. Nations degenerate until their vices, like ignited matter in the bowels of the earth, cause a desolating earthquake or volcanic eruption, which overwhelms them, as were Herculaneum and Pompeii under the eruptions of Vesuvius in the reign of the Emperor Titus.

Caloric, which is the conservative principle in the universe, will, no doubt, as both religion and philosophy teach, become its destruction. So time, while it tends to regenerate nations and individuals, often tends to the degeneracy and destruction of both. But time is neither good nor evil in itself. It is the use or the abuse of it which creates the blessing or the curse.

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But what are we doing, who are now on the stage acting our part in the great drama of human existence? Aye, this is the question. We stand upon the shoulders of the giants in literature and religion, and can we see no farther than they? Or have they accurately surveyed the whole horizon of nature and religion, and developed every thing which has life or being? Alas! in what condition is the world! I mean not merely, nor, indeed, at all, the *political*, but the *religious* world. And, to come nearer to ourselves, in what condition is the Protestant world? Torn by sectarian contentions, by intestine feuds and animosities, until all bonds of union are severed, and almost every attractive principle destroyed. And amongst those who have discovered the root of all these manifold evils and have offered themselves up to martyrdom upon the altars of indignant sectaries, how few are willing to sacrifice their own opinions and to unite and cooperate in one great reformation.

There are at this moment in Britain, Ireland, and America, hundreds of enlightened men, of exalted and accomplished minds, who have protested against human systems of religion, and suffered excommunication rather than pollute their consciences by advocating human platforms of religion; who have plead the cause of the all-sufficiency and alone-sufficiency of the apostolic writings for all christian faith and practice; who are doing little or nothing for the restoration of the ancient order of things, either in faith or practice. Were all these to combine and direct their energies to this one point, how soon would they put to flight the armies of the aliens; how soon would the walls of Jericho fall down, and the Israel of God dwell harmoniously and securely in the promised inheritance of millennial peace, harmony, and good will!

What an influence, for example, would the Baptist society alone have exerted in the cause of reformation in these United States, had a few of the most intelligent and influential leaders of that people not set their faces against the very proposition to reform. Had they treated the proposition with a little more intelligence, patience, and christian candor, how different would have been the results of the last ten years! Instead of all the heart-burnings, excommunications, anathemas, and disquisitions upon ultimate and remote abstractions, we should have gone forward against schism, discord, and papistical authority, terrible as an army with banners. But what have the spirits of discord achieved for themselves, for society, for eternity? Nothing that can be told to their honor in the day of the Lord Jesus. I say, *nothing: for, the unrivalled supremacy of Jesus, and the exclusive legislative authority of his Apostles, is that for which we plead, and that which they have so violently opposed.* If in any thing we have erred in ascertaining *the will* of the Lord Jesus, or *the traditions* of the Apostles, they were not called to acquiesce in that; for we make not our inferences terms of communion, nor denounce them who may not be able to unite with us in any matter of opinion. Many of those whom they have proscribed were proscribed for insinuating that reformation was at all needed; or for saying that the

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Apostles were not setting in the churches enthroned in the affections of the people. They have been looked upon with an evil eye, because they made their appeals to the Apostles alone.

But the weak among them who oppose reform, fancy that they are justified in so doing because their *good*, *wise*, or *learned* leaders disapprove some of the views we exhibit. As to their goodness, wisdom, or learning, they are very doubtful vouchers; for, perhaps, there may be as much of all three on the one side as on the other of this controversy. Who can decide this? Must conscience, and truth, and religion be hung up with such a jury? Yet let it be observed, our opponents themselves being judges, that there are no views exhibited by us more repugnant to some things taught by many of our opponents, than are the persons and views of those united in opposition to us, opposed to one another. But it is useless to reason with them who fear not God and honor not his word.

But what are many now doing who have protested against both antichrist and the man of sin—against all usurpers over the consciences of men—who have come out of the sects in Britain and America, because of their corruptions? Building little wigwams for themselves as substitutes for the more permanent and majestic domes which they have forsaken, or in lieu of the unchangeable kingdom of Jesus. We could count more than a dozen of well informed and talented men, within a few days travel of us, who have been excluded or have withdrawn from these establishments for conscience' sake, that might as well be locked up in St. Peter's church in old Rome, for any thing they have done, or are likely to do, for the good of men, or the progress of reform; except the erection of a little party in honor of their peculiarity, which little faction or fraction will be dissipated or absorbed on the demise of him in whose fortunes alone they are concerned.

I do not wish at this time to name these bold reformers, who have built themselves wigwams and are content to live in them rather than return to the City of Establishments; but as some of them will doubtless read this, I would ask them, this good new year's eve, whether it would not, in their judgment, now, and hereafter, be better for themselves, for the world, the church, and more to the glory of the Great Redeemer, for them to esteem the reproach of Christ above all the honors and treasures of time; and come out manfully and courageously for the Lord, and plead openly and incessantly for the restoration of the apostolic gospel and order of things? We know some able speakers in the sects who are with us in the main; and, perhaps, few but themselves and we know it. To them we would say what we have just now said to those addressed: Make this coming year the most memorable year in your lives. Look not to the flesh pots of Egypt. Suffer not the Lord's cause, as you confess it, to call upon your tongues in vain. You know what to say, and you know how many want to hear you. Boast not that there was a Nicodemus and a Joseph of Arimathea secret disciples of Jesus, or an Erasmus in the days of Luther. The Saviour has need of you. He has

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called you to glory and courage. And will you expect a crown for praying for it or wishing for it? Such a crown is not worth a wearing. You must fight if you would win a crown that fadeth not away. Let not the opportunity pass. Were you to come out and affirm before heaven and earth that you would unsheathe the sword of the Spirit and never return it to its scabbard until you saw the Twelve Apostles restored to the thrones which the Lord gave them; until you saw them regarded as the sole lawgivers under Jesus, and their institutions cordially acquiesced in, and practised by all the disciples, you cannot tell what influence your example would exert over many who are halting between two opinions; what good would result to many, what glory to God, and what honor to yourselves. Now is the time to do the work of the Lord. The night approaches. Arise, then, and to your post in the Army of the Faith. If you will not, the Lord's cause will triumph without you, and you may repent when you cannot reform. EDITOR.

PERSONAL REFORMATION.

"EXCEPT your righteousness excel the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven;" not as a preacher in this county happened to say, "Except your *tithes* exceed the tithes of the Scribes and Pharisees," [who only gave a *tenth* of all,] "you shall never enter the kingdom of heaven;" not as another class of preachers say, "Except the righteousness of Christ, which is to be yours by believing it, exceed that of the Scribes and Pharisees, you shall never enter the kingdom of heaven:" but it is, "My disciples, except *your* righteousness," &c. for many workers of iniquity say, "Lord, Lord"—many of the unjust, rapacious, and unmerciful, say, "Master, Master;" but it is only he who does the will of the heavenly Father, who shall enter the heavenly and eternal kingdom.

"Oh! that I had true faith," said Evangelicus in his 70th year, and on his death-bed—"Oh! that I had true and saving faith," repeated he. "I have been seeking the Lord for 50 years, yet I fear my faith is deficient. I would give the world to know that my faith was of the genuine kind. True, justifying, saving faith, of the operation of God, is that which my soul longs for." Poor man! *half a century a christian without a christian faith!* rather, perhaps, without the knowledge and works of a christian. What a perversion of words, ideas, and things has this popular notion of a *saving* faith generated! A *saving* faith! as if there was a saving essence in one sort of faith which another lacked. The saving essence of faith is, that *it works by love.* Hence wherever there is the belief of the gospel, there is a *working* soul—one that *labors* for the food which does not perish—one that *strives* to enter through the strait gate—one that runs, wrestles, fights, and agonizes for the crown—one, indeed, that *works out his own salvation*, because he believes and feels that God works in him to will and do the things good and profitable.

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But, "WHAT DO YOU MORE THAN OTHERS?" This is a question put by Jesus to his disciples. He certainly was an orthodox teacher, and why do we not regard his lessons? If christians do no more than others, they are no better than others. Every christian must be a reformer. A reformer he must be until every thought, and word, and deed is just what it ought to be. There are some things of which we must do less, and others of which we must do more, than others. Besides there are some things which other men than christians do not at all practise.

But we would only now remind all, that until reformation be perfected in spirit, word, and deed, the christian must be a reformer. And it is much easier to reform the creed than the heart, and the doctrine than the manner of life. But christians must differ far from other men if they will bear any comparison with Jesus and those whom he praised; for they and he differed very much from all other persons.

EDITOR.

OBITUARY NOTICE OF BISHOP ROBERT B. SEMPLE.

ESSEX, Va. December 28, 1831.

Dear Brother Campbell,

THIS will inform you that Bishop SEMPLE is no more. He finished his course at 9 o'clock on the 25th instant—that is, on Christmas day. He was confined 8 or 10 days with a bad cold, which terminated in a pleurisy. I am reminded of the circumstance of the death of Moses, in the death of our *good old brother.* He lived to see the foundation stone presented for the New Testament Church, but entered not into the *full* enjoyments of it while here on earth. Your father delivered a discourse (the last he heard) on the reformation now going on; after hearing which, brother Semple bid him God speed. That same evening they partook of the loaf together, and after making some inquiry into the reformation we are laboring to bring about among all the worshippers of Jesus Christ our Lord, at parting he gave your father his benediction.

We should be thankful to have his death recorded in the *Harbinger.* You know *he was truly a good man,* and few men labored more to promote the happiness and salvation of mankind. He served his generation faithfully; but would thank you to give your views of his labors as a servant of God. We know that it is not customary to publish in the Harbinger obituary notices, but we think a correct statement of the labors of *so good a man as brother Semple was,* would be a stimulus to the rising generation. Therefore, I hope you will do us this favor in handing down to posterity the amiable and exemplary character of this laborious servant of God.

Yours in the Lord,

THOMAS M. HENLEY.

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I AM sorry, indeed, that I am unable to do justice to the memory of the deceased, by giving such a sketch of the life and labors of this aged, venerable, and much esteemed servant of the Lord, as would place him in his proper character before our readers. To many of them he is much better known than to us. We would sympathize with his family and surviving relatives, and with the christians in the churches which he planted and watered, to whom his removal hence will be justly esteemed and long felt a very grievous bereavement; hoping, however, that the assurance felt of his going home to the Lord, will lessen the sorrow necessarily attendant on his absence from them. We know that our deceased brother labored much for many years, and was extensively known, respected, and beloved on account of his labors in the conversion of the world and in building up the congregations. It is to be hoped that he who wrote the history of the Baptists in Virginia, will find a biographer who can do justice to his memory, and so moralize on the incidents of his life as to afford examples and incentives to the rising generation to devote themselves more unreservedly to the service of the Lord.

It is to us a most alleviating circumstance in the demise of our departed brother, that, notwithstanding the steps which had been taken by him and others to oppose the reformation, from remaining prejudice and misapprehension, the christian finally triumphed over the man and the sectary. He heard my father deliver a discourse (the last it seems he ever heard) to the congregation in Fredericksburg, to which he had for some time ministered. He also had a conversation with him at dinner, in the house of brother Leitch, Fredericksburg, with both of which he was so well pleased, as not only to unite with him in commemorating the Lord's death, but, in bidding him adieu, to give him his benediction, and to wish him God speed in the work of reformation. Thus the last public act of his life, by the good providence of the Lord, was his annulment or abrogation of the Decrees of the King and Queen Conference. In this last public act I rejoice for his own sake, for his family's sake, for the sake of all the churches in Virginia, and for the reputation of the deceased. Had it not been for this most happy incident his sun had set behind a cloud.

EDITOR.

REV. W. T. BRANTLY, *D. D.*

"Verily, I say to you, they have their reward."

THE Catholics *sainted*, and the Pagans *deified dead men*; but the Protestants worship the living. "*Reverend* and *holy* is his name," while yet he lives in good keeping, with all the fashions of a sinful world. But yet one attribute of the Divinity is not enough for some men. It will not suffice to style them *Reverend*. They are not satisfied with this title. It has become too common. Hence "*Doctor of Divinity*" must be bestowed on men of the comparative degree, and "*Right Reverend Father in God*" upon those in the superlative degree.

"Doctor" signifies *teacher*, and therefore applies to all instructers, male and female. Hence as the name of office, we have Doctors of A, B, C, Doctors of

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Grammar, of Mathematics, Philosophy, Law, Medicine, and Divinity. But as a title of honor and worshipful respect, it is only bestowed on an elect few of the priesthood.

It is now wholly a title of honor bestowed by men upon those of the kingdom of the clergy who are likely most efficiently to build it up in the world It designates no species of divinity, nor any attainment in the critical knowledge of scripture: for I know many Doctors of Divinity who cannot read the first chapter of either Testament in the tongues in which they were first written, and some who are without the critical knowledge of any one book or language in the world; and we all know that "Doctor of Divinity" means no sort of divinity: for it belongs to orthodox and heterodox, Catholic and Protestant, and must therefore be regarded wholly as a title of honor bestowed upon those who have rendered, or are likely to render, important services to the kingdom which bestows these honors.

It presupposes that the subject of the degree will be gratified, pleased, delighted, honored, with this titular elevation: for who would wear a title which was a reproach to them! It therefore judges of the person about to be *doctorated* to be a man in the flesh—not regenerated—not a new creature: for the Lord Jesus positively forbade his disciples, even the Apostles, to receive an *honorary* title, such as *Reverend* or *Rabbi*. Of course, then, the Board of Trustees, which bestows the title, regards the person in the crucible about being moulded, as more attached to them than to Jesus, else they would not say, "*Be you called Reverend or Doctor,*" in defiance of Jesus the lawgiver. Hence the Boards of honor who make religious Knights, never select *spiritual* men unless it should be by mistake. It is seldom they mistake: yet they do once in a hundred years make a mistake. *John Newton* was one of those whom they mistook for a pliant churchman; but he spued the honor out of his mouth as most loathsome to his spiritual taste.

These remarks are occasioned by noticing that *Wm. T. Brantly*, Editor of the Christian Index, Philadelphia, and general advocate for all that is fashionable in the Baptist operations, has a few weeks since received the title of D. D. I did expect it I confess, and I did anticipate that it would sit very easy and quiet upon his conscience; but still I resolved not to notice it until he had time to renounce it if he did not like it. It not appearing to be renounced by him, I think it is due to him and to the public to let it be announced that W. T. Brantly is now the *Reverend W. T. Brantly, D. D.* And, indeed, I think he *deserves* the title full as well as any of those who gave it him. What effect it had in producing the late revival in his church, I leave it to those nigher the scene of action to judge. But I have only to request that no one will think me guilty of either blasphemy or sacrilege, or making too light of sacred things, in taking this formal notice of a very common incident, which I think fully illustrates one saying of the Lord's—viz. "Truly, I tell you, they have their reward."

The common Priests and all the Levites in the Baptist priesthood will be careful to render honor to whom honor is due, and hereafter they will accost brother Brantly, "*Reverend brother Brantly, D. D.*" Before honor is humility. He humbled himself to notice us; therefore the priesthood exalted him!

EDITOR OF THE CHRISTIAN BAPTIST.

PROSPECTUS
OF
THE EVANGELIST.

WALTER SCOTT proposes to publish a monthly religious paper, to be titled "*THE EVANGELIST*" This paper will plead for the following and other important articles in the christian system, viz.—

1. That Jesus is the Messiah promised by God to the Jewish nation.
2. That "he died for our sins according to the scriptures."

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3. That "he was buried, and rose again on the third day, according to the scriptures."

4. That he is now in heaven, and will finally judge the world.

5. That every one who believes on him, with all his heart desiring to inherit eternal life, by a subsequent life of holiness, is entitled, in the first instance, to a personal acquittal from all past sins.

6. That this "first remission," (to use the words of an excellent and distinguished lady, John Wesley's mother,) "is by baptism, and all subsequent trespasses by confession."

7. That the enjoyment of the Holy Spirit is promised by God to all who, in this way, obey his Son Jesus Christ.

8. That to all who thus receive the gospel, and who by patient continuance in well doing look for glory, honor, and immortality, God will finally give eternal life.

These things, then, the great principles and privileges which originally constituted the gospel, the aggregate of which now controls an immense religious reformation in these states and other countries, and the encouragement of biblical learning, historical and biographical sketches, &c. &c. will form leading topics in "*The Evangelist.*"

In regard to science and education, matters which highly interest the public, it may be observed that books on external and mechanical nature, books on the philosophy of mind, and on the physiological sciences, abound every where; and the Editor reserves to himself the right of publishing, on these subjects, whatever he may deem worthy of his readers' attention.

Education consists in knowledge and practice; and all education is to be framed and administered with a reference to human nature—viz the physical, intellectual, and moral powers of man—powers by which we exist, know, and enjoy. Accordingly it has been a desideratum with the moderns to ascertain what human nature is in the detail, in order that a scheme of education, rational and perfected, may be adapted to the analysis.

It must be confessed that the highest applause is due to their success, not that philosophers have manifested an equal regard to all the departments of human nature just mentioned, for this they actually have not done; for while the intellectual powers of the mind have been deemed worthy of the genius of a Locke, a Priestly, a Reid, an a Stewart, whose labors and learning have shed a rich light on every part of this branch of moral science, it is to be regretted that the same regard has not been paid to our physical and moral nature. On a subject so interesting to individuals and society, then, as that of education, the Editor thinks it his duty not to be wholly silent.

All party feuds will be, as much as possible, avoided; and whether "The Evangelist" treat of religion, science, or education, the language, it is hoped, will be in coincidence with the dignity of the subject and with the respect due to the public.

TERMS.

"THE EVANGELIST" will be published on the first Monday of every month, from January, 1832, on a royal sheet, and will contain 24 pages, at One Dollar per annum, if paid in advance, or One Dollar and Fifty Cents, if paid at the end of the year.

Any person acting as agent, and becoming responsible for five copies, payable in advance, shall have one copy for his trouble, and any one remitting to the Editor five dollars for five copies, shall have one copy for his trouble.

☞All communications to be post paid, addressed to the Editor in Cincinnati.

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THE MILLENNIAL HARBINGER.

No. 2. BETHANY, VIRGINIA: *MONDAY, FEBRUARY* 6, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

ARCHIPPUS.

AT the special request of the writer, and because we think, upon re-examination, the following essay contains many valuable remarks, we copy it from the *Christian Messenger*. EDITOR.

No. V.

The Death of Christ, and the Doctrine of Father, Son, and Holy Spirit, and their effect and consequences necessary to the existence of Religion in the World.

DR. ELY said some time ago, that a few metaphysical opinions were the occasion of the principal controversies in religion among Presbyterians. I say, that the controversies about the atonement, and the trinity, and the operations of the Spirit, among professed christians, (which have existed for more than fifteen hundred years,) and the almost innumerable systems of religion that have been formed by them, have originated in unscriptural views, and in a false philosophy of the human mind, in reference to religion. What occurred in the Arian controversy in the fourth century, and the unscriptural forms of expression used in the Athanasian or Nicene and Arian Creeds, or articles of faith, formed in that century, and which have been incorporated with, and given character, more or less, to all the creeds of this day, confirm this observation.

I believe that correct views of the death of Christ, and its effects, and of Father, Son, and Holy Spirit, as they are connected with the existence of religion in the world, according to the word of God, and the history of mankind, in reference to it, will obviate all difficulties upon these subjects, except what are incident to ultimate principles, and unite all christians: I mean, all those who do in truth and in deed regard the word of God as true, and the only mean and rule of faith and conduct in religion. With my views I cannot see any more or greater occasion for men to differ about the christian religion, and form different sects on account of it, than there is for their dividing and forming different sects on account of their different opinions about light.

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With these remarks I submit the following observations to the intelligent reader, for serious consideration:—

Every doctrine of God in religion is necessary for some appropriate practical end, and, without which, that end cannot be accomplished in the human mind.

The scriptures, the history of the world, and the state of man, indicate that some great catastrophe has happened to the human family in relation to God. The word of God informs us that God created man in his own image and likeness, from which he has fallen. And from the short account that Moses has given us in the three first chapters of Genesis, it appears that the image of God, in which man was made, comprehended the knowledge, love, and fellowship of God, as it consisted in a state of purity, and included the knowledge and use of language in relation to God and spiritual things, as well as the knowledge of natural ones, and the use of language in respect to them. Hence we find Adam conversing with his Maker the *Logos*, while in a state of innocence, in the use of words and sentences in the most familiar manner, receiving and understanding his instructions and precepts relative to the divine will, and his own duty, expressed in the same way. And after he sinned he knew and felt his guilt, and understood his Maker's voice. In proof that Adam was endowed immediately by his Creator with the knowledge of natural things, and with language suitable to express, and to distinguish them, we are informed that "the Lord God brought unto him every beast of the field, and every fowl of the air, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." Gen. ii. 19.

The image and likeness of God, in which man was made, and all that appertained to them, (as distinguished from their original natural powers,) which were lost by sin, were coeval endowments, and were bestowed upon him by his munificent Creator, the Logos, or Word, the moment that gave him birth. These coeval endowments, though withdrawn, man's original, intellectual faculties and powers, and native susceptibilities, would remain, though destitute of the means of spiritual improvement. In this case of spiritual desertion, these faculties, and powers, and affections would, of necessity, be employed upon, and engrossed by, the objects of sense, animal appetite and selfishness, and be bounded by time.

In man's primitive, pure estate, to the extent of his limited powers, he saw as God saw, and loved as God loved, and willed as God willed. He corresponded in these respects with his Maker; and, possessed of immortality, he was like him. But this state was lost by sin: the image of God was destroyed, and man became mortal.

The tempter began his operations by seeking to cloud the powers of man's understanding; for without this, he could not corrupt his affections, or pervert his will. He accordingly presented a different view to the mind of Adam and Eve, of the propriety and authority of God's command, from that in which God held them, and had expressed them; and in that way affected their heart, so as to bring it in opposi-

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tion to God. Gen. iii. 1—6. ii. 15—18. Now for the first time man's intellect ceased to harmonize with God's intellect, and his affections and will ran counter to God. Man sinned by violating the will of God. He broke God's covenant and fell under his curse; the coeval endowments, in which the image of God consisted, ceased; for, indeed, God left him. That communion with God, on which these principles depended, ceased, because it would have been utterly improper in itself, and inconsistent with the covenant and constitution God had established, that God should still maintain communion with man after he had become a rebel. Man was left involved in spiritual darkness, guilt, and ruin. In the whole of this transaction God exerted no power in occasioning man's fall, or in promoting the temptation that led to it, but he did every thing that he could do to prevent it. Nor did he infuse any principle of sin or corruption into the fallen state of man. By the abuse or improper use of his moral powers, man sinned against God, and broke his covenant; and God *withdrew* from him in a spiritual point of view, intellectually and morally speaking, left him *flesh* without the *Spirit;* and by the change man became naturally mortal. As the light withdrawn from a room leaves it in darkness, so the withdrawal of God from man left him in spiritual darkness and death, imprisoned within the walls of time and sense, under the dominion of animal appetite and passions, and under the sentence of natural death. In this case the natural presence and operations of God's Spirit did not cease; had that been the case, man would instantly have died a natural death, and the human race would have ended. Job xxxiv. 14, 15. These continued, but these do not give spiritual knowledge or religion. They only sustain the natural existence of man so long as it lasts, and his original and native powers and susceptibilities, which render him *capable* of religion; but I repeat, they do not give religion, or the knowledge of God: this is given by external, verbal revelation. Religion was *natural* to man's original estate; but it is *supernatural* to his fallen state.

The process by which we must be brought to God, to holiness, and heaven, is precisely an inversion of the process of our fall. The devil deceived our first parents, and ruined them by darkening their minds and corrupting their affections by falsehood. Our minds must be enlightened, our guilt must be pardoned, and our affections purified by the merciful truth of God, and that is *gospel truth. The Word* made man first in the image of God, and gave him speech and knowledge upon spiritual subjects. The word, *made flesh* in his mediatorial character, under the new covenant, again speaks to man through his own blood, and is the light of life, and renews him by knowledge, after the image of him that created him. This is done by giving him the light of the knowledge of the glory of God in the face of Jesus Christ. Through faith in him we are justified and sanctified. The light of this knowledge is the gospel character of God.

I observed that in man's first estate religion was natural to him—that is, the knowledge of God formed a part of the *state natural.* Agreeably to the caption of this essay, I now observe that the death

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of Jesus Christ, in the divine purpose and conduct, and the fact of the existence and agency of Father, Son, and Holy Spirit, have been, since the fall of man, intimately connected with, and concerned in, the divine and spiritual communications to, and in the existence of religion in our world.

I designedly omit the terms *atonement* and *trinity*, because they are not properly in the New Testament, and have been the subjects of much unprofitable verbal disputation; and I employ the expressions "the death of Christ," and "the Father, Son, and Holy Spirit," in their place, as they are connected with the revelation and knowledge of God, and the existence of religion in the world.

What I have now said is chiefly preparatory to what I am now about to advance in proof of the necessity of the death of Christ, and of the truth of the doctrine of Father, Son, and Holy Spirit, and their effects and operations to the existence of religion in our world. By religion I mean a system of truth, affection, and conduct, of which God is the great subject, and supreme object, and which I maintain, since the fall of man, could not exist without supernatural revelation in words.

My method of proof, in this case, will consist in the simple exclusion of the death of Christ, and of Father, Son, and Holy Spirit, and all their obvious consequences since men fell, in reference to religion, to show that their absence leaves the world without the knowledge of God and religion altogether, and that their existence and operations are necessary to the knowledge of God and of religion in the world.

1. I exclude the death of Christ as it was announced, and promised, and prophesied of, and all its consequences, as it existed in the divine purpose, and was made known by God immediately after the man fell. Gen. iii. 15. By this the promise of the seed of the woman is excluded, who was to bruise the serpent's head, and all the communications and institutions that were made and ordained by God in reference to it. The sufferings of Christ, and the glory that was to follow, of which the spirit of Christ that was in the prophets did speak from the earliest ages of the world, are with the revelations of them blotted out. Abel's offering by faith, and Enoch's prophecies and walk with God, and his translation, and Noah's faith and conduct, and the patriarchal and Mosaical systems and dispensations of religion, and all the bleeding victims and smoking altars, which were typical, are excluded, with every form of worship, and all spiritual ideas, whether true or false, except those which Adam may have remembered of what he knew before the fall, and which he may have communicated to his posterity. In the absence of all that was said and done in reference to Christ, there has been no communication made by God to man intelligibly, since he fled from the presence of his Maker. I will resume the subject of the death of Christ and its effects under the second head of the next division, as it is connected with the existence of religion in the world.

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2. To prove the truth and necessity of Father, Son, and Holy Spirit, as they have been, and are known, and employed in the manifestation and revelation of the knowledge of God, and in the existence of religion among mankind, since Adam fell; I will now exclude the office and agency of each.

1. I exclude the knowledge of the Father, as he has been made known in the system of religion, and all that he has said and done. Then there is no Father so to have loved the world as to give his only begotten Son for its salvation, and no fact has ever occurred in reference to him, or his Son, or this salvation, in word or work, by which the existence of either would be known. No spiritual object of faith, in the scripture use of the term, can be found in the whole bounding circle of human knowledge; within it there is no means of spiritual perception, or discernment without revelation.

2. I exclude *the Word*, and the word *made flesh*, who is the Son of God, and all that the scriptures tell us of him, and of all that he did and said before his incarnation and since, and what he is now doing, and will do.

I will not attempt to enumerate all the consequences of this exclusion upon the state of the human mind and the world, in reference to religion or to spiritual light, knowledge, and life; to thought, affection, and conduct. I will mention a few of them. The purpose and grace, given to us in Christ before the world began—the promises and prophecies, made in reference to them—the incarnation of the Word—his appearance in the world—the manifestation of his glory, as of the only begotten of the Father, full of grace and truth—his death and resurrection—the establishment of the new covenant—redemption through his blood, and the forgiveness of sin—his ascension into glory—his exaltation to the mediatorial throne, he being invested with all power in heaven and in earth—the new song sung in heaven to him by all the heavenly hosts, and by all that are in the earth, as the Lamb slain, Rev. v.—his return again to judge the world in righteousness, to raise the dead, and save the righteous, and to destroy the world with fire, and to sentence the wicked to eternal woe—the separate existence of the spirit from the body of those that die, until the resurrection, and the termination of the mediatorial reign—all, all these are extinguished from the minds of men, and from our world!

3. Exclude the Holy Spirit in all that he has said and done, which have been made known in miraculous and supernatural *words* and *works* since man fell. There is no spiritual light or knowledge in the world. Before Christ came into the world the testimony of Jesus was the spirit of prophecy; and after his crucifixion and glorification, the office and agency of the Spirit was to glorify him by working miracles in his name, and by speaking in his own words and sentences the things of Christ, and teaching things to come concerning him, and proving that he is in the Father, and the Father in him, and that he is Lord of all, and Saviour of the world—all these are extinguished, and the existence of the Spirit himself, his operations and influ-

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ences upon the hearts of men, are unknown; for he is not an object of sense that he can be seen, or felt, as existing distinct from our own minds, or from the phenomena or appearances of nature. He is an object of faith, and is only known to exist by revelations made in words and miraculous works.

4. In the last place: Exclude the revelation concerning all these things, which is found in the recorded word of God, and in oral tradition; and all the knowledge derived from it since the fall of man, and since the birth of Christ, whether pure or corrupted, and the world is of necessity involved in atheism, without an idea, a thought, or a feeling relative to God, except, as I before remarked, so far as Adam may have remembered, and informed his posterity, of what he knew in his primeval state before he sinned; there could, however, be no worship derived from such a remembrance, suited to the fallen state of man, no expiatory offerings or sacrifices, such as have appeared in all the forms of worship that have existed since.

We have now seen what would be the state of man without the death of Christ, and the offices and agencies of Father, Son, and Holy Spirit, in reference to religion, or the knowledge of God. We see also in what *total depravity* consists. It is true, that the scriptures assume it as a fact, that the knowledge of God existed in the world at the time they were written; but they never suppose that knowledge to have originated without revelation, but the reverse; and any person, who now may think that it did, is invited to show the process by which the mind can arrive at it from the existence and phenomena of nature, or by analogy, or by the analysis of its own powers. I repeat, that in man's fallen state there is properly no *natural* religion. The assumption of the truth of natural religion, virtually denies that total depravity, as the loss of the knowledge of God, as well as the love of him, were consequences of the fall. Natural religion also involves the denial of the necessity, and the effects of the death of Christ in the divine purpose and conduct, and the existence and agency of Father, Son, and Holy Spirit, to the existence of religion or the knowledge of God in our world, since man fell, in contradiction to what is demonstrably true, and to what we have seen to be true. God is an object of faith, and not of sight or of sense, and so is the *fact* of creation. *Sense* informs us that the worlds *are*; but *faith*, or the revelation of God, teaches us that they were *made* by the word of God. Under the light of this knowledge, the heavens declare the glory of God, and the firmament showeth his handy work. Ps. xix; and so do the frame and constitution of man. Ps. cxxxix. 14.

1. Notwithstanding all the controversies that have existed about the atonement, or the death of Christ, and about the doctrine of Father, Son, and Holy Spirit, all true knowledge, that we have of God and religion, is the effect of these doctrines. The Christian religion can no more exist without them, than light can exist without the primitive colors, or vision without light. The exclusion of either of these doctrines, with all its appropriate consequences, destroys the whole system of religious knowledge. Hence *all* that appertains to

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our salvation is the gift of God, and is given to us in Christ, who is the light of the world, and the life of it.

2. All that can be known of divine truth must be found in the nouns, pronouns, verbs, adjectives, &c. in their own statements and connexions, which compose the word of God, and in the cultivation of the faith, hope, affection, and conduct, which that word is the means of producing and promoting in religion. These parts of speech, in their proper meaning, are ultimate principles in religion. Every individual christian, and every christian society, is equally bound to preserve the phraseology of every passage, and to cultivate the meaning and use of it in understanding, temper, and conduct, as God's means for forming the christian character, and for promoting the union, peace, and happiness of all christians, and for his honor and glory.

3. All christians do agree to the extent they believe in, and love the Lord Jesus Christ, and ought to cease their divisions and strife, and cultivate mutual affection, good offices, and fellowship towards each other, according to the gospel.

ARCHIPPUS.

PHILALETHES' STRICTURES ON JOHN.

Dear Sir,

THE first remark which *Philalethes* has to make respecting the communication by *John*, which appeared in your *Harbinger* of November last, is, that he is unable to perceive, with any thing like precision, in what your correspondent's objection to the sentiments expressed by *Philalethes*, in his essay on *Mathcteuo*, consists. John seems to assert that it contains objectionable matter, but certainly fails to state that objectionable matter in such a manner as to render it susceptible of a definite answer. Has John proved or attempted to prove the existence of untruth in a single assertion which Philalethes has made? When John shall have stated his objections with sufficient precision to be understood, Philalethes will attempt to obviate them, or by his silence acknowledge error.

But, in the mean time, Philalethes takes the liberty of proposing a few questions. Is John prepared to deny that a *real* scholarship is necessary before scholarship be publicly avowed by immersion? Is he prepared to assert that the person who by immersion declares himself to be one of Christ's disciples, does not act the hypocrite, if he be not previously to immersion a *real* disciple? Is he prepared to assert that water, or any thing else, applied in any quantity or manner to the body of a sinner, is able to alter the legal, intellectual, or moral—or, in short, the mental state of that sinner? If his answers be affirmative, he is requested to specify the evidence which has engendered in his mind this conviction or belief. Is he prepared to assert that any act performable by a transgressor, can release him from the punishment by law annexed to his transgression?

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It is possible, however, that Philalethes and John may entertain very different sentiments respecting the constitution and character of a *real* disciple, and of the distinction which Philalethes makes between a *real* and an *avowed* disciple. In the judgment of Philalethes, Christ came into this world himself, and sent inspired instructers, not only to furnish an ignorant and erring multitude of human beings with correct conceptions concerning God and his creatures, but to teach them also how they were to *feel* and *act* towards both; or, in other words, to enlighten their understandings respecting God and divine things, and through that information to beget in their minds those pious and virtuous emotions and dispositions, and in their external conduct that conformity to divine law, which constitute, characterize, and discriminate God's children; or if you will, Christ's genuine disciples, from an unenlightened, unbelieving, or falsely professing world. When a person, therefore, in the judgment of Philalethes, enters Christ's school, and there commences his scholarship, (and who on earth does more than commence it? shall we, regardless of our own experience and divine declaration to the contrary, doat and dream of intellectual and moral perfection?) that person commences not only the acquisition of correct conceptions, but also of correct dispositions and practice—in short, commences the knowledge, feelings, and conduct of a christian. Certain it is, that Christ recognizes none as disciples but such as study and practise *every thing* which he offers to teach them. His disciples must think, feel, and act as rational and moral beings, as well as *talk*.

But further, is John prepared to assert that these acquisitions cannot be made anteriorly to immersion, or a public avowal of them—in short, that it is the act of immersion which confers or creates them? Or that, though made, they do not constitute their possessor a christian or real disciple of Christ? Philalethes has asserted that knowledge, faith, love, and obedience are the elements or constituent parts, or rather principles of a christian; or, in other words, all that is necessary to constitute a christian; and, of course, that whenever all these are present in a human soul, that soul is a christian; but when any one of these is absent, there is no christian. Will John deny this, and assert that more elements are necessary? That beside having read, understood, and believed God's message, and by means of this use of it, having had one's soul inflamed with love to God and man, and one's practice rendered as conformable to divine law as the present imperfection of man will permit, more is necessary to constitute a christian? If he do, surely it behoves him to specify the deficiency—to declare explicitly what is still wanting.

As to the political question proposed by John, Philalethes can assent to every letter and syllable of it, without infringing in the least on the incredulity which he has avowed immediately before it. John seems to think that a human body is made a member of political society by the very same means by which a human soul is made a member of Christ's family. Philalethes thinks very differently. He well knows that membership in a political community can be gained

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only by the body being dropt within its territorial limits, the reputed production of its members, or by its being subsequently subjected in a formal manner to the act of naturalization in a foreign state—a process, by the by, in which no respect is paid to intellectual or moral qualities, provided the latter have not degenerated into open rebellion. Very differently, however, is membership in Christ's household attained. By intellectual and moral endowments alone is admission into this enviable community to be procured. To the body and its qualities or localities no regard is paid. It does not, therefore, follow, that because an Englishman, who may in judgment, feeling, and inclination, be in the highest degree an American citizen, cannot actually become such till his body be wafted to the American shore, and his person naturalized as the law directs, that a human soul, which has acquired the intellectual and moral qualities already specified—*to wit*, knowledge, faith, love, and obedience, is not constituted by their acquisition a member of Christ's happy family, even before the body in which that soul resides has become the subject of immersion, or the owner made any formal avowal of his christian attainments. Before John, therefore, can reasonably expect that Philalethes will abandon his present conceptions, he must prove that it is something done by immersion, and not before, that produces in a human mind those intellectual and moral qualities which constitute that mind a member of Christ's kingdom.

As to the first difficulty under which John says he labors, Philalethes thinks that it has been created not by any thing asserted by him in his essay on *Matheteuo*, or elsewhere; but by some indistinct conceptions of John's own. What notions John attaches to the words "confess," or "put on Christ," Philalethes knows not; but as understood by him, they contain no inconsistency with the residue of his creed. Presuming that by the expressions "confess," or "put on Christ," John means immersion, Philalethes will state his views of this action. First, then, he considers it to be the subject of an express and peremptory command. Secondly, that it is the duty, and not more the duty than the interest of all human beings, to put themselves, without delay, in a condition for its performance. And thirdly, that as soon as they know or believe themselves to be in such a condition, to have it performed immediately. But notwithstanding these articles of his faith, Philalethes cannot believe that during the progress of a mind honestly and diligently laboring to acquire a fitness for immersion—or, in other words, to acquire that knowledge, faith, love, and obedience, which constitute, wherever they exist, a soul a christian, that the progress or acquisitions of such a mind will be of no avail to it, unless it continues to inhabit its body till that body becomes the subject of an actual immersion. True it is, that if a person neglects to acquire a fitness, or after knowing or believing himself to be fit for immersion, continues to trifle with Christ's command, Philalethes dares not meddle with his case, or pronounce the divine judgment respecting it.

How John came to impute to Philalethes the absurdity of reforma-

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tion without obedience, when he expressly mentions obedience as one of the elements or constituent principles of a christian, is not of easy comprehension. In the judgment of Philalethes, reformation, in its religious acceptation, embraces the rectification of a sinner's conceptions, feelings, dispositions, and actions, and is equivalent in signification to conformity to God's mind and will.

John tells us that the elements of which a christian *may* be made do not always necessarily constitute a christian. This is certainly a strange, if not an incomprehensible assertion. Philalethes would be much indebted to John if he would condescend to specify the elements which verify this extraordinary character of them. Can a christian consist of elements at one time, of which he does not consist at all times? If he can, he is certainly not always the same sort of being. Can an element be necessary to his constitution to-day, which is not necessary to-morrow; or is he to be made up of unnecessary or superfluous parts? This enigma requires ingenuity to solve it.

By the word *elements*, when used as a general term, Philalethes understands constituent parts; and when he speaks of the elements of any particular thing, he means such parts as are absolutely necessary to its constitution, and when united do constitute it. What ideas John attaches to the word, Philalethes knows not.

As to the difficulty which John first invents, and then argues from, Philalethes considers it as capable of existing in imagination only, and not even there subjected to proper discipline. That a mind disposed to believe and do all that John's supposition admits, should refuse to do the other acts there enumerated, is not only improbable; but, according to the well known laws of the human mind, impossible. To believe and love God, and not obey him, would be an occurrence as yet unknown in our world. It is true, there are many who love God, and yet refuse to be immersed; but they refuse because they have been seduced into the belief that immersion is not the action which Christ has enjoined—that is, they disobey through a mistaken notion of their duty.

John asks, 'Is not the man who obeys God in some things, but refuses to obey him in other things, fairly entitled to the character of a REAL disciple as far as he goes?' Philalethes answers, No. How can he who is destitute of the most essential quality of a scholar, a uniform and universal submission to magisterial authority, be entitled to the appellation of a *real* disciple? Such a person would be deemed not a scholar, but a nuisance destined to expulsion in any seminary.

John seems to dislike the term *disciple?* But why? The unerring Spirit delights in its use: and certainly to become a learner in Christ's school, is the highest honor, greatest happiness, and utmost attainment that man can reach on this side of the grave.

John appears to be very fond of the *clerical cant about plans*, a sort of reverie which Philalethes has long abjured. First, because he cannot discover in the divine message the faintest vestige of plan or system. And secondly, because he dreads the liability of his weak, ignorant, and erring mind, to ascribe to his Maker plans and systems

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which he never formed. In the judgment of Philalethes, nothing could be more useless, more preposterous, and absurd, than a systematic communication of God's mind and will to such creatures, ignorant, untutored, and utterly incapable of comprehending the nice relations and complex connexion of the component parts of plans and systems, and of course incapable of deriving any benefit from them, as the great mass of human creatures are, for whose instruction and happiness God has sent his message into our perishing world. In sacred writ Philalethes can readily discover many important matters of fact, whose occurrence is certified by divine veracity; many of God's attributes, determinations, intentions, and purposes, explicitly and clearly declared; many offers of the most important things generously and graciously made; the occurrence of many events not yet accomplished, predicted; many beneficent commands clearly and explicitly proclaimed; many salutary restrictions kindly imposed; many powerful motives, earnest exhortations, and tender admonitions, &c. proposed and pressed: but no where can he detect systematic arrangement: it is possible, however, that acuter heads than his may have effected the discovery.

Of John's clerical employment, or of the topics on which he may have delighted for years to dwell, Philalethes knows nothing; but he cannot help considering all such labors as worse than the merest toils of supererogation. The Divine Spirit has certainly attempted to send us information that is plain and intelligible to every creature that stands in need of it. Has his attempt failed? And does human vanity really fancy that it can amend the Spirit's diction, and render his language more intelligible than his infinite wisdom could effect? The necessity, for example, of faith, repentance, reformation to salvation, is so clearly, so positivety, so frequently stated and pressed in sacred writ, that for man to attempt to render it clearer or more certain, appears to Philalethes to be as foolish an employment as to pour a drop into the ocean to swell its waves, or light a straw to augment the splendors of a meridian sun.

With John's ability or inability to criticize the original language of the New Testament, Philalethes is not acquainted; but he cannot forbear to pity and feel for the man, who, without any better authority than the authority of a *blundering* translation, ventures to assure his fellow-creatures that *he* is publishing to them God's message, and nothing but God's message. Whence he can derive sufficient certainty that this is the case, Philalethes cannot conceive, and would be glad to see John's account of it.

John seems to be very fond of what he calls "illustrations." On this subject Philalethes would observe, that when similes, comparisons, analogies, or other means of illustration are resorted to merely to assist comprehension, they are in their place and office, and may be useful; but when they are employed as proof, as argument, or for the purpose of conviction, they are not only out of place and useless, but they are dangerous—nay, often pernicious. They become the very focus of sophistry, deception, and error: nor need Philalethes

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travel farther for confirmation of this truth than to the illustrations of John in the paper now before him. Between the sentiments advanced by Philalethes in his essay on *Matheteuo*, and the cases or assimulations invented by John, there exists not a vestige of resemblace. Here simile not only fails to run on all four, but refuses to limp on one foot.

But to conclude: Had evidence inferior to the occurrence of the fact itself been offered, it would have failed to convince Philalethes that it was possible to pervert and misrepresent his sentiments, or impute to him so many palpable absurdities as your correspondent's paper has done. Has Philalethes ever asserted that mere opinions constituted their holders christians? Surely not. But though Philalethes thinks that christians are not created by mere notions, yet he verily believes that correct conceptions of God and divine things will never fail to produce in the mind in which they are retained, or as Christ says, "in which they abide," the feelings, dispositions, and practice, which, together with correct sentiments, do constitute their owners christians. But further, has Philalethes ever asserted that the gospel was not sent as a rule of faith and life to intelligent and accountable beings? or that discipleship in Christ's school consisted in the insulated or uninsulated liking or approving of *plans?* Such foolish conceits never entered his brain. Or has he ever denied that God permits his rational creature man to examine the fitness and tendency of his message to do him good? Surely not. But finally, has Philalethes ever diverted a scriptural term, when using it on a religious subject, from its scriptural sense? In whatever sense, therefore, the Divine Spirit uses the term "disciple" in sacred writ, Philalethes uses it in his essays; and he believes that the Spirit uses it sometimes to denote a *real* disciple, and sometimes only an *avowed* disciple—the former being created by his knowledge, faith, love, and obedience—the latter by his submission to immersion.

Note.—Perhaps some notice ought to be taken of John's last paragraph; though it has been virtually answered already. Are people made christians by the same means by which they are made Masons? All that is necessary to constitute one a Mason, is to perform certain foolish ceremonies, and be enrolled in a lodge. Does John make his christians in the same way? What John may include among the formalities or externals of the christian institution, Philalethes knows not, and therefore cannot form an accurate estimate of the danger to which christianity would be exposed by their abolition; but he thinks that John will certainly prove a false prophet if he predict that the great realities of christianity would be destroyed by the abolition of any thing that is merely external or consists in mere form.

PHILALETHES.

CONFESSION FOR REMISSION OF SINS.....*PRAYER*, No. IV

IF Moses taught the Jews any one lesson with more clearness and emphasis than another, it was this, that "*without shedding of blood there is no remission.*" Paul affirms this to be true of the Jewish

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economy. The christian institution reveals one *sin offering*, and assures us that Jesus *put away sin* by the sacrifice of himself; that he did *really* what was done by the high priest *figuratively* under the law; that he did really carry away the sins of many; and by one offering perfect forever the sanctified.

Jesus is now confessed "*the Lamb of God* that takes away the sin of the world," and "his blood that which cleanses us from all sin." He is called *Jesus* "because he saves *his* people from their sins." And to him who renounces him, there is no sacrifice for his sins. There is not under the whole heaven a name given by which any man can be saved from sin, but by this name and person—Jesus.

Remission of sins, therefore, in all ages, depended upon the shedding of blood. But the shedding of blood *alone*, took not away the sins of any person figuratively or really. Faith was always necessary to lead a sinner to the sacrifice: for who would frequent an altar, or approach a sacrifice in which he did not believe? Faith, then, was the principle of action; but besides faith there was always a personal application: so that neither blood alone, nor faith alone, nor both, without a personal application, ever did, typically or really, take away sin from the conscience, nor guilt from the person.

This personal application was always to be made to the person and place appointed by him who alone can forgive sins: *for no person can forgive sins but he against whom they are committed.* This he does, or can do, only in person or by a mediator. The priests and their offerings, under the law, constituted this mediation, and to these personal application was made before pardon was granted. But the Jewish or Aaronic priesthood, with all the offerings and ordinances thereunto appended, belonged exclusively, and were accessible only to the circumcised, or to those who constitutionally belonged to the kingdom of God as then established. God permitted all other nations to walk in their own ways. To the Jews pertained the adoption, the glory, the covenants, the giving of the law, the worship, the promises, the Fathers, and the body of Jesus. The patterns of things in the heavens were divinely portrayed under that dispensation. Now in reference to our object in this essay, let it be remarked that to those under that economy, whether Jews or proselytes, *confession of sin in prayer* was as necessary to forgiveness, as either blood, faith, altar, or priest. In confirmation of this position let the following testimonies be examined: Levit. xvi. 21. "After reconciling (or purifying) the holy place, the tabernacle, and the altar, he shall bring the live goat. Aaron shall lay both his hands upon the head of the live goat, and *confess over him* all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send it away (bearing these sins) by the hand of a suitable person into the wilderness." v. 34. "This shall be an everlasting statute to you to make an atonement for the children of Israel for all their sins, once-a-year"

But the confession of the offenders, as well as that of the priest, was necessary to forgiveness. Numb. v. 6 and 7. "When a man or

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womae commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall *confess their sin* which they have done: and (when any person has been wronged by it) then the sinner shall recompense his trespass with the principal part thereof, and a fifth part more." The Lord promises forgiveness to Israel in their backslidings and chastisements. "If," says he, "they *confess* their iniquity and the iniquity of their fathers, with their trespass which they trespassed against," &c. "then will I remember my covenant and the land," &c. Levit. xxvi. 60

When the temple was completed, and the whole religion fairly developed and carried out, in his consecrating prayer Solomon supplicates forgiveness for Israel only on the ground of confession. 1 Kings viii. 31—69. "When thy people Israel be smitten down before the enemy, because they have sinned against thee," &c. "if they shall turn again and *confess* thy name, and turn from their sin; then hear—and forgive." Again, says he, "When heaven is shut up, and there is no rain because they have sinned; if they pray to this place and confess their sin, then forgive," &c. This is either expressed or implied through the whole of this inspired prayer. Ezra's prayer, chap. x. 1. and Nehemiah's, ix. 2. are to the point. So is Daniel's confession, ix. 15—20. "While I was speaking and praying and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, even the man Gabriel swiftly touched me about the time of the evening oblation." Illustrious proof of the utility and necessity of confession in order to forgiveness and acceptance! To these witnesses we shall add from the Jewish scriptures but two others—David and Solomon. Psalm xxxii. 5, 6. "I said that I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin"—(Septuagint version, "the wickedness of my heart.") "For this shall every one that is godly pray to thee in due time." And with Solomon it was a proverb, chapter xxviii. 13. "He that covers his sins shall not prosper; but whoso confesses and forsakes them shall have mercy." I am aware that some of these quotations respect confessing to men our faults against them; but it is equally true whether God or man be the offended party, as none but he against whom an offence is committed can forgive it; so to obtain forgiveness from God or man, it behoves us to remember the principle in the proverb, "He that conceals his sins shall not prosper; but he that confesses and forsakes them shall obtain mercy." In connexion, then, with the priest, the altar, the sacrifice, and faith, *confession* was an appointed means of remission of sins under the antecedent economy.

Under the christian economy it is an indispensable requisite to forgiveness. It was so during and under the ministry of John. They were immersed by him in the Jordan *confessing* their sins; for John announced an immersion of reformation for the remission of sins.

Jesus came up from the water, *praying*—not confessing his sin; for he was holy and undefiled; but while he was *praying*, the heavens

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parted over his head, and a voice from his Father announced him. Paul was commanded by Ananias to be immersed, *calling* upon the name of the Lord. And, indeed, all who understand baptism, know that in it there is a confession of sins; for there is a death and burial under sin, and a resurrection from its influence exhibited in the action itself.

But confession is to those under the government of Jesus, to those immersed into the faith of Christ, to those in the kingdom of heaven in its present location, *the appointed means of remission of all sins committed after baptism.* To the nature of this confession let us for a moment attend. In many things, says the righteous and amiable Apostle James, we all offend. And to this agree all the Apostles. Now while the direct influence and tendency of the favor of God exhibited in Jesus, is to crucify the flesh, with all its affections and lusts; to put to death all the members of the old man, and to inspire with the love of all holinsss, goodness, and truth; still it may happen, and often does happen, much to the sorrow and grief of the most exemplary christians, that they are conscious of having sinned, both against man and against God; for, indeed, when we sin against a brother or against our neighbor, we sin against God. Now in all such cases the institution is, *confession and supplication,* proceeding from repentance.

The promise now is, "If we confess our sins, he is *faithful and just* (according to his own promise, "their sins and iniquities I will remember no more,") to forgive us our sins," seeing "the blood of Jesus Christ his Son *cleanses* us from *all* sin." Every one, then, who has put himself under Jesus Christ, who has died, been buried, and raised with Christ—every one who has submitted to him as Prophet, Priest, and King—who is conscious of any sin or sins from any transgression or omission since committed, and who penitently confesses them and asks God for Christ's sake to forgive them, has the remission of those sins as certainly as he had the remission of his former sins in baptism, or as certain as God's promise can render any thing.

Those sins, then, are not to be confessed again; any more than a person is not to confess his sins before baptism and ask for the pardon of them, or be baptized a second time for the remission of them, seeing he has the testimony of God that they are pardoned. The christian has the same testimony, the same assurance that his sins confessed and forsaken are pardoned, as he has that his sins committed before baptism are remitted; and, indeed, the same assurance that he has that Jesus is the Messiah: for all depend upon the same testimony, sustained by the same credentials. From all these premises it would seem—

1st. That christians must always walk by faith. Their assurance is the veracity of God. We always receive the remission of our sins *by faith,* and by a faith which terminates on the blood of Jesus, whether approached by us through baptism, or prayer.

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2d. That a personal application to Jesus, through his institutions, is indispensable to the assurance of remission and the enjoyment of a good conscience.

3d. That in our prayers, confessions are to be made of all our sins of which we are conscious, and remission asked in the name of the High Priest of our profession; not forgetting that there may be errors of which we are not conscious, which need the forgiveness of our heavenly Father as much as those of which we are conscious. Well did David say, "O cleanse me from faults unknown! Search me, O God, and try me; and if there be in me any wicked way, show it to me, and lead me in the way everlasting!"

4th. That a repeated confession of the same sins, and supplication for pardon of them, argues unbelief or an ignorance of the relation in which we stand under Jesus Christ.

5th. That when any one sins against a brother, he should confess his fault and ask forgiveness; for otherwise he cannot confess his fault to God and expect forgiveness from him according to the genius of the new institution.

6th. How perfect are those christians who can dispense with the confession of any faults, who need never pray to God in secret, nor more than once-a-week or once-a-day in their families! Not so perfect was Paul and the first converts!! They and he needed to pray always, with all prayer and supplication; making supplications, deprecations, and thanksgivings for all saints. Perhaps did we know, as we ought to know, we might think it fitting to go and do likewise.

EDITOR.

ON THE RULES OF INTERPRETATION—*No II.*

SINCE writing my first essay on this topic, I have met with an essay from the pen of Professor *Stuart*, of the Andover Theological School, on the same subject. Indeed, his essay only reached me to-day, January 12, in the *Biblical Repository* for January, 1832. It is an excellent essay, and as it exhibits the views which I entertain on this subject, and intended to develope, I am pleased with the opportunity of substituting an essay (which will make *two* in our series) from the pen of one so high in authority with the more learned sects in this country, and from one who, in my judgment, stands at the head of biblical literature and criticism in these United States. The essay appearing in two parts, will require to be read again, after we shall have given the whole of it. EDITOR M. H.

Are the same principles of interpretation to be applied to the Scriptures as to other books?

A QUESTION this of deeper interest to religion and sacred literature, than most persons would be apt at first to suppose. In fact, the fundamental principles of scriptural theology are inseparably connected with the subject of this inquiry; for what is such theology, except the result of that which the Scriptures have taught? And how do we find what the Scriptures have taught, except by applying to them some rules or principles of interpretation? If these rules are well grounded, the results which flow from the application of them

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will be correct, provided they are skilfully and truly applied; but if the principles by which we interpret the Scriptures are destitute of any solid foundation, and are the product of imagination, of conjecture, or of caprice, then of course the results which will follow from the application of them, will be unworthy of our confidence.

All this is too plain to need any confirmation. This also, from the nature of the case, renders it a matter of great importance to know, whether the principles by which we interpret the sacred books are well grounded, and will abide the test of a thorough scrutiny.

Nearly all the treatises on hermeneutics,* which have been written since the days of Ernesti, have laid it down as a maxim which cannot be controverted, that the Bible is to be interpreted in the same manner, i. e. by the same principles, as all other books. Writers are not wanting, previously to the period in which Ernesti lived, who have maintained the same thing; but we may also find some who have assailed the position before us, and labored to show that it is nothing less than a species of profaneness to treat the sacred books as we do the classic authors, with respect to their interpretation. Is this allegation well grounded? Is there any good reason to object to the principle of interpretation now in question?

In order to answer these inquiries, let us direct our attention, in the first place, to the nature and source of what are now called *principles* or *laws of interpretation*. Whence did they originate? Are they the artificial production of high-wrought skill, of labored research, of profound and extensive learning? Did they spring from the subtilties of nice distinctions, from the philosophical and metaphysical efforts of the schools? Are they the product of exalted and dazzling genius, sparks of celestial fire which none but a favored few could emit? No; nothing of all this. The principles of interpretation, as to their substantial and essential elements, are no invention of man, no product of his effort and learned skill; nay, they can scarcely be said with truth to have been discovered by him. They are coeval with our nature. They were known to the antediluvians. They were practised upon in the garden of Eden, by the progenitors of our race. Ever since man was created, and endowed with the powers of speech, and made a *communicative*, social being, he has had occasion to practise upon the principles of interpretation, and has actually done so. From the first moment that one human being addressed another by the use of language, down to the present hour, the essential laws of interpretation became, and have continued to be, a *practical* matter. The person addressed has always been an *interpreter*, in every instance where he has heard and understood what was addressed to him.

All the human race, therefore, are, and ever have been, interpreters. It is a law of their rational, intelligent, communicative nature.—Just as truly as one human being was formed so to address another in language, just so truly that other was formed to interpret and to understand what is said.

* The art of interpretation.

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I venture to advance a step farther, and to aver that all men are, and ever have been, in reality, good and true interpreters of each other's language. Has any part of our race, in full possession of the human faculties, ever failed to understand what others said to them, and to understand it truly? or to make themselves understood by others, when they have in their communications kept within the circle of their own knowledge? Surely none. Interpretation, then, in its basis or fundamental principles, is a *native* art, if I may so speak. It is coeval with the power of uttering words. It is of course a universal art; it is common to all nations, barbarous as well as civilized.

One cannot commit a more palpable error in relation to this subject, than to suppose that the art of interpretation is one which is like the art of chemistry, or of botany, or of astronomy, or any of the like things, viz. that it is in itself wholly dependent on *acquired* skill for the discovery and developement of its principles. Acquired skill has, indeed, helped to an orderly exhibition and arrangement of its principles; but this is all. The materials were all in existence before skill attempted to develope them.

Possibly it may excite surprize in the minds of some, to be told that, after all, hermeneutics is no science that depends on learning and skill, but is one with which all the race of man is practically more or less acquainted. Yet this is true. But so far is it from diminishing the real value of the science, that it adds exceedingly to its weight and importance. That it is connate with us, shows that it is a part of our rational and communicative nature. That it is so, shows also that it is not, in its fundamental parts, a thing of uncertainty, of conjecture, of imagination, or of mere philosophical nicety. If it were a far-fetched science, dependent on high acquisitions and the skilful application of them, then it would be comparatively a useless science; for, in such a case, only a favored few of the human race would be competent to understand and acquire it; still fewer could be satisfactorily assured of its stable and certain nature.

An interpreter well skilled in his art, will glory in it, that it is an art which has its foundation in the laws of our intellectual and rational nature, and is coeval and connate with this nature. He finds the best assurance of its certainty in this. It is only a quack (if I may so speak) in this business, that will ever boast of any thing in it which is secret, obscure, or incomprehensible to common minds.

All which has ever led to any such conclusion, is, that very few men, and those only learned ones, become critics by profession. But the secret of this is merely, that professed critics are, almost always, professed interpreters of books in foreign languages, not in their own mother-tongue. Then again, if they are interpreters of their own vernacular language, it is of such exhibitions of it as present recondite and unusual words. Now in order to interpret a foreign language, or in order to explain the unusual words of one's own vernacular tongue, a good degree of learning becomes requisite. This is not, however, because the rules of interpretation, when applied

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either to foreign languages, or to unusual words or phrases in one's own language, are different from the rules which all men every day apply to the common language employed by them in conversation. Learning is necessary to know the meaning of foreign words, or of strange vernacular words, on the same ground, and no other, as it was necessary for us to learn originally the meaning of the circle of words which we usually employ in speaking or writing. The same acquaintance with foreign words that we have with our every-day ones, would of course make them equally intelligible, and equally supersede any *studied* art of hermeneutics, in order to interpret them.

When a man takes up a book, which contains a regular system of hermeneutics all arranged and exhibited to the eye, and filled with references to choice and rare volumes, he is ready to conclude that it contains something almost as remote from the common capacity and apprehension of men as Newton's *Principia*. But this is a great mistake. The *form* of the treatise in question, it is true, may be altogether a matter of art. The quotations and references may imply a very widely extended circle of reading and knowledge. But after all, the principles themselves are obvious and natural ones; at least if they are not so, they are worth but little or nothing. The illustration and confirmation of them may, indeed, be drawn from a multitude of sources widely scattered, and some of them very recondite, and a great display of learning may be made here; but still the same thing is true, in this case as in many other departments of learning and taste. Nature first teaches rules; art arranges, illustrates, and records them. This is the simple truth as to hermeneutics. Systems have digested and exhibited what the rational nature of man has taught,—of man who was made to speak and to interpret language.

I may illustrate and confirm this by a reference, for example, to epic or lyric poetry. Men did not first invent rules by the aid of *learned* art, and then construct epic and lyric poems by the aid of these rules. Nature prescribed these rules to a Homer, a Pindar, and to others. They followed nature; and therefore wrote with skill and power. That they have become models for all succeeding epic and lyric writers, can be accounted for only from the fact, that they followed the promptings of nature in their respective kinds of composition; and others cannot swerve essentially from their course without swerving from nature; and of course they will offend against what we may truly call the common sense of mankind.

It is the same in hermeneutics. Many a man has, indeed, laid down rules in this science, which were a departure from the principles taught us by our reasonable nature; and where he has had personal influence, he has obtained disciples and imitators. But his popularity has been short-lived, or at least he has sooner or later been taken to task for departing from nature, and has been refuted, in the view of sober and unprejudiced men, in regard to such principles as violate the common rules of interpretation which men daily practise.

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There are only two ways in which men come to the knowledge of words; the one is by custom, education, the daily habit of hearing and speaking them; the other is, by studying them in books, and learning them in the way that philology teaches. Now the first method supersedes the second. But as the second is the only way left for all such as wish to understand the Greek and Hebrew Scriptures, so the thorough study of those books which are necessary to impart the knowledge in question, renders a good degree of learning a matter which of course is necessary. All this occupies time, and costs labor and effort. Few succeed, after all, to any great extent, in making the acquisition under consideration; and hence the general apprehension of its difficulty. Hence, too, the idea that the art of interpretation is the result of learned skill, rather than the dictate of common sense.

I do not aver, indeed, that a man destitute of learned skill can well interpret the Greek and Hebrew Scriptures. But this I would say, viz. that his *learning* applies more to the proper knowledge of Greek and Hebrew words in themselves considered, than it does to the principles by which he is to interpret them. In the estimation of men in general, however, these two things are united together; and it is in this way that hermeneutics comes to be looked upon as one of the more recondite and difficult sciences.

I certainly do not wish to be understood as denying here, that the *practice* of the hermeneutical art in a successful manner does require learning and skill. Surely this must be true, when it is applied to the explanation of the original Greek and Hebrew Scriptures; because no one can well understand these languages, without some good degree of learned skill. But I say once more, that the learning necessary to understand the meaning of particular words in these languages, and that which is employed in the proper *interpretation* of them, are not one and the same thing. When the words are once understood, the Hebrew and Greek Scriptures are interpreted by just the same rules that every man uses, in order to interpret his neighbor's words. At least this is my position, and one which I expect to illustrate and confirm, by showing more fully still, that from the nature of the case it must be so, and moreover that it is altogether reasonable and proper.

I have urged at so much length, and repeated in various forms, the sentiments contained in the preceding paragraphs, because I view them as of essential importance in respect to the subject before us. If God has implanted in our rational nature the fundamental principles of the hermeneutical art, then we may reasonably suppose that when he addresses a revelation to us, he intends and expects that we shall interpret it in accordance with the laws of that nature which he has given us. In showing that the science of interpretation is not a production of art and learned skill, but that it is merely developed and scientifically exhibited by such skill, I have shown that the business of interpreting the Bible need not necessarily be confined to a few, but may be practised, in a greater or less degree, (if we ex-

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cept the criticism of the original Scriptures,) by all men who will attentively study it. It is true, that all men cannot be critics upon the Greek and Hebrew Scriptures; for the greater part of them never can obtain the knowledge of the words necessary for this purpose. But still, there is scarcely any man of common understanding to whom a truly skilful critic may not state and explain the *principles* of interpretation, by which he is guided in the exegesis of any particular passage, in such a way that this man may pass his judgment on the principle and make it the subject of his approbation or disapprobation. This proves incontrovertibly that the principles of the science in question are in themselves the dictates of plain common sense and sound understanding; and if this be true, then they are principles which may be employed in the interpretation of the word of God; for if there be any book on earth that is addressed to the reason and common sense of mankind, the Bible is pre-eminently that book.

What is the Bible? A revelation from God. A REVELATION! If truly so, then it is designed to be *understood;* for if it be not intelligible, it is surely no *revelation.* It is a revelation through the medium of human language; language such as men employ; such as was framed by them, and is used for their purposes. It is a revelation *by men* (as instruments) and *for men.* It is made *more humano*, because that on any other ground it might as well not be made at all. If the Bible is not a book which is intelligible in the same way as other books are, then it is difficult indeed to see how it is a *revelation.* There are only two ways in which the Bible or any other book can be understood; the one is by miraculous illumination, in order that we may have a right view of contents which otherwise would not be intelligible; the other is, by the application of such hermeneutical principles as constitute a part of our rational and communicative nature.

If you say, now, that the first of these ways is the true and only one; then it follows that a renewed miracle is necessary in every instance where the Bible is read and understood. But. first, this contradicts the experience of men; and secondly, I cannot see of what use the Scriptures are, provided a renewed revelation or illumination is necessary, on the part of heaven, in every instance where they are read and understood. It is not the method of God's wisdom and design, thus to employ useless machinery; nor does such an idea comport with the numberless declarations of the Scriptures themselves, that they are plain, explicit, intelligible, perfect—in a word, all that is requisite to guide the humble disciple, or to enlighten the ignorant.

I must then relinquish the idea of a miraculous interposition in every instance where the Bible is read and understood. I trust that few enlightened christians will be disposed to maintain this. And if this be not well grounded, then it follows that the Bible is addressed to our reason and understanding and moral feelings; and consequent-

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ly that we are to interpret it in such a way as we do any other book that is addressed to these faculties.

A denial of this throws us at once upon the ground of maintaining a miraculous interposition, in all cases where the Bible is understood. An admission of it brings us to the position that the Bible is to be interpreted in the same way as other books are.

Why not? When the original Scriptures were first spoken or written, (for very much of them, in the prophets for example, was *spoken* as well as written,) were they designed to be *understood* by the men who were addressed? Certainly you will not deny this. But who were these men? Were they inspired? Truly not; they were good and bad, wise and foolish, learned and ignorant; in a word, men of all classes both as to character and knowledge.

If now the prophets, in addressing such men, expected to be understood, intended to be so, (and clearly they did,) then they expected these men to understand them in a way like to that in which they understood any one else who addressed them, i. e. by means of applying the usual principles of interpretation to the language employed. Any thing which denies this, of course must cast us upon the ground of universal miraculous interposition.

[TO BE CONTINUED.]

HALF-WAY EXPEDIENTS.

WE shall permit a man of plain common sense to speak a few words. Hear him give his views of some matters. Good sense and piety are not patented to the learned. The honest, and humble, and devout, though unlearned christian, has a right to speak as well as others. EDITOR.

For the Millennial Harbinger.

MEN who believe in a judgment to come, in a state of rewards and punishments consequent thereon, and of the alarming consequences of a wicked and profligate life, cannot but feel the importance of the salvation which is in Christ Jesus; and, possessed as man is, with a social feeling for his fellowmen, having been justified himself by faith, he is desirous that others become like himself saved from their sins. It has been a feeling like this which has actuated every man of public notoriety. This is true of the Deists as well as Christians, whether we look at Hume, Volney, Paine, or the indefatigable Owen, one and all of them possessed more or less of the spirit of reform; but being so confident in their own resources, and, by the by, counteracting each other's influence, they have failed to better the moral condition of mankind; these, moreover, were not conscious that an awful eternity was awaiting their destiny, and yet they were actively employed in spreading their opinions.

Christians, who believe that all men will be rewarded according to the deeds done in the body, ought to be very assiduous to forward the gospel in its progress; because when all the schemes of men are passed away as a cloud, and their nakedness and inadequacy are fully seen, the gospel will arise and astonish the dark benighted world with its glory.

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Every little bubble that arises in the religious world is termed a *revival*, and every sect is anxiously looking for what is termed "the Millennium," each one believing in the meantime that his party will rule predominant in that day, and that all the rest will become subservient to its control? Alas! how short-sighted man is! With regard to the evil which abounds, both in the natural and moral world, the antidote is prepared, and has been exhibited for eighteen hundred years, and that is the gospel which Christ and his Apostles first preached in the land of Judea. And small as the effects of the gospel may be in this day, yet as it spread in its first appearance with a rapidity which has astonished the world so will it again go forth to prostrate false ideas and vicious practices, as it previously did heathen temples and idols. The first thing that came in contact with it was the inventions of men, and these have continued to neutralize its influence. The only thing, then, which remains, is for that to be removed which impeded it in its way, and it will again move onward with a rapidity equal to its own intrinsic value. Let its friends be careful in contending for it. Think not that it requires us, on the one hand, to use any cunning or deceit in its defence; or, on the other, to use anger, or wrath, or malice, or evil speaking on any occasion; nay, these last are all arrayed in strong opposition to it.

Every christian man that feels bound to preach the gospel should make use of no means to cause revivals but what the gospel sanctions. And if different sects unite in the abundance of their charity—yea, more, if all the parties would for once lay aside their distinctions and take each other by the hand, still the gospel cannot be said to be received, because it is not the author of their differences; and it is not true that they all possess so much of the spirit which the gospel bestows, that if the divisions were removed nothing would remain to be done but to unite together. A greater mistake could not be conceived than to suppose that a reformation is brought about when the different sects abate their opposition; for in fact their opposition is a natural effect proceeding from a cause. They imbibe widely different and contradictory opinions, and therefore it is just as natural for them to wrangle as it is for thunder to proceed from the concussion of two clouds, the one charged with electric fluid and the other containing nothing but water.

There is a certain class of men who declaim against creeds and confessions, and against certain important items in them, (and in their own practice are conformed to the requirements of the New Testament,) who have erected a kind of half-way-house between the law of the Lord and the traditions of men, who seem to meet the prejudices of the people half way. For instance, the people are in Galilee and the proclamation is made of a reviving heart-cheering feast in Jerusalem; but you must pass through the Jordan before you can reach Jerusalem. These men seeing this, and also observing many respectable folks kept from the feast because they did not like to pass through the water, they erected a bridge and brought the people over on dry land. This is, indeed, an age of improvements, and no doubt this is thought to be an improvement by many; however, it appears to me only cutting out work for some other faithful *herbingers* of another generation Alas! for man! He fain would be wise, and, indeed, is too often wise above what is written. Would to God that men would confine their inventions to rail roads, steam boats, &c. Here is latitude, here genius is paid for her exercise; but we must receive revelation as it is, complete in all things. Here genius and the inventive faculty must be laid aside, and the judgment, will, and all our affections must be guided by unerring wisdom. The Lord knows them that cross the bridge to avoid the water. He knows them also who erected it. They that pass the old-fashioned way have his promise, but Lord have mercy on the inventors and they who pass over the bridge.

Hoping always for the best, I must quit for the present.

A REFORMER.

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For the Millennial Harbinger.

COUNTERFEITS.—*NO. III.*

WE conceive, then, that from a very early period, the world has been deceived by spurious systems of christianity, and that the pure and beautiful religion of the Redeemer has been brought into disrepute by means of these institutions, which, while they assumed its name, have disgraced its character.

It is surprising how soon after the first promulgation of the gospel, the *deceiver of the nations* began to oppose its progress in his accustomed manner. Trembling for his dominion over the hearts of men, the gospel was no sooner proclaimed than he endeavored to pervert it, and grieving at its success, the apostles no sooner made proselytes than he attempted to seduce them. "I wonder," says Paul to the Galatians, "that you are so soon removed from him who called you to another gospel, which," he adds, "is not another"—that is to say, it is a *counterfeit.*

For the sake of order we will consider the false systems of christianity as dividing themselves into two classes, the *earlier* and the *later.* The difference between them consists in this, that the former more nearly resemble true christianity than the latter. And it was necessary that they should do so. ***For the degree of resemblance which it is requisite for a counterfeit to bear to the original, depends entirely upon the degree of acquaintance which men have with that original.*** Thus a base coin, poorly executed, may pass current among those who are but little conversant with sterling money, while those who have the standard coin in their possession, or who are well acquainted with its appearance, would readily detect the imposture.

It would have been in vain for Satan to have produced any of the modern systems of christianity during the lifetime of the Apostles, or while the world were well acquainted with the character of the original institution. At that period civico-religious dignitaries, dandled in the lap of luxury, living in magnificent dwellings, surrounded by an obsequious crowd of servants, and deriving a lordly revenue from the sweat and toil of oppressed and starving parishioners, would in vain have assumed the character of Apostles, and pretended to be their successors. Such a deception may well enough pass current now when men generally are ignorant both of what the Apostles were and of what they taught. But then the most ignorant would have readily detected one of these men even if he had presented himself in his powdered wig, his lawn, his surplice, and his cassock. They were then too well acquainted with the cut of Peter's fisherman's coat, and were too well used to the humble plainness and honest simplicity of the true Apostles, to be deceived by the haughtiness of a LORD BISHOP, or the magnificence of a metropolitan. "Your Grace," or "Most Reverend Father in God,"* would have

*The manner of addressing the Archbishop of Canterbury, Primate of all England. Christ came not to be served, but to serve; and Paul could say, "Be you followers of me, even as I am of Christ;" but such a sentence as *that* would come with a very *poor grace*, even out of the mouth of "*His Grace.*"

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sounded strangely then to those who were used to address a real Apostle as plain "Peter," "James," "John," or "our beloved brother Paul." In those days whenever the apostleship of a Paul was doubted by some,* and he was under the necessity of appealing to his having seen the Lord, to the great privileges to which he had been admitted, and to the signs, and wonders, and mighty deeds which he had wrought; when the church of Ephesus "had tried those that said they were Apostles, and were not, and found them liars,"† it would have been entirely impossible for men to succeed who have never seen the Lord; who cannot work a single miracle to prove their pretensions; who, instead of being full of the Holy Spirit, are full of the spirit of this world; who were never sent or acknowledged by Jesus Christ; and who, in short, have no more to do with the apostleship than *holiness* has to do with the Pope of Rome. "Such truly are false (counterfeit) Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."‡

Then *young elders*, such as are considered quite *au fuit*, would have commanded slight regard. Sent by a distant college and called by the highest bidder; domineering over large congregations, to whom they administer once-a-week the unadulterated milk of sectarianism; and receiving the end of their labors, even wealth and fame, they would have illy borne a comparison with those venerable pastors who are described in the New Testament as "examples to the flock," as "not taking the oversight thereof for filthy lucre's sake," as "laboring with their own hands; as vigilant, prudent, fit to teach, and having, as a necessary prerequisite, brought up families in the nurture and admonition of the Lord."

Then no Pope would have presumed to claim infallibility, to crown kings and to depose them, to levy armies and to divide kingdoms. The thunders of the Vatican and the terrors of the Inquisition were unheard and unknown when men were taught to love their enemies and to bless them, and when "peace on earth and good will among men" was the song of angels.

At that time the decrees of councils, synods, conventions, conferences, presbyteries, and associations, would have been impotent and of no authority among those who were used to listen to Christ and his Apostles, to keep their decrees alone, and to see every congregation attending to its own business. Nor would any religion then have been received as Christian which did not grant peace and salvation to the rebellious, and confer a certain and immediate acquittal of past transgressions upon those who embraced it. For there was no feature in primitive christianity more striking than this. Salvation being what men needed, it was the very boon which christianity proffered to them; and the true ministers of the gospel were not content with telling the people, like some of our modern professors of

*Gal. i. 11. 1 Cor. ix. 2 Cor. xi. xii. †Rev. ii. 2. ‡1 Cor. xii. 12.

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divinity, that there was a Saviour, and that they would be condemned unless they embraced his cross, and at the same time leaving them perfectly ignorant of the way in which they should receive his favor; but were always able to direct the believing penitent to an institution, by obedience to which he could assure himself of acceptance with God, and remission of past sins.

We find accordingly that the first counterfeits did not fail to preserve this characteristic of the ancient gospel, without which they would have entirely failed of success. The judaizing teachers who promulged at Antioch and other places the false gospel which the Apostle notices in his letter to the Galatians, were accustomed to declare that salvation was connected with the observance of the Jewish institution, and that "unless the disciples were circumcised and kept the law, they could not be saved." Here we perceive that salvation was indeed proposed, and the precise means by which it was supposed to be obtained indicated; but it was placed upon a wrong basis, and therefore the Apostle denounces it as spurious and as a perversion of the gospel of Jesus Christ, and anathematizes in the most solemn manner all who would presume to propagate it.

The Church of Rome also owes some of her traits to her early origin. Like true Christianity, she places the remission of sins within the power of her members, and does not hesitate to grant them full absolution. Like the false gospel, however, which we have already noticed, she derives the remission from a wrong source, and places in the hands of men a power which belongs exclusively to God.

There is another point in which these false gospels resemble true christianity—they both claim to be *exclusively right*. The one declares that unless its requirements were attended to, men could not be saved; the other asserts that she is *the only true church*, and that those who reject her communion are beyond the pale of mercy. Now it is certain that the Christian religion, like the Jewish, claimed to be what it really was, *the only true one*; and, indeed, it was this very circumstance which caused the Pagans to regard them both with so much abhorrence. They, like the modern sects, had a great deal of *charity*. They were willing to admit the pretensions of any god that was presented to them; and lest their courtesy should seem to fail, they could even erect an altar to the *unknown* God. Indeed, this intercommunity of worship was a most marked characteristic of the heathen world; and in consequence, although they might have been willing to have added christianity to their superstition, whenever it was set up as *the only true religion*, it excited the most violent antipathy, so much was such a proceeding at variance with all their ideas of civility, charity, and sociability. They considered their gods insulted, and their authority despised by a people who seemed to be obscure and unfriended; and the prejudices of education, the influence of superstition, and the obstinacy of ignorance, all conspired to aggravate the fury of persecution, and to fan the flames in which the martyrs suffered.

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The Church of Rome has preserved these marks of her early origin even to the present time. She still professes to be the only true church, and her priests still presume to bestow absolution at the confessional. But the sects which sprung up at the era of the Reformation present quite different features. Dating their origin at an age when the greatest ignorance prevailed respecting not only the religion of the Scriptures, but the Scriptures themselves, when superstition, bigotry, and intolerance were the order of the day, it was not necessary for them to present a perfect *fac-simile* of christianity in order to pass current. In the twilight which succeeded the dark ages, they were not easily detected; and it has only been by the aid of increasing light and a more perfect acquaintance with what the Scriptures reveal of the original gospel, that their deformity has been at last discovered.

Rejecting the remission of sins offered by the Romish Priest, they substituted hope for fruition, and left to the uncertainty of futurity that blessing which the ancient christians enjoyed from the moment they acknowledged Christ.* In this respect they have permitted their mother (who, by the way, is perhaps the most wicked impostor of them all,) to surpass them, and to retain the advantage of being able to bestow upon her deluded followers at least *a quiet conscience*. They have also allowed her to excel them in consistency, by their having ceased to claim the privilege of being exclusively right. So exceedingly forbearing and sociable have they become, that they make with each other the child's bargain, "Let me alone and I'll let you alone," and concede to each other almost the same degree of respect and consideration which each wishes for itself, allowing of a degree of intercommunion, and careful not to cast stones at each other, as though they were conscious that their houses were made of glass. In short, take them all in all, they present us with perfect CARICATURES of Christianity. Assuming to be following Christ, *they do not even bear his name*. Affecting to believe in a Saviour, and calling upon men to come to him for forgiveness, they acknowledge in their prayers that *they themselves are neither saved nor forgiven*. Each denomination meeting together once-a-week under the pretence of celebrating the praises and the power of the "great Physician of souls," declares at the same time, in the face of heaven and of the world, that he has at least done their members no good, by confessing

*It is quite remarkable, that, although these sects brought with them that theory (so to speak) of Christianity, which the Church of Rome had preserved as her passport—although they affect to believe in the "remission of sins," [see Episcop. Creed,] and even designate the true institution in which it is to be obtained—as, for instance, the Presbyterian Confession, "Baptism is the sign and seal of regeneratton and remission of sins;" and the Episcopal or Romish Creed, falsely styled "the Apostles Creed," "I acknowledge one baptism for the remission of sins;" yet in *practice* and in *reality* they are so perfectly destitute of any institution for that purpose, that they are quite astonished when such a thing is mentioned to them; and in this matter come far behind their mother, who, however, has changed the institution, and affects to grant remission through another medium.

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that they are *"all wounds, and bruises, and putrifying sores,"*† that they "are miserable sinners,"‡ and that "the burden of their sins is intolerable."‖

We would here repeat the substance of a remark made above, that the deceiver of the nations has always adapted his various counterfeits to the state of the world, as it regards correct knowledge of the original; and if we trace, in few words, the history of these counterfeits down to the present day, we will find the truth of this observation fully proved.

It has always been, indeed, his first endeavor to prevent the world from knowing what true christianity really was. To accomplish this object he took away the Scriptures (the only source of correct information) from the people, and gave them into the hands of interested priests; involving them in mystery, and forbidding the laity to read them "lest they should imbibe some pernicious error." But when, at the Reformation, in spite of his care for the true doctrines and practice, the people once more obtained the Scriptures, fearing lest he should lose his influence, he finds means to persuade men that they "could not understand them for themselves," and that, although they might read them, that they might assure themselves that they were "a dead letter," and that they must depend entirely upon the clergy for an explanation of them. In this manner he still retained the power of causing, by his ministers, the Bible to say, or rather mean, whatever he himself pleased.

It was by slow degrees that the world lost the remembrance of what the primitive gospel was, and it was in the same ratio that "the man of sin" gained the ascendancy. Deprived of the Scriptures, however, and pressed on all sides by corruption and priestcraft, they did at last forget entirely the nature of the original institution. One change after another was introduced, one assumption of power gradually led to other usurpations, until at length, when the shades of ignorance had sufficiently deepened, that wicked one stood forth sitting in the temple of God, and openly showing himself to be a god. Unblushing and unreproved, the "son of perdition" could then presume to change times and laws, and to alter and abrogate the commandments of the true God; thus claiming a superior authority, and thus exalting himself above all that was called God or an object of worship.*

It is, indeed, an awful picture which the history of the dark ages presents to us, marked by blood and crime, and without a single redeeming feature. Crosses and relics, beads and pretended saints were then reckoned worthy of more honor than God and Christ. Then the austerities of monkish superstition could pass for christianity, and the most abandoned licentiousness, avarice, and profligacy could be openly indulged, without remark, under the sanction of religion. Then it was that the author of evil sent forth the merciless Inquisition to torture, murder, and devour. Ruthless and insatiable as tigers, the ministers of this institution were wont to lead forth

†Praying Presbyterians, *passim*, ‖Episcopalian Prayer Book. *2 Thes. xi

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innumerable victims to the stake, and while they thrust bunches of burning furze into their faces, with the cry of "*Let the dogs' beards be made*," they burnt them to death by a slow fire, amidst the plaudits and rejoicings of thousands of every age and sex. This ceremony which they called an *Auto da Fe*, or *Act of Faith*, may serve as a fair exhibition of the nature of their faith, which might with all propriety be styled, in the language of the opposers of the ancient gospel, "*the faith of devils*."

After some time, however, the dawning of the day of reformation warned the savage tribes, who had so long rioted in slaughter, to retire; and Satan now found himself obliged to adapt his counterfeits to the increasing knowledge which the world gained of primitive christianity. But as men at this period were still deeply imbued with superstition and intolerance, these traits he was at first enabled to retain among the characteristics of the reformed churches. There was still some "toleration for intolerance" when the Presbyterian leader burnt Servetus at the stake, and when under the reign of James I. many suffered death for their religious opinions beneath the auspices of the English reformers. But now they have drawn in their claws, and have become as innocent and demure in their aspect as sage grimalkin. The intolerant bigotry of the dark ages is seemingly renounced: they have been compelled to abandon the Inquisition with all its horrors, and in every respect they have so transformed themselves to suit the progress of light and civilization, that they affect scarcely to credit the authentic record of the deeds of their ancestors. Since the recovery of the ancient gospel, have not we ourselves witnessed how sedulously the sectaries labor to accommodate themselves to their new circumstances as far as they can without jeopardizing their existence? Have we not heard the Episcopalion Priest enforcing upon his flock the propriety of weekly communion? Have we not known a Presbyterian preacher, disturbed by having a christian congregation in his vicinity, actually venture so far as to sprinkle for the remission of sins? And have we not seen both the accommodating Methodist and the formal Episcopalian (strange to tell!) compelled to go down into the water and administer immersion, which, though according to them, a *non-essential*, they certainly found at these times *very essential*, at least to preserve their wonted authority over their followers? To these expedients they are driven by the increase of knowledge which prevails of true christianity and its institutions; and as light is still increasing, their deficiencies will become more evident, and they will be forced to still greater concessions. Soon will the Church of England be compelled to abandon her corrupt union with the state, and all the modern systems of religion find it necessary to polish and brighten up their dross in order that it may bear a better comparison with the standard.

When we turn our attention to the injurious consequences of these false gospels upon the world, and remember how completely they have impeded the progress of the true one, and how effectually they have brought into disrepute that astonishing scheme of God's benevolence

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to men, their evil character will more fully appear. Indeed, to frustrate the objects of the christian religion, and to induce men to regard that divine system with contempt and disdain, has been at once the aim and the triumph of Satan. What pleasure, then, it must yield him to be permitted to exhibit the gospel under the form of Roman Catholicism, for instance, where the simplicity of truth is changed into the mystery of error, the order of the christian church into a useless and incomprehensible pantomime, and the thirst for humility and righteousness into a thirst for arbitrary domination and human slaughter. Jesus was not an earthly monarch, his kingdom was not of this world, and his example was one of gentleness, purity, and contempt of worldly grandeur; but the Deceiver is pleased to show him forth in his vicegerent as conferring temporal dignities and privileges, as exciting his followers to torture and murder those who refuse to yield, and as delighting in every thing which is calculated to gratify "the lust of the flesh, the lust of the eye, and the pride of life." When, indeed, we contemplate this meretricious institution, it appears most remarkably evident that every thing connected with it, from the affected ceremony of making the sign of the cross or telling the beads of a rosary, to the vain display of images and showy pictures, or the pompous procession of the host, has been gradually and carefully introduced to catch the eye, to flatter the pride of the human heart, and to gratify and indulge the worst passions of our nature.

Nor has Satan dressed up some of her daughters in a much humbler garb. Here we see him delighted to set forth the plain and simple religion of Jesus under the fashionable form of Episcopacy. In the person of his ministers, clothed with a silken gown, seated aloft upon a carved or gilded throne, and surrounded by all the paraphernalia of clerical importance, with velvet cushions and crimson curtains, we hear him gravely proclaiming the sacred authority of the Priests, the insufficiency of the Scriptures, and the inferior and dependent condition of the laity. There, with a face of still greater longitude, and the somewhat plainer habit of a Presbyterian, he exhibits the christian race, which the first disciples were taught to run with zeal and with rejoicing, as a course along which all are to march "in solemn dump." And while he thus presents christianity to the world under a most gloomy and forbidding aspect, with much ingenuity he teaches his hearers that they "can do nothing of themselves," and actually PERSUADES THEM TO BELIEVE THAT THEY CANNOT BELIEVE. Again we observe him in the character of a Quaker, while talking about the power, carefully abolishing the forms of godliness, and substituting for both the form and the power the mere system of morality and the spirit of this world; and at another time we discover him inflating the minds of men with the fanaticism of a Joanna Southcote, the vagaries of a Jemima Wilkinson, or the idle visions of a Swedenborg.

But it would be in vain to attempt to detail the innumerable forms, inconsistent with each other and with the Scriptures of truth, under which Satan has held up the christian institution to the derision of

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the world. It were useless to particularize the ingenious sophistry of Unitarianism, or the unbounded licentiousness of Universalism—the absurdities of Shakerism or the novelties of Mormonism*—for all these systems form a part of that great scheme by which the Deceiver has endeavored to disgrace christianity, and to banish from among men the fear of the Lord. How many Atheists, Deists, and Sceptics have been created by these miserable apologies for christianity? How many men of talent and of upright and honorable intentions, unable, from a neglect of the Scriptures, to learn perfectly what true christianity was, yet unable to discover at once the impotency and imperfections of those institutions which have usurped its place, have been induced to take refuge in infidelity! Supposing from a cursory examination, that these modern gospels were fair representations of the true gospel, and detecting at the same time the priestcraft and the venality of the means by which they are supported, they have been induced to suppose that christianity was a wicked institution and the chief barrier to the happiness of the human family.

In conclusion, then, as such has been the nature and the consequences of the false gospels which have so long deceived the human family, we need not wonder at the earnestness of the Apostle when he said to the churches of Galatia, "If we or an angel from heaven preach any other gospel to you, than that which we have preached unto you, let him be accursed. As we said before, so say I again, if any man preach any other gospel unto you than that you have received, let him be accursed." We need not, upon reflection, be surprized that the most tremendous judgments are denounced against all who have corrupted or counterfeited Christianity, and that Babylon the Great will one day day come into remembrance before God to give her the cup of the wine of his FIERCEST wrath. How great will be the rejoicings of that day, when, with the same suddenness and certainty with which the great mill-stone is hurled into the sea, great Babylon shall be precipitated into everlasting perdition! When the cry is made, "It is fallen! It is fallen! When in one hour her plagues shall come—death, and mourning, and famine; and she shall be burnt with fire; for strong is the Lord God who judges her! Then shall the voice of a great multitude be heard in heaven, saying, Hal-

*The introduction of this religion affords another illustration of the truth of the remark that Satan always adapts his counterfeits to times and circumstances. It was just at a period when the attention of the people was particularly called to the Scriptures as the only rule of life, and when many, rejecting the traditions of men, would pay no attention to any thing unless it could be authenticated by a "thus saith the Lord." It was at this moment, when the Bible was the object of particular attention and respect, that a *counterfeit* revelation was proposed. Then it was that the mountain brought forth, and we were presented with the "Book of Mormon, by Joseph Smith, author and proprietor; copy-right secured according to law, and price one dollar and twenty-five cents!" and although the book was most contemptible in the eyes of all who were well acquainted with the Scriptures, yet, being so well timed, it became the means of seducing many of different sects, and some even of those who had clean escaped from error.

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lelujah! salvation, and glory, and power to the Lord our God! for his judgments are true and righteous, for he has judged the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his servants shed by her hand. And the second time they said, Hallelujah!" Let the people of God, then, beware. Let those of them who have been deceived by the delusions of the harlot and her daughters, listen to the warning voice, and come out from her, that they may not be partakers of her sins, and that they may not be partakers of her plagues; for her sins have followed up to heaven, and her unrighteous actions are come up in remembrance before the Lord. ALUMNUS.

LOGIC AND CANDOR OF UNIVERSALISM—*EXAMINED.*

NO. I.

THE reader will find in vol. 2, page 530, a challenge given by the editors of the Universalist paper called the "*Sentinel*," or "*Star in the West*," under the gentler name of "*invitation*," addressed to the editor of this paper, touching their darling peculiarity—in the words following, to wit:—"If Mr. Campbell *dare* to make the attempt to show that Unitarian Universalist preachers hold to any one point of doctrine with which he implicates them in his attempt to correct "an evil report," our columns are at his service; and if be *refuses* this *invitation* to justify his conduct, the christian public will say that our remarks are not uncharitable, and judge of Mr. C. according to his works."

My *acceptance* of this *invitation* was announced in the 12th No. vol. 2, of this work, and the conditions fairly stipulated on which I would, in their columns, attempt to show in one sentence, '*that the system of Universalism, as taught by these gentlemen, has no foundation in the Scriptures of truth, nor in the reason and nature of things.*'

The conditions proposed were, as I conceived, perfectly reasonable. The gentlemen sought to represent me as misrepresenting their views. I called upon them for their own definitions and proofs, proposing to be governed by the usual laws of discussion and the established rules of interpretation, and thus giving them an opportunity to define themselves and select their proof.

Let us now see how these gentlemen have met my acceptance of their challenge or "invitation." Under date of the 7th January, in the "Sentinel," I am represented as *challenging* them, and *demanding*, not accepting, their columns. Hear them express themselves:—"As Mr. Campbell has *invited* us into the field of battle, and *demands* of us the use of our columns for his arguments, we now inform him that *his challenge is accepted, provided* he will also publish our remarks in full in the Harbinger." Here I am brought forward as the challenger, and as demanding their columns, &c. Now, gentlemen, I must be permitted to correct these misstatements of fact: for if you reason and write thus on the plainest matters of fact, how will you reason on the great questions of life, death, and immortality! My conditions,

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demand not your columns, but only the *continuing them open*, as you had declared them open. My first condition repels your insinuations and frustrates your efforts to make me the challenger. Read it again, page 534: '*That as you have declared your columns open*, you will keep them open to my pieces, until I shall have fully replied to such arguments as you may offer."

In the "Sentinel" for the 14th January, the editor again speaks of "Mr. Campbell's *late challenge*," as if it was an indisputed fact; and then and there represents me as about to "lay siege to their *fortified city*."

This is a specimen of the *tact* of these dexterous polemics, who are denouncing the orthodox as worse than Deists and Atheists. Perhaps this may be thought too strong; but I will ask the reader what means the following sentence:—"Such are our present views of the subject, that if it were possible for Mr. C. to convince us that our system of faith did inevitably lead to Deism, or even to Atheism, we should feel bound to embrace" [*retain* it; for it is already *embraced*] "it, unless he should be able to show us something better than orthodoxy." Does not this mean that Deism, or even Atheism, is preferable to *orthodoxy*? No wonder, then, that the spirit and efforts of Universalism are more directed against orthodoxy, than against Deism or Atheism!

I will not now comment on these words. Let the reader bear them in mind. But this gentleman makes new conditions and appends them to his former challenge. There was no *provided* in the first invitation; but now it is "*provided* I publish in the Harbinger." If I do not, then he backs out of the challenge! It was obvious I think to all, that I intended to publish the whole controversy in this work, if it should be interesting: but as the gentlemen did not require me in their first challenge, I did not think it necessary to propose it. It is too late for them now to say, *provided* I publish their arguments. This omen can easily be interpreted!

I object to all the drapery and imagery of the "Sentinel" in speaking of this discussion. There is no argument in calling me "Goliah of Gath"—"a lion coming out of his lair"—in calling upon me to "draw my sword"—of "blowing Universalism sky-high," &c. &c. This Drury Lane or Grub Street rhetoric illy comports with the gravity and deliberation of religious discussion. Let us have argument and testimony, and not this species of ribaldry and buffoonery.

The new conditions, or rather the *ex post facto* conditions of the senior editor of the "Star," are thus propounded in the paper of the 14th inst. I give them fully with all that can be considered a reply *under the conditions I stipulated*. I say, every thing published in the "Sentinel," under the conditions proposed by me in accepting the challenge tendered, is in the following words:—

"But before the dreadful blow is struck, and Universalism blown sky high, Mr. Campbell's conditions must be attended to. We submit to the following conditions:—

1st. Our columns shall be open to Mr. Campbell's pieces so long as he publishes ours in the Harbinger.

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2. In this piece we are to define what we mean by *universal salvation*, and enumerate such portions of scripture as we rely on for proof,

By *universal salvation*, we mean that all men, *universally*, will be saved by Jesus Christ, *i. e.* they will be raised from the dead to a state of immortality and incorruption, by virtue of the death and resurrection of Jesus Christ—that they will die no more, but be equal to the angels in heaven. For the proof of which we rely—1st. On all that part of the Scripture where the purposes of God, in sending his Son into the world, are brought into view directly or indirectly. 2d. We rely on all that portion where the resurrection of the dead, literally, is spoken of. 3d. We rely on all that portion of the Christian Scriptures which speak any thing concerning the accomplishment of the mission of Christ into this world. 4th. We rely on all that portion of the Scriptures which represent God good enough to desire, wise enough to devise, and as possessing power sufficient to effect the salvation of all men. 5th. We rely on all that portion of the book which speaks of his love and tender mercies to sinners, and his impartial goodness to the just and the unjust: in fine, we rely on the general tenor of the book—and if Mr. Campbell meant we should spread these portions of the Christian Scriptures before him, he can save us much labor by opening his Bible and reading it.

3. As to Mr. Campbell's third condition, let him adopt that method of investigation he recommends, and we will gladly follow the example.

4. We will abide by any rule of interpretation of Scripture warranted by reason, Scripture analogy, and the context.

On these conditions we consider Mr. Campbell is bound to proceed, after answering to the charges preferred against him, to show that our system of the gospel is *absurd—contrary to the nature and fitness of things, and inevitably leads to Deism, or something worse.*

We shall now wait on Mr. Campbell until he makes his formidable attack."

K.

Whether the senior editor, Mr. Kidwell, intended to say he "*would submit to*," or *submit these conditions*, is left for grammarians and critics to decide. Supposing that he intended to submit to them, rather than submit them to us, we shall proceed to notice his first essay in proof of Universalism:—

1st. The Definition—indefinite and ambiguous. Whether all men do suffer in this present life all the punishment due to their offences; or all the punishment which will be inflicted upon them; or whether they suffer in an intermediate or separate state of existence, previous to the resurrection of *the just and unjust*, are matters very questionable from the definition submitted. It would seem from the ambiguity of the definition, as if the gentleman placed his universal salvation after the resurrection of the dead; so that the bringing of all men to holiness who die unholy, is to be effected between the moment of their death and the resurrection. Whether theirs be the Catholic notion of *Purgatory*, I know not. But if such be not his opinion, a definition should have been submitted unequivocally asserting his opinion.

But it may be said, that as he asserts the resurrection of all men from the dead, he asserts the salvation of all men. If, then, he holds the resurrection of all men equivalent to the salvation of all men, he should have so informed us: for such is not the received sense of the word *resurrection*. Upon the whole premises I would infer that his opinion is, that those who die in their sins will be purged from

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their sins in the separate state, and that at the resurrection they will come forth *immortal* and *incorruptible* in the apostolic import of these terms. But I will not infer for the gentleman, lest he should again accuse me of slander. He must give a definite and unambiguous proposition, which he will pledge himself to sustain. Nor will it do to tell me for proof that I must go and read all the Bible to find his proof, as he has done in the piece above extracted. To go to work upon such premises would be to attempt to cleanse the Augean stable. *A vague proposition, and all the Bible for proof!* Really, gentlemen, you are fond of sea-room! But you greatly err if you imagine you are about to draw me off into such a wild goose chase as to pursue you over the vasty deep, carrying a cargo of the flags of all nations aboard your ship. A vague proposition, like a Delphic oracle, with all the Prophets and Apostles for proof!!

In the mean time I would make two requests—First, that as you profess ignorance of any established rules of interpretation, you would examine Horne or Ernesti, or some standard work upon the subject. And, in the second place, that you desist, as far as you possibly can, from all that braggadocio declamation and railing accusation, which is so essential to the defence of your tenets. I will make no reply to any thing of that sort. And while I am about to sustain all that I have said of Unitarian Universalism, if you will only give me something tangible, do not again repeat your stale and ungrounded accusations of my misrepresenting you: for a few efforts more like that which you have made, and all men will see the nakedness of your territories. EDITOR.

Letter to the Editor of the Millennial Harbinger.

Dear Brother Campbell,

HORACE, in describing his journey from Rome to Brundusium, speaks of a town which he was obliged to designate by signs, because he could not introduce the name into verse. Although not confined to metrical numbers, I find myself in the same predicament in regard to a late writer in the Religious Herald—not because I could not introduce his name into my prose, (this I could do, however uncouth and immelodious,) but because he has not condescended to give us any name for himself. By signs, then, I must introduce him to your notice.

His production appears in the Religious Herald, 6th vol. 48th No. p. 189, column 2d, headed "*Reformation.*" This writer, it seems, aspires to the character of a reformer of the reformers, and I would that he were indeed; for I do fear there is need in many instances of reformation, re-reformation, and even re-re-reformation. But, sir, I doubt his qualifications for the task, for several reasons:—

First—Because it appears to me that the first sentence which he has penned, is, to say the least, absurd. Read it:—"In this state of imperfection and sin, of darkness and prejudice, *the best of men* are liable to depart from the *doctrine and practice of true religion*, and many do apostatize." Now, I would humbly ask, is it good sense to say that "the best of men are liable to depart from the doctrine and practice of true religion"? Is it not absurd to say that such men depart from the doctrine and practice of true religion? If, then, in this early stage of his production, he has fallen into a gross absurdity, I esteem it needs no argument to show that this is a valid ground upon which to urge his incompetency for the work in which he has engaged.

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My second reason is, that I think his model of a good reformer shows that he is a poor judge of what a reformer should be. Melancthon (the Melancthon of the Herald) is his model. Now, sir, you and I both know Melancthon; and although I take pleasure in testifying to the mild christian spirit and deportment of this Melancthon, his good sense, and beautiful, perspicuous, and chaste style of writing; yet I would say, if there can be such a thing as a good physician, who is nevertheless not a good surgeon, a man may possess all the good qualities above named, and yet not make a good reformer; and this remark I would apply to our modern Melancthon. He lacks the bold, steady, surgeon-like hand of a reformer. He is not qualified for deep probing and hard cutting; and these things all experience shows a reformer must do.

In the third place, this writer talks about being "disgusted and provoked," and about a "mixture of disgust and resentment"—towards the reformers I suppose! I have no objection to as delicate a gust or taste in religion as possible; this is no disqualification to a reformer: but this being "provoked," this "resentment" won't do. A reformer must be cool and benevolent.

Fourthly—He says, "To render the attack more triumphant, the assailant" (meaning, I suppose, such a one as yourself,) "has generally *pretended* that, for himself, he has no creed!—that he draws his *sentiments* directly from the Bible!" Now, sir, I would ask, did you ever "*pretend*" that, for *yourself*, you have "no creed"? I know you have frequently said you have no creed (of your own making) to force upon the consciences of others; but did you ever intend to convey the idea that you had no creed for yourself? By creed, etymologically, I understand belief; and he certainly is no christian, and would not pretend to be such, who would say he had no creed according to this acceptation of the term. But this writer would represent you as having only "sentiments" which you "pretend to draw directly from the Bible." Now I must ask you to put this writer right, and let him know that there is a difference between belief and sentiment, and that you have a creed or belief which you draw directly from the Bible, and advise this reformer to go to the same fountain to get his, and not rely upon long aqueducts to bring it to him, inasmuch as there is danger of the pure water becoming impregnated with some of the qualities of the metal through which it is drawn.

Fifthly—He says, "Another artifice of the Reformers has been to assume that the church is in as deplorable darkness as the Catholic church was when Luther rose to dispel the clouds." This is a misrepresentation. We do not assume any such thing. I think you have represented the Protestant churches as not having got far enough from "Mystery, Babylon," to have escaped from the smoke and mists of that great city. Now it is one thing to be in the smoke of a city, and another to be actually in the city. In a loose way of speaking it may have been said that the Protestant churches are in Babylon, but from the general tenor of what you and others have said, every one, who was willing to know the true state of the case, must have learned that the above is the correct representation—not actually in Babylon, but not far enough from it to have obtained a clear, unclouded atmosphere. If this is a correct statement, then our reformer is guilty of misrepresentation; and this may lie as a fifth objection to him.

In conclusion, I must tell you, although perhaps it is superfluous, that being convinced that I cannot ride in the same vehicle with this nameless reformer. I am obliged to ask a seat in yours. It were certainly desirable that we should be seated side by side, and talk together, and I think I could have given ample assurance that I would have been quite civil and courteous; but it seems to be a law of the vehicle in which this writer has chosen to travel, that none who are not agreed in sentiment shall travel together in it. Safely sheltered, then, from the direct replies and refutations of his antagonists, this "disgusted, provoked, resentful" writer has commenced to hurl forth the thunders of his wrath. I hope, however, if you will give this a place, that somebody who may see it, will, at least, tell him, that some of us poor reformers have heard the

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distant thunders of his "resentment," and beg that he will not suffer his ire to wax too hot—that we ask also in the language of the Trojans of old, "*Propius res aspice nostras*"—examine into our affairs more closely before he commence the dreadful work of extermination. I wish him to be informed that it is unchivalrous to commence the work of "resentment" upon an enemy whose guns are fast spiked, so that we cannot expect even to return a single shot, while some of us are actually compelled to pay some of the expences of the destructive weapon which is playing upon us.

To save the circumlocution which the reformation writer of the Herald obliges us to use, I will just call myself

NON NEMO.

To the Editor of the Millennial Harbinger.

CHEROKEE NATION, Dec. 1, 1831.

Dear Brother Campbell,

IF I am not greatly deceived, it is the prevailing and ardent desire of my heart to know, experience, practise, and proclaim the *truth* as it is in Jesus. I was born in North Carolina in the year 1800. My parents had me sprinkled in the days of my childhood. About the year 1815 my father moved to West Tennessee. In the fall of 1821 I joined the Methodist Episcopal Church on *trial*, and in a few *months* afterwards made a profession of religion. I continued very *doubtful* upwards of twelve months, when I inferred from my warm and joyful feelings, that I had what is called "the witness of the Spirit." Then my doubts fled. In 1823 I joined the travelling connexionn,in which I have continued ever since, until very recently. During five years past I have been proclaiming what I now believe to be an *imperfect* gospel, among the Cherokees, as a missionary. This year I have had some difficulties with the Georgians. I have been arrested, chained, imprisoned, condemned, reprieved, and banished the territory of the state, because I refused to take, what I believe to be, an unconstitutional and impious oath! My affliction has also been increased by the loss of a pious Cherokee wife, who died not long since, leaving behind her two little ones, Benjamin and Mary. But the will of the Lord be done. All these things, I have no doubt, will work together for my good, provided I love God.

Ever since I made the christian religion my study, I have had doubts and fears respecting the sectarian gospels of the day, and sometimes almost despaired of understanding the way of the Lord *more perfectly;* but during two years past my hopes have been reviving. You can scarcely imagine how I have been surprized and delighted since the ancient gospel, like the sun of a cloudless morning, rose upon the eyes of my understanding. I deem it unnecessary to inform you of the means by which I have been led to this important discovery of the truth as it is in Jesus. While we admire the instrument, God must have the glory, through Christ Jesus our Lord. Amen. While on a visit to see my relatives in West Tennessee, I was, on the 29th of last October, immersed into the name of the Father, Son, and Holy Spirit, by brother Payton Smith. I have returned to the Nation, and am now on a tour, proclaiming the glad tidings, with what success (God willing) I will hereafter inform you.

The Cherokees are an interesting people; and with them, (God willing,) whatever their destiny may be, I expect to live and die. My heart's desire and prayer to God is, that the *primitive* gospel may be introduced, prevail, and triumph among this oppressed people. The days of inspiration have passed away; nevertheless, I believe I am divinely called to proclaim the word of salvation to the Cherokees.

CHEROKEE.

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THE CRISIS.

THERE is a time for every purpose and for every work. Words spoken in season are like apples of gold in pictures of silver. We postpone various communications and essays forwarded for this number to make room for the following documents on a question involving the greatest temporal as well as the eternal interests of millions. *Slavery*, that largest and blackest blot upon our national escutcheon, that many-headed monster, that Pandora's box, that bitter root, that blighting and blasting curse, under which so fair and so large a portion of our beloved country groans—that deadly Upas, whose breath pollutes and poisons every thing within its influence, is now evoking the attention of this ancient and venerable commonwealth in a manner as unexpected as it is cheering and irresistible to every philanthropist—to every one who has a heart to feel, a tear to shed over human wretchedness, or a tongue to speak for degraded humanity. Speeches are now made in the Assembly of Virginia, which, had they been printed in Boston and circulated in Virginia a year ago, might have been considered libellous and even murderous attempts against the peace and dignity of the Old Dominion. But the Rubicon is passed, and the native sons of Virginia, fired by the republican virtues of their ancestors, by the excellent and worthy examples of the framers of our Bills of Rights, of the authors of our national independence—are roused to action, and to exhibit energies which were not supposed to exist in any portion of this state, in behalf of both slaves and slave-holders: for it is hard to say which of the two are most to be pitied, though not in the same sense—the master trembling for his life, and the slave struggling for his liberty—at war in all their feelings towards one another.

We have always thought, and frequently said, since we became acquainted with the general views and character of the citizens of Virginia, that there was as much republicanism in Virginia, even in the slave-holding districts, as could be found amongst the same number of inhabitants in any state in the union. And, moreover, we have thought that if the question of the abolition of slavery was *legitimately* to be laid before the people of this commonwealth as it now is, there would be found, even among slave-holders, a majority to concur in a rational system of emancipation.

Under this conviction we had digested the outlines of a plan for the final abolition of slavery in this state, which we intended to submit in the convention which framed the present constitution; and, indeed, this was a chief inducement to reconcile us to accept a seat in that body. But in the more matured judgment of many members of that convention with whom we conferred, and who were as alive to this subject as we could be, it was thought impolitic and inexpedient at that time to urge this subject further than to guard against the insertion of a single word in the constitution recognizing the existence of this evil. The subject is then constitutionally within the power of the ordinary legislature to take any measures, at any time, which in its wisdom it may think expedient.

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That time has now come, and the legislature of this state is now investigating this all-absorbing question; and we doubt not, as revolutions seldom or never go back, that a blow at the root will now be stricken which time can never heal.

The following extracts from the speech of Mr. Moore of Rockbridge, a member of the Convention, and now of the Assembly of this state, are a fair specimen of the intelligence and feeling exhibited upon this vital question. As we do not intend to occupy much time upon this subject, nor to call it often up to the attention of our readers, as not being so directly in the train of our labors; and as this is the time to think, and speak, and act with effect on this subject, we ask for the indulgence of our readers out of the precincts of Virginia, whether in the free or slave states, while we give one push to the car of liberty now in motion.

There is one point which has often pushed itself upon our attention, and we wonder why it has not occurred to some of our politicians, or if it have occurred, why it has not been at least proposed for consideration: perhaps, however, it is from our little attention to questions of this sort, or to some constitutional delicacies of which we are ignorant, that it has not been proposed. At all events we will hazard the expression of it. Should it be ascribed to our little experience in such matters, be it so; but let it pass for what it is worth.

The nation is duly informed that the *national* debt, the debts of *two wars* for the acquisition and preservation of our *liberty*, our *national independence*, is as good as paid: and now the question is, What will be done with the *ten millions* of dollars annually appropriated to the discharge of that debt? Some wise men say, *Collect it from the states, and pay it back to them.* Other wise men say, It is better not to pay the *collectors* and *distributors* (who are sure to pay themselves well for the trouble) but to let the money stay in the pockets of them who are so fortunate as to have it there. The last policy seems the wiser of the two. But yet we regret to see Mr. Clay urging this project. Rather, infinitely rather, would I have heard him introduce the following resolution with the following preamble:—

'*Whereas we have paid the price of our redemption*, and by the kindness of the Governor of the nations have now an *overflowing treasury*, filled inconsciously, and without a single privation felt by a single citizen; and whereas another heavy debt, like an *incubus*, preys upon this confederacy, and threatens a disruption of some vital organ of the body politic, or a paralysis of the whole system; and whereas it is the interest of North and South, of East and West, and all between, that this debt, this debt which calls so loudly to heaven and earth, be paid —Therefore,

'*Be it enacted*, That from and after the first day of January, one thousand eight hundred and thirty-four, the sum of *ten millions of dollars* shall be annually appropriated to the colonization of all people of color, either slaves or free persons, in ——, until the soil of our free and happy country shall not be trod by the foot of a slave, nor enriched by a drop of his sweat or blood; that all the world may

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believe that we are not a nation of *hypocrites*, asserting all men to have certain natural and inherent rights, which in our practice we deny; and shedding crocodile tears over the fall of Warsaw, and illuminating for the revolution of the Parisians, while we have millions of miserable human beings at home, held in involuntary bondage, in ignorance, degradation and vice, by a *republican system of free slave-holding*.'

I need not tell how *wisely* these ten millions could be appropriated in sending off those already free, nor in holding out inducements to those now willing to emancipate, nor in purchasing at certain prices the *female slaves of certain ages* from those who would not emancipate. I say, I need not detail these matters; for any gentleman of Mr. Clay's talents and information could prove to all the world, that an appropriation of ten millions per annum, for 15 or 20 years, would rid this land of the curse, and bind the union more firmly than all the rail roads, canals, and highways which the treasury of the union could make in half a century. *Verbum sat.*

But Virginia can, and she will, rid herself of the curse; and we say the sooner she does it the better for herself, morally, politically, religiously, and every other way. But should the nation take it up, how gloriously would the cause triumph! And as sure as the Ohio winds its way to the Gulph of Mexico, will slavery desolate and blast our political existence, unless effectual measures be adopted to bring it to a close while it is in the power of the nation—while it is called to-day. But the following extracts speak for themselves:—

"Permit me now, sir, to direct your attention to some of the evil consequences of slavery, by way of argument, in favor of our maturely deliberating on the whole subject, and adopting some efficient measures to remove the cause from which those evils spring. In the first place I shall confine my remarks to such of those evils as affect the white population exclusively. And even in that point of view, I think that slavery, as it exists among us, may be regarded as the heaviest calamity which has ever befallen any portion of the human race. If we look through the long course of time which has elapsed from the Creation to the present moment, we shall scarcely be able to point out a people whose situation was not in many respects preferable to our own, and that of the other states in which Negro slavery exists. True, sir, we shall see nations which have groaned under the yoke of despotism for hundreds and thousands of years; but the individuals composing those nations have enjoyed a degree of happiness, peace, and freedom from apprehension, which the holders of slaves in this country can never know. True it is that slavery has existed almost from the time of the Deluge, in some form or other, in different parts of the world; but always, and every where, under less disadvantageous circumstances than in this country. The Greeks and Romans had many slaves, but fortunately for them there was no difference in complexion, which placed an impassible barrier between the freeman and the slave, and prevented them from liberating the latter, and raising him to an equality with the former. They exercised an unlimited power over even the lives of their slaves, and being under but little restraint from principles of humanity, they could guard against danger by putting a part of their slaves to death. We appear to be destined to see the evil constantly increasing upon us; whilst we are restrained upon the one hand from raising them to the condition of freemen, by unconquerable prejudices against their complexion; and on the other, from destroying them, by feelings of humanity; which, thank God, are equally invincible! But, sir, I

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thus proceed to point out some of the most prominent evils arising from the existence of slavery among us. And among these, the first I shall mention is the irresistible tendency which it has to undermine and destroy every thing like virtue and morality in the community. I think I may safely assert that ignorance is the inseparable companion of slavery, and that the desire of freedom is the inevitable consequence of implanting in the human mind any useful degree of intelligence; it is therefore the policy of the master that the ignorance of his slaves shall be as profound as possible. And such a state of ignorance is wholly incompatible with the existence of any moral principle or exalted feeling in the breast of the slave. It renders him incapable of deciding between right and wrong, of judging of the enormity of crime, or of estimating the high satisfaction which the performance of an honorable act affords to more intelligent beings. He is never actuated by those noble and inspiring motives which prompt the free to the performance of creditable and praiseworthy deeds; on the contrary, his early habits, pursuits, and associations, are such as to bring into action all his most vicious propensities. He is habituated from his infancy to sacrifice truth, without remorse, as the only means of escaping punishment, which is too apt to be inflicted, whether merited or not. The candid avowal of a fault, which a kind parent is disposed to regard in his child as the evidence of merit, is sure to be considered by the master as insolence in a slave, and to furnish additional reason for inflicting punishment upon him. The slave perceives that he can never attain to the least distinction in society, however fair and unexceptionable his conduct may be, or even to an equality with the lowest class of freemen; and that however innocent he may be, he is often liable to the severest punishment, at the will of hireling overseers, without even the form of a trial. The impulses of passion are never restrained in him by that dread of infamy and disgrace which operates so powerfully in deterring freemen from the commission of acts criminal or dishonorable; and he is ever ready to indulge with avidity in the most beastly intemperance, conscious that nothing can degrade him in the estimation of the world. His reason, beclouded as it is, tells him that to hold him in slavery is a violation of his natural rights; and, considering himself as entitled to a full remuneration for his labor, he does not regard it as a fault to appropriate any part of the master's property to his own use. He looks upon the whole white population as participating in the wrongs which he endures, and never scruples to revenge himself by injuring their property, and he is never deterred from the commission of theft, except by fear of the punishment consequent on detection. The demoralizing influence of the indiscriminate intercourse of the sexes among our slave population, need only to be hinted at to be fully understood. Can it be expected, sir, or will it be contended that where so large a mass of the population of the country is corrupt, that the other classes can entirely escape the contagion? Sir, it is impossible! and the dissolute habits of a large number of our citizens, especially of the very poorest class, is too notorious to be denied, and the cause of it is too obvious to be disputed. Far be it from me, Mr. Speaker, to assert that virtue and morality cannot at all exist among the free where slavery is allowed, or that there are not many high-minded, honorable, virtuous, and patriotic individuals even in those parts of the state where the slaves are most numerous. I know there are many such. I only contend that it is impossible, in the nature of things, that slaves can be virtuous and moral, and that their vices must have, to some extent, an injudicious influence upon the morals of the free.

"There is another, and perhaps a less questionable evil, growing out of the existence of slavery in this country, which cannot have escaped the observation, or failed to have elicited the profound regrets of every patriotic and reflecting individual in the Assembly. I allude, sir, to the prevalent, and almost universal indisposition of the free population to engage in the cultivation of the soil, that species of labor upon which the prosperity of every country chiefly depends. That being the species of labor in which slaves are usually employed, it is very generally regarded as a mark of servitude, and conse-

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quently as degrading and disreputable. It follows, of course, that the entire population of the state must be supported by the labor of that half which is in slavery; and it will hardly be denied that it is to this circumstance principally, if not solely, that we are to ascribe the astonishing contrast between the prosperity of the non-slaveholding and slaveholding states of the union. How many cases do we see around us, of men in moderate circumstances, who, too proud to till the soil with their own hands, are gradually wasting away their small patrimonial estates, and raising their families in habits of idleness and extravagance? How many young men (who, were it not for the prevailing prejudices of the country, might gain an honorable and honest subsistence by cultivating the soil,) do we see attempting to force themselves into professions already crowded to excess, in order to obtain a precarious subsistence; and how many of these do we see resort to intemperance to drown reflection, when want of success has driven them to despair? We learn from those who have had ample means of deciding, that the situation of the yeomanry of the middle and northern states, is, in every respect, different from that of the same class of people in the slaveholding states. There the farmer cultivates his land with his own hands, which produces all the necessaries, and many of the comforts of life, in abundance. He rears up his children in habits of industry, unexposed to the allurements of vice; and instead of being a burthen, they assist him in his labors. If, sir, we compare the face of the country in Virginia with that of the northern states, we shall find the result greatly to the disadvantage of the former. We shall see the Old Dominion, though blessed by nature with all the advantages of a mild climate, a fruitful soil, and fine navigable bays and rivers, gradually declining in all that constitutes national wealth.——

"A third consequence of slavery is, that it detracts from the ability of a country to defend itself against foreign aggression. Every slave occupies the place of a freeman, and if we regard them merely as neutrals, they impair the force of the state in full proportion to their numbers. But we cannot rationally regard them as neutrals, for the desire of freedom is so deeply implanted in the human breast that no time or treatment can entirely eradicate it, and they will always be disposed to avail themselves of a favorable opportunity of asserting their natural rights. It will consequently be necessary to employ a certain proportion of the efficient force of the whites to keep them in subjection. What that proportion will be I will not undertake exactly to determine: but it may be safely assumed that, wherever the slaves are as numerous as the whites, it will require one half of the effective force of the whites to keep them quiet, and such is the fact as to the whole of Eastern Virginia.——

"I will now briefly advert to another consequence of slavery, which is highly detrimental to the commonwealth—which is, that it retards and prevents the increase of the population of the state. As proof of this, I may direct your attention to the simple fact, that, in the whole district of country lying on the east of the Blue Ridge, the white population has increased but 61,302 in forty forty years, much less than either of the cities of New York and Philadelphia have increased in the same length of time. The great effect of slavery in retarding the growth of population will be made manifest by comparing the number of inhabitants in Virginia with the number in New York at different periods. In 1790 the population of Virginia was at least from two to three times as great as that of New York. In 1830 the whole population of Virginia was 1,186,299; that of New York was 1,934,409. From which it appears that the inhabitants of New York have increased at least five or six times as rapidly as the inhabitants of Virginia; and the former has one-third more inhabitants than the latter at this time, notwithstanding the territorial extent of the former is one-third less than that of the latter. If we compare the population of the other slaveholding with that of the non-slaveholding states, we shall find similar results, arising from the same cause; and if we institute the same sort of comparison between some of our oldest and thickest settled counties and some of the counties in the eastern states, we shall find that the inhabitants

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of the former never exceed thirty-nine, whilst those of the latter amount to from one to two hundred to the square mile.——

"Having now, sir, (in a most imperfect manner, I admit) attempted to depict some of the many evils of slavery which we already experience, let us inquire what must be the ultimate consequence of retaining them among us. To my mind the answer to this inquiry must be both obvious and appalling. It is, sir, that the time will come, and at no distant day, when we shall be involved in all the horrors of a servile war, which will not end until both sides have suffered much—until the land shall every where be red with human blood, and until the slaves or the whites are totally extermipated. Shall I be told, sir, that these are unfounded apprehensions—that they are nothing but the exaggerations of a heated imagination? Such a reply will not convince me that I am in an error, or satisfy that numerous class of our fellow-citizens who concur in the opinions I have expressed. Let not gentlemen put "the flattering unction to their souls" that it is the voice of fear, and not of reason, which is calling on them from every quarter of this commonwealth, to remove from the land the heavy curse of slavery. If, sir, gentlemen will listen to the remarks I am about to make on this branch of the subject, I humbly hope that I shall succeed in satisfying them, if there be any truth in history, and if the time has not arrived when causes have ceased to produce their legitimate results, that the dreadful catastrophe in which I have predicted our slave system must result, if persisted in, is as inevitable as any event which has not already transpired.

"I lay it down as a maxim not to be disputed, that our slaves, like all the rest of the human race, are now, and will ever continue to be, actuated by the desire of liberty—and it is equally certain, that, whenever the proportion of slaves in this state, to our white population, shall have become so great as to inspire them with the hope of being able to throw off the yoke, that then an effort will be made by them to effect that object. What the proportion between the slaves and the freemen must be which will embolden the former to make such an attempt, it is not material for me to inquire; for if it be admitted that any disproportion, however great, will have that effect, it is susceptible of the clearest demonstration that it must be made within a period so short that many of us may expect to witness it. And I need not go into an inquiry whether or not such an attempt can, at any time, or under any circumstances, be attended with success; for it is certain, that whenever it is made, it will be the beginning of a servile war; and from what we know of human nature generally, and from what we hear of the spirit manifested by both parties in the late Southampton rebellion, it is very evident that such a war must be one of extermination, happen when it will.

"Taking it for granted that the positions I have taken cannot be shaken or controverted, I proceed to make a statement of facts, and to submit a table I have made out containing several calculations, showing the relative increase of the white and colored population in Eastern Virginia, and in the counties of Brunswick and Halifax in the last forty years, to the consideration of the house; and from which I expect to be able to prove very satisfactorily—First, that the colored population are rapidly gaining on the whites—Secondly, that that gain must be much more rapid in time to come than it has been in times past—And, thirdly, that in a short period the proportion of the slaves to the whites, must become so great, that the consequences which I have predicted, and which are so much to be deprecated, must ensue.——

"I have so far, Mr. Speaker, confined my attention to the injurious and dangerous consequences of slavery as they affect the white population exclusively: I must now take a short view of slavery as it affects the slaves themselves. "That all men are by nature free and equal," is a truth held sacred by every American, and by every republican throughout the world. And I presume it cannot be denied in this Hall, as a general principle, that it is an act of injustice, tyranny, and oppression, to hold any part of the human race in bondage against their consent. That circumstances may exist which put it out of the power of the owners for a time to grant their slaves liberty, I admit to

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be possible; and if they do exist in any case, it may excuse, but not justify the owner in holding them. The right to the enjoyment of liberty is one of those perfect, inherent, and inalienable rights, which pertain to the whole human race, and of which they can never be divested except by an act of gross injustice. I may be told, sir, as an argument in favor of retaining our slaves, that their condition is preferable to that of the laboring class of people in Europe. And, sir, it will afford me the most heart-felt satisfaction to declare my belief, that such is the fact; at all events, it is certain that slavery exists in a milder form than it has done in any other portion of the world. But at the same time it must be remembered that slavery is at best but an intolerable evil, and can never be submitted to, except from stern necessity. It must also be confessed, that although the treatment of our slaves is, in the general, as mild and humane as it can be, that it must always happen that there will be found hundreds of individuals, who, owing either to the natural ferocity of their dispositions, or to the effects of intemperance, will be guilty of cruelty and barbarity towards their slaves, which is almost intolerable. and at which humanity revolts. But even if slavery was not injurious to ourselves, and the condition of the slave was ten times as happy as it is, it is enough for us to know that we have no right to hold them against their consent, to induce us to make a vigorous effort to send them from among us. Liberty is too dear to the heart of man ever to be given up for any earthly consideration. One of the most distinguished orators that this country ever produced, said at a time of imminent peril; "Give me liberty or give me death;" and I cannot believe there is one member of this house who would not rather meet death, "with all his sins full blown upon his head," and with the liveliest anticipations of those ills which lie beyond the grave, than to submit to slavery, even in its mildest form. No consideration, then, arising out of the humanity with which slaves are treated in this country can have any weight with me: for palliate it and soften it as you will, it is a monster on which freeman cannot look without abhorrence.

"I must, before I take my seat, be permitted to view this subject of slavery in yet another aspect. Let me inquire, sir, what must be the estimation in which we shall be held by foreign nations, if we fail even to make an effort to send our slaves to some country where they may enjoy the blessings of liberty? Is it not due, sir, to our character, as a moral, a just, a sincere, and a magnanimous people, that we should yield obedience to those principles contained in our Bill of Rights, and which we have solemnly declared to be applicable to, and obligatory on, all mankind? Can we be justified in the eyes of man, or of Heaven, in withholding from our Negroes rights which we have declared to be the common property of all the human race, and that, too, in violation of the fundamental principles of our own government? What must be thought of the zeal which we profess to feel in behalf of those nations which have been struggling for freedom across the ocean? Will not the admiration we expressed at the heroic

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exertions of the Parisians, in their recent struggle for liberty, and the sympathy we professed to feel for the suffering Polanders, be regarded as mere hypocrisy and dissimulation by those who know we do not practise the doctrines which we preach? It matters not, sir, whether oppression be exercised over a few individuals, or over many millions; it is as much tyranny in the one case as the other; and, in a moral point of view, the Autocrat of Russia is not more deserving the name of a tyrant for having sent his hordes of barbarians to plant the blood-stained banner of despotism upon the walls of Warsaw, amid the ruins of all that was dear to freemen, than the petty tyrant in any other quarter of the globe, who is equally regardless of the acknowledged rights of man. It is due, not only to our own character, but to the reputation of our ancestors, that we should make a determined effort to free our country from the odium of slavery. On the 29th day of June, 1776, our ancestors, in order to escape the odium which would attach to them in the estimation of foreigners, as the owners of slaves, solemnly declared in the preamble to the Constitution which they then adopted, that the King against whom they were then in rebellion, had prevented them from excluding Negroes from among them by law, by an inhuman use of his negative; and assigned that as one of the grounds on which they justified their rebellion. Should we now refuse even to consider of the means of sending from among us those very slaves whom our ancestors expressed so much anxiety to have excluded from the state, every intelligent foreigner will conclude, either that our forefathers grossly calumniated the King of England, or that we are the degenerate offspring of more worthy ancestors."——

The whole speech is too long for our pages. The extracts appear to disadvantage, not being supported with the tabular views and facts illustrative of some of the more important positions taken. But in its *moral* attitude, the question as discussed in the speech, stands before our readers. To this especially we call their attention; for as the old adage says, "*Honesty is the best policy*," so true it is that *morality* is the best state policy, and the safest and shortest way to national wealth, dignity, and prosperity. *Righteousness exalts a nation, but injustice is a reproach to any people.*

EDITOR.

COLONY IN LIBERIA.

THE foundation of the American Colonization Society was laid in 1816, by the efforts of the Rev. Robert Finley, of New Jersey. Many members of Congress and other gentlemen, persuaded by his arguments, and invited by his zeal, supported the object; but the great body of the people, both in the North and in the South, viewed the project as a mad and chimerical enterprize. The *North* viewed it as a scheme of the slaveholders to rid themselves of the free colored

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population, that they might rivet slavery more securely; the *South* imagined it a deep-laid scheme to liberate slaves.

Agents were sent to Africa to examine the western coast, and select a site for the intended colony. For the first five years but little could be done. At different times the colony became nearly ruined forever—was reduced to great distress, and the project well nigh abandoned.

In 1821 a tract of territory was bought of the natives and called *Liberia*. This territory, whose central point is Cape Mesurado, or Montserado, is situated 5 degrees north of the equator, 250 miles south of Sierra Leone. It extends along the coast about 150 miles, and reaches into the interior one day's journey, or from 20 to 30 miles. It is separated from the interior by a tract of heavy timber. Rivers of some size water the country. Immediately back of Monrovia, it resembles the barrens of Illinois, being covered with scattering shrubs, and a heavy coat of grass and weeds, from 6 to 10 feet in height. The soil is extremely fertile. Cotton grows spontaneously. The native tribes in the interior are feeble and friendly. The colony now has a population of nearly 3000 souls, who live in their own houses, and on their own farms, which they cultivate, and carry on all the pursuits of an agricultural and commercial people. Ten years only have elapsed since the purchase of the territory.

The chief city is called *Monrovia*, in honor of the President under whose administration the colony was established. It is situated on Cape Mesurado, and contains about 100 houses, 3 churches, and 800 inhabitants.

The houses are generally well built, and the city is elevated 70 feet above the sea, where the inhabitants enjoy refreshing sea breezes. The streets are 100 feet wide, and cross each other at right angles. The climate is mild, and the thermometer does not vary more than from 68 to 78 degrees. The harbor of Monrovia is formed by the mouth of the river Montserado, and is suitable for vessels of moderate size.

The commerce of the place is already considerable, and increasing. Some of the inhabitants have acquired property of from 15,000 to 20,000 dollars.

Caldwell is a settlement 7 miles north, on the river St. Paul. This town is laid off on one street, one mile long, and ornamented with two rows of banana and plantain trees, with the fields lying in the rear.

Between Monrovia and Caldwell is another settlement of thirty families. On the opposite side of *Stockton* bay live 400 Africans who have been taken from slave ships.

Millsburg is situated 25 miles east from Monrovia, contains 200 inhabitants, and is increasing by new colonists

A regular government and police are established. The executive and supreme power is vested in the hands of the society, and conducted by their agent. A court of justice is composed of the agent and two subordinate judges, which sits monthly. The crimes generally are theft, committed, with few exceptions, by the natives who live within the bounds of the colony. The people elect the magis-

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trates and inferior officers. Trial is by jury. The laws and judicial proceedings are few and simple, but found to be adequate to the wants of the colony.

Morality and religious feeling predominate in the colony. The Baptists are the most numerous and influential. The Methodists rank next—and the Presbyterian society is small.

An American captain states, that in three weeks which he spent in the colony, he saw no one drunk, nor heard a profane oath. Another white man, who lived seven years at Liberia, says he saw only one fight, which resulted from a political quarrel with a man from Sierra Leone. Instruction in common schools is general, and some are taught higher branches. A public library is established at Monrovia, and a monthly journal published, which has 800 subscribers. Considerable trade is carried on. The articles of export amount to seventy thousand dollars a-year. Rice, palm oil, ivory, gold dust, shells, iron, and coffee, raised by the colonists, are exported. Already the farmers of Caldwell hold agricultural meetings to discuss the best methods of tillage.

For the defence of the colony, the government has 20 field pieces, 100 muskets, and six volunteer companies of militia, of 500 men.

In fine, this colony has experienced less disaster, and fewer deaths, than the early settlement of either of the old thirteen colonies, which now compose the United States; and we hail the day with joyful anticipation, when a nation of christian republicans or freemen, teeming with many millions of souls, will overspread this portion of the African continent, and diffuse the blessings of civilization and christianity throughout that ill-fated and unhappy country.

[*Western Pioneer.*]

OBITUARY NOTICE.

IN a Nashville paper, of the 14th ultimo, the death of OBADIAH JENNINGS, D. D. is announced. Mr. Jennings was considered at the head of the bar in his circuit while a lawyer; and while a Presbyterian preacher he ranked high, both in Ohio, Pennsylvania, and latterly in Tennessee. In his opposition to us in Nashville, in the close of the year '30, he exhibited a good deal of tact, ingenuity, and adroitness, as a disputant; and appeared to be well versed in the popular doctrines of the Presbyterian church, of which he was no doubt a sincere believer and a zealous preacher. ED. M. H.

TO CORRESPONDENTS.

SUNDRY communications, and among them some arguments for re-baptism, have been detained because of *the crisis* calling for some matters which now occupy much attention. As many of these communications as are of a general and interesting character, shall be attended to in our next. Several essays in our regular series have also been displaced for the reasons already assigned.

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MONTHLY RECEIPTS for the MILLENNIAL HARBINGER

O Clapp, Mentor, Ohio, paid 1 dollar on vol. 2 for W Corning. A Adams, Hadensville. Ky. vol. 2 for S Mimms and G Miller, and 1 dollar for S Muir. G Carpenter, Hanging Fork, Ky. by E A Smith, vol. 2 for J Ball, G Riffe, and himself. N Waters, Stanford, Ky. b E A Smith, vol. 2 for J Crow, N Dunn, A Helm, M Helm, and himself. E A Smith, Danville, Ky. vols. 1 and 2 for S N Bowman, and vol. 2 for J Hughes. A Kyle, Harrodsburg, K . vol. 2. T J Morris, Bethel, Ohio, vol. 3 for J Tingsley. N L Lindsay. North Middletown, Ky. vol. 2 for S Buckner, and vol. 1 and 1 dollar on vol. 2 for A Scott. J W Jeffreys, Jeffreys' Store, Va. vol. 2 for P Glenn, and 1 dollar for S Shelbourne. W Poston, Winchester, Ky. vol. 2 for S Elkin. M Winans, Jamestown, O. vol. 3. W Carman, Baltimore, Md. vol. 2 for W M'Pherson, H Pond, W M'Clanahan, vols. 1 and 2 for E M'Intosh, and $8 for persons whose names are not given. W R Cole, Wilmington, Ohio, vol. 2 for J Carman, vols. 2 and 3 for J How and himself, and vol. 2 and 1 dollar on vol. 3 for S Rogers. W Churchill, Randolph, Ohio, vol. 2 for J Harget. J B Ryal, Carthage, N. Y. vol. 3 for C Essington, and 1 dollar on vol. 2 for himself. W Clark, Greenville, N. C. vol. 3. O Clapp, Mentor, O. vol. 2 for L Wood. J B Power, Yorktown, Va. paid 10 dollars. for whom not mentioned. L Haggard, Burksville, Ky. vols. 1 and 2 for W R Barret. J T Johnson, Georgetown, Ky. vols. 1 and 2 for A C Keene, and vol. 3 for S Hatch and himself. M Billings, Moreau, N. Y. vols. 1 and 2. D Wines, Riverhead, N. Y. vol. 3. J B Edwards, King William Court House, Va. vols. 1 and 2 for A Robbins, vol. 2 for W D S Robbins, and vol. 3 for P Johnson and J C Edwards. A Craig, Franklin, Ten. vol. 1 for B Dodson, and vol, 2 for J Carl, W H Hill, S Sparksman, and J Park. J A Ellis, Fredericksburg, Ky. vol, 2 for T Craig, D Hagerty, L M'Can, J F Blanton, H B Partlow, L Smith, J Montgomery, and himself. T M Henley, Lloyd's, Va. some time since, vol. 2 for Sarah W Hill, W Dew, L C Gatewood, J Lumpkin, and G W Gatewood. T M Morton, Washington, Ky. vol. 2 for H Smith, vol. 3 for G Mafford, and vols. 2 and 3 for W H Wilson and himself. J Husbands, Somerset, Pa. vol. 1, and 1 dollar on vol. 2. J Caboon, Dover, O. vol. 2 for J Risdon and Mr. Abbot, and 1 dollar on vol. 3 for C B Hill. J Rudolph, Garrettsville, O. vol. 2 for S Harman. J J Helvenston, Spring Grove, East Florida, vol. 2 for S Girger and E Martin, and 1 dollar on vol. 3 for himself. T Bullock, Rees' Cross Roads, Ky. vol. 2 for J Castleman and T Crutcher, and vol. 3 for J M Dupuy, and vols. 2 and 3 for C B Henry. G W Elley, Nicholasville, Ky. vols. 1 and 2 for S Dillon, G W Brown, W Duncan, J Marrs and J Sale, vol. 2 for W Lowen, J Sacrey and R Roman, and vol. 3 for W Boyce and W M Shreve. W Poston, Winchester, Ky. vol. 2 for W Tallisfero, J Bush, J R Turnbull, and vol. 3 for H Jacobs. S Black, La Fayette, Ind. vols. 2 and 3, and 1 dollar on vol. 4. W E True, New Castle, Ky. vols. 1 and 2 for J Rice, and 1 dollar on vol. 2 for himself. H E Blaylock, Cayuga, Mi. vol. 2 for W F Dillon, and vol. 2 and 1 dollar on vol. 3 for himself S E Shepard, Alba; Pa. vol. 3 for B Kingsbury. J Thayer, Waddington, N Y. 1 dollar on vol. 3. W A Seranton, Rochester, N. Y. vols. 1 and 2 for J Spoon and vol. 2 for S Clark, and 1 dollar for C G Hill. J Stapleton, Cincinnati, O. vol. 2 for E Dolph, T Crane and J K Sparks, and vol. 1 for T Powers of Milton, New York. J Abbot, Macon, Ga. vols. 1 and 2 for J Davidson, vol. 2 for J Obzendorf, and 1 dollar on vol. 3 for himself. Mr. M'Bride, Hickory, Pa. vol. 3. N Carle, Wellsburg, Va. vols. 1 and 2. T Jackman, Booneton, Mo. vol. 2 for S Stemmons and W Birch. M Meyers, Kingston Ky. vol. 1 and 2 for A B Meyers; also, vols. 1 and 2, and 1 dollar on vol. 3 for himself; W R Cole, Wilmington, O. vols. 2 and 3 for J Coilet, and vol. 3 for W Hibbim, A E Strickle, and $1,50 for J Carman. B Page, Allegany Town, Pa. vols. 1 and 2. W Donaldson, Canonsburg, Pa. vols. 1 and 2 for M Miller. C E Williams, Mount Sterling, Ky. vol. 2 for J Glover, J Hopwood, and J Wright, and vol. 3 for himself. S E Shepard, Alba. Pa. vol. 3 for G Kress. P Smith, Murfreesborough, Ten. vols. 2 and 3 for H Williams and himself. ☞Receipts here omitted shall appear in our next.

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THE MILLENNIAL HARBINGER.

No. 3. BETHANY, VIRGINIA: *MONDAY, MARCH* 5, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

REASON EXAMINED BY INTERROGATORIES—*No. III.*

Querist—ARE there not some truths in revelation, as commonly understood, contrary to thy decisions?

Reason.—No truth in any science is contrary to my decisions. I decide only what is truth. But many notions are called truths of revelation which are not found in revelation, but in the bewildered and confused imaginations of men. Some there are who affirm (and, no doubt, think) that whatever is contrary to their ignorance and prejudice, is contrary to reason; for they imagine that their own prejudices and ignorance are identical with reason. But I own nothing to be truth which is not correspondent with what exists. My definition of historic truth is the agreement of the narrative with the fact; of logical truth, the agreement of the terms of the proposition with one another, or the conclusion with the premises; and of religious truth, whatever God, or some one deputed by him, has spoken. This is the truth concerning which you are interrogating me. Every thing that God has spoken is true: for "*God is truth.*"

Querist—But if God should be reputed as having said any thing contrary to your ascertained decisions on subjects within your scrutiny and jurisdiction, what then? Dost thou affirm it?

Reason.—What God has spoken, and what he is reputed to have spoken, are very different things. I hold it that God has spoken only truth. But he is represented to have spoken very contrary propositions, according to the testimonies of prejudice and imagination. But let me tell thee once for all, there is nothing contrary to me that is not contrary to truth; and my province is simply to decide all pretensions to truth.

To me it appears consistent with the principles developed in the constitution of the mundane system, that God has spoken to man concerning his origin and destiny. And certainly the positive evidence inscribed upon, transfused through, and collateral with, these oracles of God, is as clearly ascertained as that, if there be any design appa-

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rent in human action, there is design apparent in the creation and preservation of the universe.

I have in millions of instances, during four thousand years, decided that God has spoken repeatedly to man; and in millions of instances, during the last two thousand years, I have affirmed "that God, who in sundry times and in divers parcels, spoke in time past to the fathers by the prophets, has in these last days spoken to us by his Son." Such is my oracle, because I have decided from many processes of examination and cross-examination of the witnesses for God, with as much assurance as I have ever affirmed any historical fact.

Querist.—For the sake of argument, then, let it be conceded that your decision is accordant to truth. Then I ask, Admitting that God has spoken to man, and that the Bible contains these communications; but amongst the various copies and versions, ancient and modern, there are various readings and interpolations: how, then, do you discriminate the genuine from the spurious readings? What are thy criteria?

Reason.—The narrative of facts is the same in all manuscripts, copies, and versions, in every substantial particular. The facts are not only the basis, but the matter of christian faith; and it is only in the verbal expositions of the meanings and tendencies of these facts, that interpolations or various readings of any importance occur. Comparisons of the more ancient manuscripts and translations, and of the quotations found in the writings of the primitive authors, together with the scope, style, and manner of the inspired penmen, make it not difficult, when proper pains are taken, to ascertain the genuine readings, and to detect the supplements or mistakes of transcribers.

Querist.—But does not the detection of some supplements, interpolations, or erroneous readings, constitute some objection against the authenticity of the religion founded upon these writings?

Reason.—No: no more than the detection of the works of man upon the mountains and plains, upon the lakes, rivers, and seas, weakens the argument that the earth is the Lord's and that he is the maker of it. As soon would I reject all proof of the divine benevolence because there are found vegetable poisons in our gardens, and mineral poisons among our medicines which God has himself created, as reject a communication from him because he has permitted man to transcribe it, and left it possible for him to pervert it; affording, however, sufficient criteria to detect every foreign ingredient, as he has to discriminate the vegetables and minerals favorable to life, or to contradistinguish what are called the works of nature from the works of art.

Querist.—Tell me, then, what use dost thou make of revelation?

Reason.—All its communications are to me as the axiomata of Euclid to the mathematician. I use them all as first and fixed principles never to be called in question, as rules and measures by which all moral principles are to be tried. A "*thus says the Lord*" settles all debate, and is absolutely authoritative in every question concern-

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ing the spiritual and eternal world. So soon as I ascertain the meaning of the command, promise, or proclamation, I pause not to inquire whether it ought to be regarded, received, or obeyed, but proceed forthwith, according to its tenor and import, to act in accordance with it.

Querist.—But is not this implicit and unconditional surrender of thyself derogatory to thy true dignity, office, and honor?

Reason.—Nothing I conceive so honorable, so dignifying, so congenial to my office, as this implicit acquiescence in all the annunciations of the Great Father of reason and truth. Nothing so certain, so durable, so unchangeable as the word of the Lord. There is no error in it. There can be no error in the most strict and exact conformity to it: for it shall stand for ever. Truth, like its author, is eternal and unchangeable. And when it is ascertained that God has spoken, to bow with reverence and without reserve is my duty and my honor.

Querist.—But is it not alleged by thee that God has always spoken in accordonce with thee—that revelation and reason perfectly harmonize?

Reason.—When men speak of revelation and reason according and harmonizing, they cannot mean a faculty of the human soul: for what sense is there in affirming that natural light and the eye harmonize and accord? To say that light and the eye agree, is to say as much as that revelation and reason agree. Reason is that eye of the soul to which the light of revelation is addressed. But the babbling world, perhaps, mean that revelation and experience agree; which is true just as far as we have experience; but as revelation immeasurably transcends our experience, it can only be affirmed that so far as human experience reaches, it accords with revelation; and hence it is fairly to be presumed that experience will continue to agree or correspond with revelation until the terms "revelation" and "experience" will be terms of equal value, and cover the same area of thought.

The improper use of terms, the confounding of words and phrases, is an error as common among sceptics as among christians, and it is equally pernicious to them as to any other class of reasoners. The phrases, "*above reason*," "*contrary to reason*," "*accordant to reason*," when fairly tested, mean no more among those who think, than *above or beyond my experience, contrary to my experience,* or *accordant to my experience.* He, therefore, who says he believes nothing above his reason, nor contrary to his reason, simply says he believes nothing above his experience or contrary to it; and therefore revelation to him is wholly incredible. A christian may believe the Alcoran or the writings of Confucius or Zoroaster just as far as many persons believe the Old and New Testament: that is, as far as their experience goes.

I am wholly misapprehended by the great multitude who pretend to adore me. They are burning incense to a phantom which I abhor, and insulting me to my face by ascriptions of praise, which caricature

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rather than characterize me. Their philosophy concerning my being and perfections, when stripped of its flimsy veil, represents me as a deity of subcreative power, an independent dependant, originating and originated, creating and created. My worshippers, were they to understand themselves, would be astounded at the grossness of their idolatry and the stupidity of their devotion. One says, "I believe nothing above thee, O Reason!" Another says, "I believe nothing contrary to thee, O Reason!" In derision I have replied, "I see nothing above thee, O Eye?" "I see nothing contrary to thee, O Eye!" Yet they feel not the severity of my reproof, but repeat their unmeaning adorations. A votary of mine, carrying a candle in a dark night, once exclaimed, "I desire no guide but thee, O Reason!" to whom I whispered, "I want no guide but thee, O Eye!" and immediately blew out his candle. He stood confounded; but perceived not the meaning of my remonstrance, and forthwith cried out for a guide. No *ear* heard him, for he had declared himself independent of the *ear;* and, plunging into a ditch, he perished!

Reproof, remonstrance, irony, and satire are in vain. This ignoble crowd still throng my courts, and are worshipping they know not what. I renounce them; they belong not to my school—they are not admitted into my secrets. I claim not divine honors. Whatever knowledge I have acquired I have gleaned from two volumes. I read but two—the volume of Nature and the volume of Revelation: the former for the present, the latter for the future destiny of man. I have not an original idea: all that I know of the material system is derived from the volume of Nature; and all that I know of the spiritual is derived from the volume of Revelation. With these lamps I can direct all who submit to my guidance; but without them I cannot move one step, much less guide them in the path of life. I carry two lamps—one in each hand: these guide my true disciples; but the lamps which guide them illuminate my path and show me where to place my foot.

Querist.—Thou now speakest without a parable—and while thou claimest for thyself no higher honors than these, thou wilt ever find me thy advocate when thou demandest my aid. EDITOR.

CAMPBELLISM A QUARTER OF A CENTURY AGO.

THE following CIRCULAR, written 26 years ago, shows that the Regular Baptists have been, in many places, falling off from the peculiarities which were for ages the chief ornament of the denomination. Their testimony was once loud and unfaltering, clear and decided for the spirituality of Christ's kingdom, for the sufficiency of the Holy Scriptures against all human creeds, for the ordinances of the New Institution, and against the assumptions of many Protestant sects and the Roman hierarchy. But having become more fashiona-

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ble, and in good standing with the other sects, they have, in conforming to them, lost much of their former spirituality and simplicity.

EDITOR.

CIRCULAR LETTER.

NORTH CAROLINA, A. D. 1805.

The Ministers and Messengers of the Neuse Baptist Association, to the several Churches they represent, sendeth christian salutation.

Dearly beloved Brethren—

Through the providence of God we have had another comfortable meeting, and have had favorable accounts of the work of grace in different churches. We still feel it our duty, by way of letter, to give you some advice in a cautionary manner, with respect to the prevailing evil of the examples and writings of professing men in churches, both ancient and modern; for in them we discover the beast, with the likeness of a lamb's horns, striving to destroy the faith and practice of the christian church. To say but little about their actions may do; for, to do the subject justice, would be beyond the bounds of a circular letter.

To give a few hints:—All mankind are imperfect at best, by reason of which they have self ends and interests in view, and will, in a less or greater degree, form their actions in order to obtain them, and so conform to the customs and fashions of the people with whom they converse, laying aside the exhortation of Paul, which is, not to conform to the things of this world, but to be transformed by the renewing of their minds, that they may prove what is that good, acceptable, and perfect will of God; and leaving the example of Christ, they follow the world, laying aside the austere part of religion, they would make it more easy to enter into the kingdom. By this means, they gain the friendship of the rich and the popular; this procures a rich glebe and plump benefice, which is pleasing to the nature of man, and the dissimulation of a Peter may draw away a Barnabas. So weak minds are led astray, and the cross of Christ reproached, which has been the cause of a misapplication and wrong administration of ordinances. The writings of men of this stamp, have the same and a more pernicious tendency. We mean those that are intended as a rule in any part of the faith and practice of a church—such as canons, creeds, confessions of faith, catechisms, and church histories, with all other scribbles of the same complexion. The impropriety of the above may be seen by the differences among them, and the alterations they have met with in the different centuries, and different churches, prove them an improper rule for christians. Another evil attends them:—As their desire was for the after generations, to lead them into the religion and principles of their fathers, therefore it begets strong prejudices on the mind, and lays them liable to many errors and superstitions, and deprives them from seeing any necessity of searching the Scriptures, believing that their fathers were as good, as wise, and as learned as any men, and so take them for their guide, and learn of man, and not of Christ; and trust in man and making flesh their arm, and so bring this curse of God on themselves.

Again, we are not to take the writings of any mere man in spiritual things, but search the Scriptures whether it is so or not. Then, before we dare to take these writings as a rule, we must examine their references, and compare their inferences with the spirit of the text, and be at as much trouble as the compiler. Why not take the Scriptures? Again, they are a false representation to the world, recommending their authors as almost divine, and their characters unspotted, swelling their good works to an enormous size, while all their misconduct, imperfections, and failings are slightly mentioned or entirely concealed; and men being fond of applause, are still adopting the same measures, which keeps the presses filled with such performances and sacrilegious speculations, carrying on through church and state, robbing God of his honor, and his poor servants of their money, and perpetuating error from one generation

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to another. This, we believe, is the foundation upon which bason baptism, giving absolution for sins, preaching funeral sermons, the use of ceremonies at graves, and praying for the dead, first originated, and is still kept up. Another strong objection against the above writings is, that they cast contempt upon the Scriptures, and their authors assuming the prerogative of Christ, they presuppose that the Scriptures are imperfect, and short of being in themselves a sufficient rule for a church; forasmuch as they add traditions that are not to be found in the word of God, and bind them upon their adherents, by which they are led to read and consider those writings more than the Scriptures, thereby lay a greater stress upon them, and so to be like those that seem somewhat in the church, and less regard Christ and his word. This is contempt indeed! And their authors assume the place of Christ, as they make themselves head rulers and lawgivers over the churches, aad thereby get the mastery, and are called Rabbi, robbing God of his glory and Christ of his honor. Another strong reason why we should reject, condemn, and cast away all such pretensions, is, that there is not one text in God's word that gives the least liberty, under any pretension whatever, for such writing; but to the contrary, strictly forbids adding to, or diminishing from, under the pain of his curse.

And now, brethren, we have endeavored to lay before you the nature and tendency of those very pernicious performances. We hope you will duly consider them, and avoid the evil by a close search of God's word, and strict attention thereto, as the rule of your lives, knowing that you are to receive nothing without searching the Scriptures to see whether it is approved of by God or not. In this you stand justifiable in the sight of God and man. This, by the grace of God, will support you against the gross and prevailing error of the present day; this will lead you into the peaceable paths of righteousness, and make them pleasant to your souls; these are the paths in which the Patriarchs, Prophets, and Apostles went—they are now with God at rest. May the Lord bring us all thither for Christ's sake!

FRANCIS OLIVER, *Moderator.*
SAMUEL BUXTON, *Clerk.*

ESSAY ON THE CORRUPTIONS OF CHRISTIANITY, TERMINATING IN POPERY—*No. I.*

UPON THE POLYTHEISM FROM NOAH TO THE BIRTH OF CHRIST.

THE church of S. Maria Rotunda, in the city of Rome, was reared by M. Agrippa, son-in-law to Augustus Cesar, and was called by him the Pantheon. In this building, in niches all round its walls, stood the images of all the gods of the Pagan world. In honor of them it was reared, and to them consecrated. But Boniface IV. diminished the edifice somewhat, and re-consecrated it to the worship of the Virgin Mary, and all the saints, male and female. In the niches which held the images of every god, now stand the images of every saint and saintess in the Roman Calender.

The most authentic records of remote antiquity give to Ninus, the son of Nimrod, and founder of Nineveh, the honor or dishonor of first contriving a false God. In a public assembly of the Babylonians he passionately extolled his father, by them called Belus, the founder of their empire; and presented to them a statue of him, to which he commanded them to pay the same reverence as was due to his father alive. He appointed the statue to be a common sanctuary to the miserable, and decreed that every offender who fled to it should be

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exempt from punishment. This privilege procured such veneration for the statue, that he whom it represented was revered as a god, and called, according to some, *Jupiter;* and according to others, *Saturn* of the Babylonians. This happened in the two thousandth year of the world, and the last year but one of Noah's life. So idolatry began.

All nations did not worship Belus. Other nations chose for themselves gods after their own hearts. "The Africans worshipped the heavens; the Persians, fire, water, and the winds; the Lybians, the sun and moon; the Thebans, sheep and weasels; the Babylonians of Memphis, a whale; the inhabitants of Mendis, a goat; the Thessalians, storks; the Syrophenicians, doves; the Egyptians, dogs, cats, crocodiles, and hawks; nay, leeks, onions, and garlic." Of the latter people the satirical Juvenal says—

> "O sanctas gentes! quibus haec nascuntur in hortis
> "Numina."——
>
> Religious nations, sure, and bless'd abodes,
> Where every orchard is o'errun with gods!

But worse than all, murderers, adulterers, thieves, drunkards, and robbers were deified and adored.

In the Roman Pantheon the gods were distributed into six classes; the Celestial, the Terrestrial, the Marine, the Infernal, the Minuti or Semones, and the Indigetes or Adscriptitii.

Amongst the celestial Jupiter stood first, next Apollo, Mars, Mercury, and Bacchus; the goddesses of the same rank were Juno, Vesta, Minerva or Pallas, Venus, Luna, and Bellona. In the great arch of the Pantheon was drawn the image of the father of the gods and king of men—"Jupiter, placed on a throne of ivory, under a rich canopy, with a beard, holding thunder in his right hand, which he brandishes against the giants at his feet; his sceptre made of imperishable cypress, symbol of the eternity of his empire. On his sceptre sits an eagle, called his *armor-bearer*, because it brought him thunder in his battles with the giants. He wears golden shoes, and is covered with a woolen cloak." Thus appeared Jupiter in ancient Rome.

The names of Jupiter in the different nations which acknowledged him, cannot easily be enumerated. The Greeks called him Ammon, or Hammon, which signifies *sandy*. He obtained this name in Lybia, because in the form of a ram he opened the sands of the desert and water flowed on the petition of Bacchus. The Assyrians and Babylonians called him Belus. In different places and languages from this root he was called Beel, Baal, Beelphegor, Beelzebub, and Beelzemen. He was called in Rome Capitolinus, Tarpeius, Optimus Maximus, Custos. In other countries he was called Diespiter, Dodonoeus, Elicius, Feretrius Fulminator, Gragus, Genitor, Imperator, Opitulus, Olympius, Pistor, Regnator, Stator, Soter, the Saviour, Ultor, Zeus, &c. &c. Out of one god they frequently made many. Thus the Sun, according to the aspect in which he was viewed, be-

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came a new god. "The vernal Sun was the infant Horus, and the midsummer Sun was Hercules. In autumn he was worshipped as the dying Adonis, and in winter as the dead Osiris. The priests of the Nile gave the figure of every sign to the Sun. Every new month then afforded a new deity. On entering Aries the Sun was worshipped as a ram, as Ammon; on entering Taurus he was worshipped as the bull, and became the celebrated Apis." A volume would not define the names of all the gods of the Pagan world, and volumes would not record the feats, pranks, amors, debaucheries, murders, &c. of the gods of the two thousand years before the christian era.

In worshipping God men looked to the heavens. The heavens, under the name of Jupiter, were worshipped by the ancient Etruscans. Him the Pelasgians invoked as "the dweller in ether, and the driver of the clouds." *"Aspice hoc sublime candens quem invocant omnes Jovem."* (Behold this lofty and bright expanse, whom they call Jove.) Or, as Virgil sings,

"Ab jove principium musae: Jovis omnia plena."

(From the great father of the gods above
My muse begins; for all is full of Jove.)

From the adoration of the heavens in general, the mind in its descent next took hold of the Sun under the name of Apollo; next, the Moon, under the name of Diana; then the stars. The Egyptian Osiris was the Sun, or universal fire; and their Isis, the Moon; or, in other words, Osiris with them represented active power, and Isis passive nature. According to Thales, "wherever there was motion there was soul;" hence not only the heavenly bodies were personified, but almost all animated nature. From worshipping the heavens they descended to the worship of ants and roots.

Benefactors and heroes after their decease were first admired and then adored. Frequently these were blended with the worship of the heavenly bodies, insomuch that the same names are given to departed heroes and the host of heaven. Thus Hercules, amongst the Egyptians and Phenicians, was the *midsummer sun* in the fulness of his strength; and amongst the Greeks he was a piratical adventurer who sailed, depredated, and plundered upon the Grecian seas.

It is an arduous task to form an acquaintance with the complicated machinery of ancient mythology; for when to the gods and goddesses are added the priests and priestesses and all the paraphernalia of their groves, fanes, rites, ceremonies, and hieroglyphics, the acquisition of a foreign language is an easy matter in comparison of an accurate knowledge of the polytheism of the ancient nations.

This idolatry filled the world with every species of crime. When amors, intrigues, debaucheries, rapes, and murders were the pastimes of the gods worshipped by the great mass of human kind, what must have been the morals of such worshippers!!!

From such premises we may judge whether Paul's picture of the Pagan morals be too high wrought: "Filled with all injustice, forni-

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cation, wickedness, covetousness, maliciousness, full of envy, murder, strife, cunning, bad disposition, whisperers, revilers, haters of God, insolent, proud, boasters, inventors of evil pleasures, disobedient to parents, covenant breakers, without natural affection, implacable, unmerciful." After this peep into the polytheism of the Pagan world, which so often corrupted and distressed the Jews, let us take a peep into that Pagan philosophy which corrupted christianity soon after its birth. But before we touch upon the philosophy, let us just glance at the priesthood of this idolatry.

The priesthood of polytheism had an inner and an outer religion—one for the common people, and one for the initiated. As a late writer has remarked, "Amongst simple tribes, where there is no regular priesthood, there is nothing complex in the rites of worship and little consistency in the scheme of belief. They worship nature when visible and present to their senses, and make scarcely any use of representative symbols. These are introduced with temples, and are necessary in a service no longer carried on in the face of nature. The priesthood seem always to have been aware of the origin of hero worship and of the political motives on account of which their deceased kings and legislators were admitted among the number of the gods; but this they concealed from the common people, and encouraged in them the gross worship of every idol in the most unnatural and complicated rites."

But knowing that the adoration of the heavenly bodies was the more ancient worship, and that even these were only the representatives of one great being, "the father of all the gods and men," they communicated this their confused notion of but one divinity, to the initiated. Those initiated into their mysteries, amongst whom were many of their legislators and magistrates, were informed of the grounds of the vulgar worship and the reasons for tolerating it. These were very similar to what some of the high and low *priests of nature* of modern times have to offer for themselves. 'Christianity is necessasary,' say they, 'for the uneducated, unphilosophic mind—for the common people: but as for us philosophers, we

"Look through Nature up to Nature's God,"

and need not a written revelation nor the institutes of religion to direct our minds or regulate our conduct. Thus did the priests of polytheism teach those in the inner temple introduced into the mysteries of their high school, while the great mass in the outer court were encouraged in all the gross notions of demon worship down to the idolatry of reptiles.

Hence came the philosophers of the Pagan world to have "an outward and an inward philosophy." "The gross superstitions presented to the vulgar, and more refined mysteries reserved for the initiated," being the policy of the priesthood, it is not unreasonable to expect that this should give a turn to the reasonings of their philosophers. But this must be postponed till our next.

EDITOR.

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ON THE RULES OF INTERPRETATION—*No III.*.

LET us now, for a moment, imagine ourselves to stand in the place of those who were addressed by the prophets. Of course we must suppose ourselves to have the same understanding of the Hebrew language, to have been educated within the same circle of knowledge, and to be familiar with the same objects both in the natural and spiritual world. Should we need lexicons, grammars, and commentaries, in order to understand Isaiah, or any other prophet? The supposition is, upon the very face of it, almost an absurdity. Are our common people, who have the first rudiments of education, unable to understand the popular preachers of the present day? If it is so, it is the egregious fault of the preacher, and not of his hearers. It is because he chooses words not contained in the usual stores of language from which most persons draw, and which he need not choose, and should not select, because he must know that such a choice will make him more or less unintelligible. But who will suppose the prophets to have acted thus unwisely? The inspiration by the aid of which they spake and wrote, surely enabled them to speak and write *intelligibly*. If so, then were we listeners to them, and in the condition of those whom they actually addressed, we could of course understand them, for just the same reasons, and in the same way, that we now understand the popular preachers of our time. All our learned apparatus of folios and quartos, of ancient and modern lexicographers, grammarians, and critics, would then be quietly dismissed, and laid aside as nearly or altogether useless. At the most we should need them no more than we now need Johnson's or Webster's Dictionaries, in order to understand a modern sermon in the English language.

All this needs only to be stated, in order to ensure a spontaneous assent to it. But what follows? The very thing, I answer, which I am laboring to illustrate and establish. If the persons addressed by the Hebrew prophets, understood them, and easily and readily understood them, in what way was this done? Plainly by virtue of the usual principles of interpretation, which they applied in all the common intercourse of life. They were not held in suspense about the meaning of a prophet, until a second interposition on the part of heaven took place, i. e. a miraculous illumination of their minds in order that they might perceive the meaning of words new and strange to them. Such words were not employed. They were able, therefore, at once to perceive the meaning of the prophet who addressed them, in all ordinary cases; and this is true throughout, with exceptions merely of such a nature as still occur, in regard to most of our preaching. Now and then a word is employed, which some part of a common audience does not fully comprehend; and now and then a sentiment is developed, or an argument employed, which the minds of some are not sufficiently enlightened fully to comprehend. But in such cases, the difficulty arises more from the *subject* than it does from the language.

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The prophets indeed complain, not unfrequently, that the Jews did not understand them. But this complaint always has respect to a spiritual perception and relish of the truths which they delivered to them. 'They heard, but understood not; they saw, but perceived not.' The fault, however, was the want of spiritual taste and discernment; not because the language, in itself, was beyond human comprehension.

'Admitting then that the prophets spoke intelligibly, and that they were actually understood by their cotemporaries, and this without any miraculous interposition, it follows of course, that it was the usual laws of interpretation which enabled their hearers to understand them. They applied to their words, and spontaneously applied the same principles of interpretation which they were wont to apply to the language of all who addressed them. By so doing, they rightly understood the prophets; at any rate, by so doing, they might have rightly understood them; and if so, then such laws of interpretation are the right ones, for those laws must be right which conduct us to the true meaning of a speaker.

I can see no way of avoiding this conclusion, unless we deny that the prophets were understood, or could be understood, by their contemporaries. But to deny this, would be denying facts so plain, so incontrovertible, that it would argue a desperate attachment to system, or something still more culpable.

In view of what has just been said, it is easy to see why so much study and learning are necessary, at the present time, in order to enable us correctly to understand the original Greek and Hebrew Scriptures. We are born neither in Greece nor Palestine; we have learned in our childhood to read and understand neither Greek nor Hebrew. Our condition and circumstances, our course of education and thought, as well as our language, are all different from those of a Jew in ancient times. Our government, our climate, our state of society and manners and habits, our civil, social, and religious condition, are all different from those of Palestine. Neither heaven above nor earth beneath, is the same in various respects. A thousand productions of nature and art, in the land of the Hebrews, are unknown to our times and country; and multitudes of both are familiar to us, of which they never had any knowledge. How can we then put ourselves in their places, and listen to prophets and apostles, speaking Hebrew and Greek, without much learning and study? It is plainly impossible. And the call for all this learning and study is explained by what I have just said. All of it is designed to accomplish one simple object, and only one, viz. to place us, as nearly as possible, in the condition of those whom the sacred writers originally addressed. Had birth and education placed us there, all this study and effort might be dispensed with at once; for, as has been already stated, we could then understand the sacred writers, in the same way and for the same reason that we now understand our own preachers. When we do this, we do it by spontaneously applying the laws of interpretation which we have practised from our childhood; and such would

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have been the case, had we been native Hebrews, contemporary with the prophets and apostles.

When the art of interpretation, therefore, is imagined or asserted to be a difficult and recondite art, dependent on great learning and high intellectual acuteness, the obvious mistake is made of confounding with it another sort of learning, which is only preparatory and conditional, but does not constitute the principles themselves of hermeneutics.

It seems to my own mind, that we have arrived at the conclusion which it was proposed to examine and confirm, in a very plain, natural, and simple way. The substance of all is, the Bible was made to be understood; it was written by men, and for men; it was addressed to all classes of people; it was for the most part understood by them all, just as our present religious discourses are; and of course it was interpreted in such a way, or by the aid of such principles, as other books are understood and explained.

But there are objectors to this position. Some of them, too, speak very boldly, and with great zeal and confidence. Candor requires that we should listen to them, and examine their allegations.

Obj. 1. 'How can the common laws of interpretation apply to the Scriptures, when confessedly the Bible is a book which contains revelations in respect to supernatural things, to the knowledge of which no human understanding is adequate to attain?'

The fact alleged I cheerfully concede. But the inference drawn from it, I do not feel to be at all a necessary one, nor in fact in any measure a just one. So far as the Scriptures are designed to make known a *revelation* to us, respecting things that are above the reach of our natural understanding, just so far they are designed to communicate that which is intelligible. If you deny this, then you must maintain that to be a revelation, which is not intelligible; or, in other words, that to be a revelation, by which nothing is revealed.

If you say that a new interposition on the part of heaven is necessary, in order that any one may understand the Scriptures, then you make two miracles necessary to accomplish one end; the first, in giving a so called revelation, which after all is unintellgiible; the second, in supernaturally influencing the mind to discern what is meant by this revelation. The reply to this has been already suggested above, viz. it contradicts experience, and it is contrary to the analogy of God's dealing with us in all other respects.

As far then as any *revelation* is actually made in the Scriptures, so far they are intelligible. But, perhaps, some one will here make another objection, viz.—

Obj. 2. 'Intelligible to whom? A man must be enlightened in a *spiritual* respect, before he can understand the Scriptures. How then can the *usual* laws of interpretation enable him to understand and to explain them?'

The fact here alleged is rather over-stated; I mean to say, the assertion is too general. That there are parts of the Scriptures which no unsanctified man can fully understand and appreciate, is and must

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be true, so long as the fact is admitted that there are parts which relate to *spiritual* experience. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." Most freely and fully do I concede what is here meant to be affirmed. How can any man fully understand what is said of religious experience and feelings, who is not himself, and never has been, the subject of such experience and feelings?

After all, however, there is nothing new or singular in this, at least so far as the *principle* itself is concerned. The same principle holds true, in regard to other things and other books. Before a man can understand them, he must be in a condition to do so. Who can read Newton's *Principia* or *Mecanique Celeste* of La Place, and understand them, unless he comes to the study of them with due preparation? Who can read any book of mental or moral science, and enter fully into the understanding of it, unless he is himself in a state which enables him throughout to sympathize with the author, and to enter into all his feelings and views? Who, for example, can read and fully understand Milton and Homer, without the spirit and soul of poetry within him which will enable him to enter into their views and feelings? Who can read intelligently even a book of mathematics, without sympathizing with the writer?

The answer to these questions is too plain to need being repeated. How then does the *principle* differ, when I ask, 'Who can read the Scriptures intelligently, that does not enter into the moral and religious sympathies of the writers?' I agree fully to the answer which says, 'No one.' The thing is impossible. But is equally impossible in all other cases to read intelligently, without entering into the the sympathies of the writers.

Those then who are solicitous for the honor of the Scriptures, have in reality nothing to fear from this quarter, in respect to the principle which I have been advocating. A demand for *religious feeling*, in order fully to enter into the meaning of the sacred writers, rests on the same principle as the demand for a poetic feeling in order to read Milton with success, or a mathematical feeling in order to study intelligibly Newton and La Place. How can any writer be well and thoroughly understood, when there is not some good degree of community of feeling between him and his reader? This is so obvious a principle, that it needs only to be stated in order to be recognized.

But still, it would be incorrect to say that Newton or Milton is unintelligible. They have both employed language in its unusual way: or if not always so, yet they have furnished adequate explanation of what they do mean. The laws of exegesis are the very same, in reading and explaining Milton, as they are in reading and explaining Pope or Cowper; they are the same in respect to La Place, that they are in respect to Day's mathematics. But in both these cases, higher acquisitions are demanded of the reader in the former instance than in the latter.

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It is incorrect, therefore, to say that the Bible is unintelligible, or to say that the usual laws of interpretation are not to be applied to it, because an individual's feelings must be in unison with those of the writers, in order to understand all which they say.

Let me add a word also by way of caution, in regard to the subject now under consideration. There is a way of inculcating the truth, that "the natural man receiveth and knoweth not the things of the Spirit," which is adapted to make a wrong impression on the minds of men. They are prone to deduce from certain representations of this subject which have sometimes been made, the conclusion that natural men can understand no part of the Bible, and that they must be regenerated before they can have any right views of the Scriptures. But this is carrying the doctrine much beyond its just limits. A great part of the Bible is addressed to intelligent, rational, moral beings as such. All men belong to this class; and because this is so, they are capable of understanding the sacred writers, at least so far as they designed originally to be understood by all, and so far as the great purposes of warning and instruction are concerned. It is the condemnation of men, that "light has come into the world, and they love darkness rather than light, because their deeds are evil." Our Saviour could not have said, that if 'he had not come and spoken to the Jews, they would not have had sin,' except on the ground that the light which he communicated to them, rendered them altogether inexcusable. Let the preachers of the divine word take good care, then, that they do not so represent the ignorance of sinners as to diminish their guilt. When this ignorance is represented as involuntary, or as a matter of dire necessity, then is this offence committed.

Obj. 3. But is it not *God* who speaks in the Bible, and not man? How can we expect the words of God himself to be scanned by the rules of human language?'

The answer is brief, and like to that which has already been given. When God speaks to men, he speaks *more humana*, in human language; and this, in condescension to our wants. Does he expect us to understand the language of angels? He does not. The Bible is filled with the most ample illustrations of this. Every where *human* idioms and forms of speech, common to the Jewish nation and to individuals, are employed by the sacred writers. All the varieties of style and expression are observable in these writers, which we see any where else. The same figures of speech are employed; the same modes of address and instruction. We have historic narration, genealogical catalogues, prose, poetry, proverbs, addresses, sermons, parables, allegories, enigmas even; and all this in a way similar to that found in the works of uninspired writers. It is the *matter* rather than the *manner*, which characterizes the superiority of the Scriptures. The manner indeed is sublime, impressive, awful, delightful. But this is intimately connected with the elevated matter, the high and holy contents of the Bible. After all due allowances for this, we may say, that the manner *is the manner of men*; it is *by men and for men*.

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We come, then, after canvassing these principal objections against the position which has been advanced, to the conclusion before stated, viz. that the rules of interpretation applied to other books, are applicable to the Scriptures. If their contents are peculiar, (as they are,) still we apply the same laws to them as to other books that are peculiar, i. e. we construe them in accordance with the matter which they contain. If there are peculiarities belonging to individual writers, as is the fact with respect to several of them, we still apply the same principles to the interpretation of them which we do to other peculiar writers, i. e. we compare such writers with themselves, and illustrate them in this way. In short, no case occurs to my mind, in which the general principle above stated will not hold good, unless it be one which has been often proposed, and strenuously asserted, and which still has deep hold on the minds of some in our religious community; I mean the position that some of the Scriptures has a *double* sense, a temporal and a spiritual meaning at one and the same time. If this be true, it is indeed an exception to all the rules of interpretation which we apply to other books. But whether it be well grounded, in my apprehension may be doubted, *salva fide et salva ecclesia.* The discussion of the question respecting this, however, would occupy too much room for the present. If Providence permit, it will be made the subject of examination at some future period.

THE CHURCH.

[*Under this series the attention of our readers will be called to the Constitution, Ordinances, Laws, and Discipline of the Christian Church; general views of the Church of God, prefatory to the Christian Institution, first demanding consideration.*]

NO. I.

LET men say what they please, the church with its affairs, its origin, fortunes, and consummation, is the most ample and elevated theme to which the mind of man, to which the towering hierarchies of heaven can aspire. Displays of divine greatness—of power, wisdom, and goodnsss, to the amplitude of creation, elevate and astonish all finite intelligence; but the moral effulgence, grandeur, sublimity, in the harmony of truth, justice, mercy, and love, to the amplitude of the eternal redemption of fallen man, present to all intellects a more transcendant glory, a more enrapturing and transporting excellency.

"'Twas glorious to create—'more glorious to redeem!"

Let haughty mortals, aspiring to be gods on earth, frown or fret. The eternal glory of the church stands engraven on her gates and towers as the final consummation of God's eternal purpose in creation, providence, and redemption. For this the foundations of the earth were laid, and the curtains of the heavens were stretched abroad. But they all shall wax old as does a garment, and as a vesture shall they be folded up! The pillars of the earth shall crumble down to dust, and the everlasting mountains melt away when this

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building of grace shall be completed, when the many sons of God are counted up to be enrolled in heaven. The frame of political society—nay, the frame of the material system, is but the scaffolding to the walls of Zion: for when the last stone is fitted for the heavenly temple, the earth, with all the works of man upon it, its cities, palaces, temples, towers, shall be dissolved, and the new heavens and earth, long foretold by God's holy seers, shall appear to our admiring eyes, amidst the acclamations of the myriads of myriads and millions of millions of the ransomed sons of God.

But now the creation proceeds. The multiplication of our race is in progress. The vegetable and animal generations yield their abundant products in proportion to the wants of man, for whom suns rise and set, moons wax and wane, tides ebb and flow, seasons revolve, and all nature teems with life. God created the farm, built the house, planted the garden, and furnished millions of servants to minister to man, all within the space of six days. But for six thousand years he has been creating, preserving, and redeeming man. The old creation always precedes the new—the natural first, the spiritual second. But as generations and nations increase, God, by the operation of the economy of grace, "takes out of them a people for his name."

This leads us to speak of the society called "the church." In its full import, as inclusive of the nations of the redeemed in all ages, it began in the family of Adam. Abel placed by Paul at the head of the long line of saints of great and eternal renown, was the first who, by faith in God's promise, exhibited in offering more sacrifice than Cain, obtained for himself the reputation of citizenship in this elect assembly. Cain, incited by pride, envy, and a worldly temper, became incensed against his brother. That arch apostate who plotted the revolt and consequent overthrow of Adam and Eve, and occasioned their expulsion from Eden and the presence of the Lord, next machinated the extinction of the church in the person of its first born Son. He instigated Cain, the first born of the flesh, to persecute to death his own brother, a son of Adam, and a son of God. Cain the husbandman, and Abel the shepherd, both appeared at the altar. Abel walked by faith, while Cain walked by his own experience. Cain, like many a graceless sinner, thanked God for food and raiment; while Abel, bringing his lamb also, mindful not only of the common bounties he enjoyed, but in faith of revelations concerning future times, presents a sin offering to the Lord. God testified of his gifts and offerings, graciously receiving them at his hand; while Cain, slighted in his offering, became incensed, and meditated vengeance against his brother, for no fault but that of faith. Abel, to his eternal fame, falls a martyr to his faith in the promises of God.

Faith forsook not the earth with the spirit of Abel. God's church since its birth was never extinct on earth. Eve, in the faith of God's promises to her, on the birth of Seth, said, "God has appointed me another seed instead of Abel whom Cain slew" The God of Abel was the God of Seth. In the time of Enos, son of Seth, the faithful

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were designated "the sons of God," in contradistinction from "the children of men." Thus commenced the assembly of which we are about to speak.

Amongst the renowned personages of the patriarchal church, were the following prophets and preachers of righteousness:—Abel, Seth, Enos, Cainan, Mehalaleel, Jared, Enoch, Methuselah, Lamach, Noah. Adam appears to have been the first who died a natural death, and next to his departure followed Enoch, translated without tasting death. The three first members of the *invisible* church, sometimes called "the church triumphant," entered it each in a different way—Abel by the hand of violence, Adam by natural death in sequence of his fall, and Enoch by translation. The church for six thousand years has rejoiced that the first fruit of death was a martyr for righteousness' sake. What lessons these to the world—to the church! What a meeting in the great unseen! Adam follows his son, and before them next stands Enoch, proof of the resurrection of the dead! Slaughtered Abel, deathworn Adam, and translated Enoch, it appears from all the records before us, became the three first citizens of the church triumphant in the future world. Thus commenced the church on earth and the church in heaven.

Limited as were the revelations bestowed on the patriarchal churches, Enoch, as quoted by Jude, being witness, their light and knowledge greatly transcended what some of us may conjecture. The principles of the divine government in detail and the final consummation were laid open by Enoch before his translation to the blest abodes.

After the flood in the new world, Noah, Shem, Arphaxad, Cainan, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah, complete the line to Abraham, to whom new and comprehensive revelations are vouchsafed. The world is now 2000 years old.

These venerable and renowned fathers of mankind, with all their faults and imperfections, were the oracles of God to the human race. No written record, they were the great repositories of revelations, promises, commands, and institutions. From them to their contemporaries and descendants, and, indeed, to all mankind, flowed all the knowledge of the unseen and eternal world.

The affairs of the church are the most conspicuous incidents in the slender records of the first 2000 years. Including the "covenant of circumcision" made with Abraham after the promise concerning the Messiah, there are three institutions subsequent to the fall in the period at which we have glanced, connected with the history of redemption. Three covenants, as we are wont to call them, made with man, each signified by an appropriate symbol, deserve attention. The symbols are *Sacrifice*, the *Rainbow*, and *Circumcision*. Three promises are the bases of these institutions. The promise of victory over the serpent, having sacrifice appended; the promise of day and night, of the seasons, of seed time and harvest, securing to Noah and his descendants deliverance from another deluge, to which the heavens bear witness by a radiant bow; the promise to Abraham

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concerning his natural seed, superadded to the intimations of Messiah, having circumcision for its sign, in the prominent developements of God's purposes presented to the faith of men concerning nature and religion. The first two alike interested all the human race; the last the seed of Abraham alone directly and immediately, yet ultimately blessing all nations when the fulness of time came. The first anticipated four thousand years—the last but half that period; while the second extends to the universal conflagration. The second being given to Noah as the father of the human race, concerning the political and temporal concerns of men, and their preservation under the providence of God, effected no change in the worship of the patriarchal church. Hence after the deluge, as before, the same institutions continued with the whole human race until the calling of Abraham—from which period we shall continue our preliminary remarks in our next essay. EDITOR.

THE CHRISTIAN PREACHER—*No. II.*

THE christian preacher must be a *philanthropist.* But not such a philanthropist as those who are enrolled on the long list of national benefactors. Nor must he be a philanthropist from such considerations as have obtained for the soldier, the statesman, and the patriot this designation. Their philanthropy is of a different genus. Disguise it as their admirers may, it is but an enlarged and somewhat refined selfishness.

The patriot, whose pretensions are more plausible than those of the others, is unworthy of this honor in its christian sense. He is rather a lover of the soil, of the mountains and plains, hills and valleys of his native spot, than a lover of men. 'Tis true he associates with the scenery of his country its inhabitants; but yet the foundation of his affection for these, on examination will be found to terminate upon, and to be terminated by, the soil of the province, country, or island which gave him birth. His *amor patriæ*, (his love of country,) so extolled by the ancients and the moderns, is well depicted and justly celebrated in the following strains of the Swiss Shepherd:—

O when shall I visit the land of my birth,
The loveliest land on the face of the earth!
When shall I those scenes of affection explore?
Our forests, our fountains,
Our hamlets, our mountains,
With the pride of our mountains, the maid I adore!
O when shall I dance on the daisy white mead,
In the shade of an elm, to the sound of a reed!

O when shall I visit that lovely retreat
Where all my fond objects of tenderness meet?
The lambs and the heifers that followed my call:
My father, my mother,
My sister, my brother,
And dear Isabella, the joy of them all!
O when shall I visit the land of my birth?
'Tis the loveliest land on the face of the earth.

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To the native of Switzerland this is the sublime of patriotism. And what nation breathes a purer air, or is more renowned for a purer or more ardent patriotism? Such feelings, however, form no element in the definition or composition of christian philanthropy.

The statesman need not boast. The fragrant spices of Arabia the Happy, will sooner grow on the hills of Nova Zembla, than philanthropy be found in affinity with politics. The very soul of politics is cold calculating selfishness. The policy of every measure which the statesman hails with any sort of enthusiasm, is the protective system. It is not the first time that it has been remarked that men can do in confederation, what they would blush to do in the detail. An individual who would apply to his domestic interests in reference to his neighbors, the same arguments which call for loud huzzas in the senate chamber, to the eloquence of a Burke, a Pitt, a Canning, or a Clay, would damn himself at home in the estimation of his neighbors. There is not a drop of generosity in the wine which a statesman drinks. It is ourselves, our country, perdition whom it may. The products of our soil, our industry, our genius must be protected, impoverish whom it may. The unsocial maxim of the English statesman, which has been well studied in this country, is, "Wring from the hand that guides a *foreign* loom the last farthing, provided only it enhance the value of a *domestic* shuttle." This is the rightful logic and splendid eloquence which gain unwithering honors to the statesman's tongue. If the native benevolence of his soul should prompt a different policy—if the love of his species should make a single struggle, or if conscience should remind him of "the golden rule," he silences every appeal by the arguments of retaliatory policy or self-defensive measures. 'Tis thus that nations become great, and it is thus that the individuals which compose nations "worry and devour each other." The Berlin and Milan decrees justify the British orders in council. Retaliatory measures, letters of marque and reprisal, hostages, and every protective system are of the same kidney. 'Tis said, "We cannot live in Rome and strive against the Pope." Therefore it is all fair play, free trade, sailors' rights, sound policy, good logic. This we do not doubt. Call it all these; but call it not *philanthropy!*

If the patriot and the statesman fail in making their pretensions to philanthropy, where shall the soldier, crimsoned with the blood of his fellow-man, appear? We select not the hireling legions of an aspiring tyrant, who hire themselves out for a miserable pittance to butcher their own flesh and blood according to the law of nations. We take the volunteer who in some time of peril stands forth, sword in hand, ready to avenge an insult or an injury offered to his country; whose motto is—

> "In times of peace and war pursue thy country's good;
> "For her bare thy bold breast and shed thy generous blood."

We take the *patriot soldier*, who, in defensive war, is willing to lead, or to be led, through all dangers, toils, and deaths, in defending the rights of his fellow-citizens and posterity, to life, liberty, and inde-

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pendence. Even he most admired by those who share the honors and the immunities which he obtains or defends, knows not the name, feels not the impulse of that philanthropy which is essential to him who successfully pleads the cause of the Prince of Peace, and combats for an eternal crown.

This philanthropy is the love of *man*, irrespective of country, friends, interests, partialities, sects, divisions, casts. Its meets and boundaries are not leagues and commercial treaties, political alliances, the artificial ties of affinity, nor the stronger natural cords of consanguinity. It regards *man* as the workmanship of God, once erect in his image, yet capable of immortality, and of again reflecting the moral glories of his Maker, of blessing and being blessed in the fruition of a divine nature. It loves man purely for man's sake It is a transcript of that benevolence expressed in these enrapturing words, "God so loved the world, that he gave his only begotten Son, that whosoever believes in him might not perish, but have eternal life."

This philanthropy, like the refiner's fire, takes away the dross of selfishness, and endows its subject with the lustre of elevated and disinterested enterprize. It awakens all the sympathies of our nature in argument, remonstrance, and exhortation. It meets indifference, ingratitude, and even opposition, with the expostulations of commiseration, and sheds the chrystal tear of sorrow over those whose blindness and obduracy shut it from their hearts. It is patient and persevering in all its efforts; and when it abandons all hope of conferring its blessings upon the objects of its solicitude, in turning away it casts "a longing, lingering look behind." Even when it threatens the vengeance of Heaven against the disdainful contemners of the warning voice, and with an unfaultering tongue pronounces the recorded judgments of God against them who refuse to obey the gospel, it mingles with these awful arguments the undisguised condolence of heartfelt interest, and would fain avert the threatened doom. It dwells not exultingly upon the errors and vices of mankind while it portrays, with the graphic pencil of Apostles and Prophets, the end of this sad delinquency, and the terrors which await the impenitent and irreclaimable.

Not so the zeal which emanates from the selfishness of a sectarian spirit. The native pride and selfishness of the human heart find ample play in the efforts of a proselyting demagogue. He fights not under the banner of the cross, but under the banners of some favorite dogma. In sustaining his darling shibboleth, he is carried into the confines of every opposing system, and feeds with a voracious appetite upon the faults and errors of others. He is all exaggeration. The excellencies of his own opinions, and the blemishes and frailties of those opposed to them, are all exhibited in hyperbole. Not content with the actual amount of obliquity and dereliction of sound principle in the system he impugns, he seeks to give greater amplitude to its errors; and the chief regret which he exhibits is the want of grounds of impeachment, or of ability to present in stronger colors the deformities which he would wish it to impress upon the imagination of

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others. The spirit of such a preacher is proud, proscriptive and denouncing. To the discerning he is more alive to the maintenance of his opinions than to the salvation of sinners.

Therefore, the philanthropy which we claim for the christian preacher stands distinguished from any thing under this name ascribed to the patriot, the statesman, the soldier, and even the preacher of any sectarian peculiarities. But what shall we say of the philanthropy claimed by the moral and literary benefactors of men, the founders of the eleemosynary institutions, the abolitionists, and all that class whose objects are to improve the literary, moral, and temporal condition of men? What shall we say of the philanthropy of a Clarkson, a Lancaster, a Wilberforce, an Owen? It is a philanthropy so far as the animal nature and political condition of mankind is regarded. But it rises not to that which we claim for the christian preacher. This is heaven-born and heaven-descended, and contemplates man in all his relations to matter and mind, to time and eternity.

God, the universal father, is the supreme philanthropist. His Son, the well beloved, brought it down to the senses of mankind, and gave it a living form, a habitation and a name amongst men. The heavenly circles of intelligences, who are all of one mind, derive their views and feelings from the sempiternal fountain of love; and as regards this our race they are all philanthropy. So that man illumined by the day spring from on high, finds himself the focus, the centre of celestial philanthropies. These rays concentrating on his heart, dilate it by the ardor of their intensity with that wide wish and all-comprehending benevolence which regards every human being as a brother, as a fellow-sufferer in one common ruin, and as embraced in the undefined benevolence of all the hosts of supernal light and love. Thus finding himself caught in the arms of divine philanthropy, and saved from going down to the pit, to which he was fast precipitating himself in his wanderings from God, the christian preacher is impelled onwards as a co-worker with God, an adjutant of all the heavenly hosts, in awaking the attention of all his fellows to the voice of God, to the songs of angels, and the rejoicings of all the hierarchies of heaven. "Glory to God in the highest, peace on earth, and good will among men!"

This is the rationale, and it is the proof, and the only proof we wish to urge in support of this paper, which is, *that the christian preacher must be a philanthropist*, and that, too, in Heaven's own definition of the word. Paul himself, that great philanthropist, was stimulated in all his efforts by his views of this divine philanthropy. "After that the philanthropy of God our Saviour shone forth," says he, "he saved us according to his mercy."

There is no defining nor circumscribing the achievements of a christian preacher, taught, impelled, and animated by this divine and celestial principle. When he rises in the radiance of this heavenly light, in the strength of Judah's Lion, as the sun goes forth from the chambers of the East, he advances, borne on the wings of the angels

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of the New Covenant, and transported by the choral symphonies of their triumphant songs, feeling himself uttering the voice of God and the voices of angels, prophets, and apostles, he smites with a rod more potent than that of Moses, the rocky hearts of sinners; and by this heavenly rhetoric, upborne by the Holy Spirit, he opens in their hearts a well of water springing up into eternal life. The Father, Son, and Holy Spirit are with him in this work. The prayers of all saints, the martyrs of Jesus before the throne, all heavenly tongues bid him God speed. Thus inspired are all they who successfully announce the glad tidings of great joy to all people. Converts, the fruits of such a ministry, are converts to God and to the Lamb.

"These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low.

The Greeks and Jews, the learn'd and rude,
Are by these heavenly arms subdu'd;
While Satan rages at his loss,
And hates the preaching of the cross."

EDITOR.

DIALOGUE ON RE-IMMERSION.

SINCE the remarks made in reply to an objection urged by *Andrew Broaddus*, in the 11th number, vol. 2, page 481 of this work, sundry letters have been received; some expressing doubts; some, objections; and others, difficulties arising from that paper, and from other causes. New difficulties have also arisen on the subject of re-baptism, practised in sundry places and on diverse occasions by the Regular Baptists, as some call themselves. These documents to hand are too numerous for our pages, and some of them not of much interest. We have concluded upon the whole premises, to throw their contents into the form of a dialogue, in which all the difficulties, and questions shall be introduced and examined. When we are got through, if any difficulty or objection remain unnoticed, we will, on special request, attend to it. The minds of the disciples, we trust, and the public, will be benefited by the discussion.

ALEXANDER AND RUFUS.

[Rufus speaks for all the doubting and embarrassed. He urges their plea. The Editor, under the name of Alexander, attends to all he says.]

Alexander.—I am not a little disconcerted, friend Rufus, to learn that the Regular Baptists are in some places re-immersing some who have been persuaded to separate themselves from the disciples of Christ.

Rufus.—Have there been many instances of this sort?

A.—I have heard of only a few; but these are enough to establish the principle.

R.—I know more than a few of the Regular Baptists who have been re-immersed by the disciples, and I presume it is in the way of reprisals or retaliation that the Baptists re-immerse those of whom you have heard.

A.—Strange, indeed, if any persons professing faith in God's word could so trifle with his name and institutions as to convert them into mere instruments of retaliation!

R.—Perhaps I wrong them. However, I hope these incidents will cause you to re-consider what you have written in the 11th number, vol. 2. on re-baptism. There was a *petitio principii* (a begging of the question) in that piece, which I

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regretted to see; and give me leave to add, I was displeased with both the *matter* and the *manner* of that article; and I am glad that you have given me an opportunity to tell you of it.

A.—Please tell me what have you to say against the *manner*. I know not how that can be offensive to you.

R.—I complain because you wrote it in the manner of a reply to Andrew Broaddus; and it was evident to me that you had others, perhaps, myself in your eye; and over the shoulders of your friend Andrew you gave me and some others a few good philippics. And my evidence, I candidly tell you, is this: You introduce into the body of that piece matters and remarks which were wholly uncalled for, in your reply to the objection extracted from his pamphlet.

A.—I admire your candor, and thank you for the opportunity you have given me to explain. And first let me tell you that I never thought of you at the time of writing that essay, and only intended to show reasons full and satisfactory why I could not be charged with the difficulties which Andrew had created. Besides this, I must also inform you that sundry questions on that subject, from different persons, forwarded to me, led me to give a greater range to my remarks than was absolutely necessary to meet the objections of my friend Broaddus.

R.—This is satisfactory as to the licence you took. But had you not at that time heard that I was, as you call it, re-baptized?

A.—No; nor till this moment. Have you really been re-baptized?

R.—Not re-baptized in my sense of the word; for I regard my former baptism as nothing better than infant sprinkling.

A.—If no better than infant sprinkling, you certainly ought to have been baptized. But you must mistake the meaning of that essay, if you suppose it regarded infant sprinkling as christian immersion. It applies not to such a hypothesis. What I designate re-immersion, is the immersion of one a second time, who had voluntarily and understandingly confessed Jesus to be the Messiah, the Son of God; and as such cheerfully submitted to him, and was immersed into his name as Mediator, as Prophet, Priest, and King. Were you not immersed upon such a profession some ten years ago?

R.—I was about that time immersed without understanding the meaning of it, and had no respect to the remission of my sins in immersion: for I believed that I was forgiven six months before my immersion, through faith in the blood of Jesus.

A.—You had faith, then, in the blood of Jesus, and consequently regarded him as the Messiah

R.—Yes: I had faith in him, indeed: but I was not immersed for the remission of my sins. I was immersed because Jesus was immersed in the Jordan, and because he commanded all believers to be immersed.

A.—And such a baptism as this you now say is no better than no baptism or than infant sprinkling. Does an infant act at all, does its understanding, will, affections, or conscience feel or act in reference to the example, authority, command, or promise of Jesus Christ? Surely you confound things that differ, the breath and length of heaven?

R.—Oh! there is some difference, indeed! But as touching the remission of sins, an infant as much expected it in its sprinkling, as I in my first immersion.

A.—That may be; for you say that you thought; nay, were assured, that your sins were remitted six months before you were immersed. But this, in my judgment, constitutes no reason why you should, after ten years citizenship in the kingdom of Christ, be again immersed When I was naturalized a citizen of these United States, there were certain immunities and privileges attached to citizenship which I had not in my mind at that time, nor were they any inducement to me to be naturalized, any more than to that child now sleeping in the arms of its mother. But did that circumstance annul my naturalization, and leave me an alien?

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R.—Here now again appears the *pet tio principii*, the sophism of *begging the question*, which matters I had intended to complain of, as well as of the manner—the deceitful analogy, and a too great reliance upon your own reasoning in your former essay

A.—Well, censure, but hear me; and I hope I shall be as able satisfactorily to defend the *matter* as I have been, yourself being judge, the *manner* of that address But let me just say, in regard to the use of *reasoning* on this question, that it is a question which must be decided wholly by reasoning: for you will no doubt cheerfully admit, that in the New Testament we have not one command to immerse any person a second time into the death of Jesus. And there is no example in all the New Testament of any person having been a second time immersed in the name of Jesus, not even of an apostate on his return The Scriptures are as silent as the grave upon such an occurrence. It is therefore to be *inferred* from the premises, it is wholly the work of *reasoning* But as you have now twice told me of *begging the question*, or of taking for granted what was not proved, please present your specifications.

R.—You assume that baptism administered by Baptists introduces the subjects of it into the kingdom of Jesus Christ This I see runs through your essay. And what is nearly the same thing, though sufficiently distinct to make a second specification, you assume that a person may be "intelligently immersed into the faith that Jesus is the Messiah," and have no regard to the remission of sins in his immersion. These I shall now urge as two assumptions—as begging the question twice. Had it not been for these assumptions your reasoning and your analogies would have been good and valid But, as the case is they do not apply; and therefore, I have taken the liberty to say in your absence to our common friends, that your essay was sophistical

A.—In your judgment no doubt, it appeared so, else you would not have said it. I am pleased to see so much independence manifested by those whom I have myself been, in the hand of God, the humble instrument of bringing into the fold of Jesus I claim no infallibility nor authority over the faith of any disciple, and never will impose my reasonings or my opinions upon any. The motto of every paper which I published for the first seven years in pleading this reformation, prohibits myself, as well as Luther, Calvin, or Wesley from being the master of the faith of any christian I own that some young converts carry their notions of independence into an abuse of liberty, and claim for their crude and undigested opinions an authority which they are unwilling to allow to others. But of this I do not accuse you: for your age and experience secures to your opinions a respect which is not due to theirs.

R.—True, this is my *opinion*; I present it as an opinion. But I feel much confidence that it is a correct opinion These are *assumptions*, in my judgment, and I have, at least, the concurrence of some others, for whose judgment I entertain a great respect. But let me hear your defence.

A.—I will proceed in order. You say that I assume that *"the baptism administered by the Baptists introduced the subjects of it into the kingdom of Christ."* I do, indeed, assume this under certain qualifications. But I would not say that the baptism *administered*, as you call it, by myself, or by the Apostles, always introduced the subjects into the kingdom of Christ. Much depends upon the faith and intelligence of the subject. But I do think that every one immersed by the Baptist preachers, or "laymen," who really believes in his heart and confesses with his mouth that Jesus is the Messiah, *understanding the meaning of what he says*, is introduced into this kingdom. This I know leads me to what you call my second assumption. But of this I will not now speak. I shall yet take it for granted that *some may believe that Jesus is the Messiah, and yet not regard immersion for the remission of sins* But before proceeding farther I will ask you what you mean by the kingdom of Christ.

R.—I mean that "reign of righteousness, peace, and joy in the Holy Spirit" called sometimes "the kingdom of God within men;" and I mean that assembly of persons on earth, the whole aggregate of the disciples of Jesus, who acknowledge Jesus as the only mediator, prophet, priest, and king, and obey

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him to the best of their knowledge. I also believe that a particular congregation of disciples, meeting in any one place, may be regarded as the kingdom of God in that place.

A.—Well, you have given sufficient amplitude to your definition; and although it is a little vague, I will admit it, and proceed. But let me just say that I expected that you would have said the *immersed* disciples.

R.—I call none a *disciple* who has not been immersed upon the confession of the Eunuch.

A.—Admit it, and what follows upon your assumption? THE PROMISES OF GOD ARE FAILED. His word is forfeited. "The Scripture is broken."

R.—I do not understand you. What promises? What Scripture?

A.—God promised by Daniel the Prophet, that, in the days of the Cesars, in the times of the Iron Empire, he would *would set up a kingdom on earth* WHICH WOULD NEVER BE DESTROYED. That kingdom, on your hypothesis, has been *destroyed*. Again, it is written, *"Upon this rock will I build my congregation, and the gates of hades shall not prevail against it."* On your hypothesis the gates of hades *have* prevailed against it for more than 1300 years.

R.—How is this?

A.—Why on *all* your definitions of the kingdom, *supposing*, as you do, that he that is not formally and understandingly immersed for the remission of his sins cannot enter into this kingdom; and it being a fact that before the year 1823, since the fifth century, *baptism for the remission of sins was not preached*, and not until the year 1827 were many immersed with this apprehension of the subject. The dilemma in which your assumption fairly places you is this—*either the promises of God have failed, or such persons as were baptized as you were the first time, are in the kingdom!* Choose now for yourself.

R.—I dare not say there was no church of Christ, no kingdom of God all this time. But I will say the church was in the wilderness.

A.—That helps you not. It was still a *church*, although it was in the wilderness; and this destroys your assumption. I admit that he who understands not fully the Lord's day, the Lord's supper, and christian immersion, cannot fully enjoy the blessings of the gospel of Christ; and that it makes all the difference between the wilderness and the fruitful field to understand fully these institutions: but yet there are degrees both in faith and knowledge; and he that lives in the wilderness still *lives*.——A church in the wilderness is surely different from the kingdom of Satan. But, my dear sir, see where your assumption has placed you! My assumption is at least free from this dilemma. This, it is true, is all reasoning; but it is reasoning from such documents as gives great authority to the conclusions. And remember this is a question to be decided wholly by reasoning.

R.—I am candid to confess that I did not foresee this impediment in my way. But, come, does not this greatly detract from the importance which you and others attach to the discovery of the capital item of the ancient gospel—*baptism for the remission of sins*? This, indeed, is the only item which obtains for the ancient gospel the eminence which it claims.

A.—Not in the least. It stands true that this is its proper meaning. The not understanding of this institution has prevented many christians from *enjoying* its benefits; but the not understanding it does not make them *aliens* from the kingdom of Jesus. This is all that is necessary to my assumption. But to keep the point immediately before us, concerning the kingdom, you must perceive that you were not in the kingdom of Satan during the ten years which intervened from your first to your second immersion. While in that kingdom if you confessed your sins, and asked forgiveness, you would have had the same assurance of the pardon of your sins which you *imagine* your second immersion gives you. Nay, indeed, you would have had more; because on a just foundation. You would have had the direct testimony of God to you addressed assuring you of pardon. This you had not in respect to your second immersion; *for God did not promise to forgive your sins committed after your*

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first immersion in a second immersion. There is no such promise in the New Testament.

R.—I did confess my sins during these ten years: but thinking that I never was *constitutionally* in the kingdom, I had not the assurance that I wished. I did not know that I could constitutionally expect the interposition of the Christian Advocate, not being constitutionally under his government.

A.—Permit me now to resume the analogy which you were pleased to call "a deceitful analogy." I was *constitutionally* naturalized, though I did not understand all its benefits, nor seek all the privileges of a citizen. My political new birth, and your christian new birth were pretty much alike. I had thought that living on the American soil, and being well disposed to the government, I was, before my naturalization, entitled to certain privileges of a citizen. But such misconceptions did not annul the constitutionality of the act. I renounced all foreign allegiance in the words of the act. I ask you, then, did you not confess that Jesus was the Messiah, and did you not cordially renounce every other mediator, prophet, priest, or king? And were you not immersed into the name of the Father, Son, and Holy Spirit? And can you think that your supposing your sins were pardoned before your baptism, or that your not having all the meaning of baptism before your mind, made your immersion unconstitutional; and left you an alien from the kingdom of God—indeed, in the kingdom of Satan?

R.—'Tis true I found myself happier after my immersion than before, and had the answer of a good conscience in following the example of Jesus, and in keeping his command; and having had a consciousness that my sins were pardoned before I was baptized, I felt very happy. But many of the Baptists do not require their candidates to make a confession that they believe that Jesus is the Messiah I did, and —— but I will not tell you any more of my experience. I wish you to remember that those Baptists who reimmerse seem to consider immersion for the remission of sins, no baptism, or different from theirs. Does not their re-baptism indicate that they regard our baptism for remission as wholly different from their baptism?

A.—The conduct of those re-baptizers is wholly contrary to the sense of the denomination and their printed views of baptism in their creed. I have learned that some preachers have recently departed from their own creed, and required the candidates to say, before baptism; "that they did not believe there was any connexion between immersion and remission of sins." Such zealots as these are excrescences upon the system. They and their proselytes are not the persons of whom I speak. Some Baptist congregations put me in mind of a saying of the Lord to the Jews. After they rejected his teaching, he told them "the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof." Those Baptists who now directly oppose the ancient gospel and those persons baptized by them in opposition to it, I regard in quite a different point of view from those formerly immersed or those now immersed, when the attention of neither the preachers nor people has been called to the meaning of the institution. These were not included in my views in that essay. They belong to another chapter in casuistry, on which we have not said any thing.

R.—I think myself there is much difference. But let me ask you, How can one be said intelligently to believe that Jesus is the Messiah, without understanding the meaning of immersion?

A.—This brings up again what you call my "second assumption." And the first being disposed of, I have no objections to make a remark or two upon it before we part. To settle the question with all despatch, I would just say, that the very same reasoning applied to the first assumption, disposes of your objection at once. The meaning of any institution, and the belief in the testimony of God concerning Jesus, his person, office, character, and work, are very different things. Though to the more enlightened they are intimately connected, yet experience proves, and observation attests, that many believe in him who do not understand his institutions. And if a clear apprehension of

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the meaning of baptism be indispensable to faith in the Messiah, it will follow there has not been a believer for a thousand years before the recovery of the ancient gospel! *Not one adult has been saved* if my assumption cannot be proved, which is still more absurd, because contrary to many express oracles in both Testaments. Both my assumptions are true, or else the promises of God have failed!

R.—I have various other objections which I will reserve for another opportunity.

A.—And I have sundry things to say which I deem of much importance on this subject, not yet said. One thing I wish you to reflect upon till next we meet, a proposition of much meaning. It is this—*Baptism cannot be repeated unless in its full sense.* No person can constitutionally be immersed for remission alone—for the Holy Spirit alone—for coming into the kingdom alone. He must be baptized into Christ, in the whole and full sense of the institution, or not at all. Whether you may think it makes for you or for me, I request you to examine it as an independent proposition.

In conclusion let me remind you of the danger of running into extremes and eccentricities. The sanguine are liable to take detached and isolated views of favorite topics. Let us regard the whole truth in all its connexions, and give to each its proper importance. A sound understanding will always be on its guard against one-sided views of cardinal truths. Let us not be bewitched by the glare of novelty, by the brilliancy of new discoveries, nor obstinately and superstitiously attached to old opinions.

R.—This advice is always seasonable. I go for truth whether old or new.

EDITOR.

PRAYER, OR COMMUNION WITH GOD—*No. V.*

THIS is the spirit of the spirit of true religion. Without communion with God there is nothing gained by faith or hope, by promises or commands, by professions, confessions, or institutions. This is the *sanctum sanctorum*, the holy of holies, the inmost temple of religion. This was lost by Adam, and if we do not gain this by Messiah we have gained nothing but a name. But *what is communion with God?* Let us ask, for illustration, *what is communion with man?* The reciprocation of common sentiment and common feeling. Language fails to define its intimacies. Two sentimental spirits in conversation with each other is its best illustration—two spirits of kindred thought and kindred interests pouring into each other the overflowings of congenial views, feelings, desires.

Speech with us is the channel of thought. In this channel betwixt man and man flows every sentiment, feeling, and desire. And it is not only the circulating medium of spirits on earth, dwelling in houses of clay; but it is the medium of converse 'twixt God and man. Arrayed in words of human language the Eternal Spirit appears to man not now only; for in Eden, blooming in primeval beauty and innocence, the voice of God, in harmonies sweeter than nature knows, fell upon that ear not yet polluted with the serpent's poisonous breath. Since then God has spoken to man through the mediation of angels, celestial and terrestrial; by prophets in times of old; and in later ages by his Son. The stipulated signs of human thought are the stipulated signs of all divine ideas suggested to man. God now speaks to us in his written word, and we speak to him in our

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prayers. Thus we have communion with God through his Holy Spirit which is imparted to us. If we listen to God when he speaks (for he speaks first as it becomes him) he promises to listen to us. But if we hear not him, he hears not us. What an honor to be admitted into the audience of the Almighty Father upon such gracious terms! We hear the recorded words of God spoken by him through angels, patriarchs, prophets, apostles, his own Son; and thus having given our ears for a while to the voice of God, we lift up our voice to him. We utter our adorations, confessions, thanksgivings, petitions, and our unconditional submission to the will, authority, wisdom and goodness, mercy and love of him "who is, and was, and evermore shall be!" Thus our spirits ascend to the heavens and commune with God. This is the delightful fellowship which the *christian indeed* has with the Father and with his Son Jesus Christ; "praying *always*, with all prayer and supplicatton in the spirit;" in the closet, by the way, in the field, morning, noon, evening, he prays "without ceasing." "My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer to thee, and will look up." "In the morning shall my prayer anticipate thee." "As for me, I will call upon God, and the Lord shall save me. Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." "Seven times a-day do I praise thee because of thy righteous judgments." "His praise shall be continually in my mouth." "By Jesus let us offer the sacrifice of praise continually." Thus speak the saints of both Testaments.

Men may talk about religion, about sound doctrine, about ordinances, about institutions, about every thing present and future; but without this communion with God, this habitual devotion of mind, these constant aspirations, ejaculations, and soarings to the throne of mercy and favor, man is unfit for heaven, and unworthy of the christian profession. A zealot he may be, orthodox in doctrine, moral in demeanor; but he wants the life and power of christianity. Meditation on what God has spoken to us, and the outpourings of our spirit to him, is to the moral man what free respiration in a pure atmosphere is to the physical man—life, health, vigor, beauty.

These musings remind me of a devotional reading of the 12th chapter of the Epistle to the Romans, which was over-heard from the closet of an Israelite indeed, reported by a brother who dated his conversion from it. As a specimen which illustrates the above remarks, we shall transcribe it from our pocket-book of memoranda. He read from the common version, and mingled his readings with the following ejaculations:—

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." [Yes, Lord Jesus, it is most reasonable that I give myself to thee; not my body only, but my soul; for hadst thou not made thy soul an offering for my sins and given thyself for me, I had sacrificed myself to my lusts and sold myself for vanity. My body, Lord, is thine—a living sacrifice offered by

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my soul to thee. O sanctify it wholly!] "And be not conformed to this world; but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." [From the lusts of the flesh, the lusts of the eye, and the pride of this life, which are of this world—O my Father and my God, deliver me! And let my mind, O Saviour! reflect thy moral image as thou didst reflect on me the brightness of thy Father's glorious image.]

[*Here is a hiatus of six verses.*]

v. 9. "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." [O Lord! thy love to mankind was without dissimulation! so let my love to the saints and my good will to mankind ever be!] "Be kindly affectioned one to another, in honor preferring one another." [May my affection for the saints be as tender and as kind as was that of thy servant Paul, who endured all things for their sakes; and always may I rejoice to see them honored, and to honor them without one envious thought. Lord, thou knowest my natural pride and frowardness; may I regard myself as nothing, that thou mayest be all.] "Not slothful in business." [May I rise betimes and redeem time, that I may by industry in my family, provide for my household, and have something to give to him that needs; and while I do so may I be fervent in serving the Lord!" "Rejoicing in hope" [of being delivered from the bondage of corruption and the evils of this life; may I "be patient in tribulation," and "continue instant in prayer."] "Distributing to the necessity of saints, given to hospitality." [O Lord, may thy poor saints share my bounty, and may I be often honored with showing hospitality to thy people. May they who know me regard my house as thine, and ever feel themselves at home under my roof. Lord bless the labor of my hands and prosper the industry of my family, that I may have it in my power to be more like thee, who went about on earth doing good!]

"Bless them which persecute you; bless, and curse not." [Heavenly Father, forgive all my enemies, if enemies I have, and reconcile them to thyself for Jesus' sake!] "Rejoice with them that do rejoice, and weep with them that weep." [O Lord! may I be more full of thy divine sympathy!] "Be of the same mind one to another. Mind not high things; condescend to men of low estate." [Deliver me, O my God! from the spirit of this world! May I choose rather to suffer affliction with the people of God, than to enjoy the company of those called great and noble here. May I never be ashamed of the poorest of thy poor, but esteem them as rich in faith and heirs of the kingdom!]

"Be not wise in your own conceits." [Lord save me from conceit! May I have a due regard to the attainments of others, and respect the gifts of wisdom and knowledge which thou hast vouchsafed them. To "no man let me recompense evil."] 'Provide things honest in the sight of all men." May I not only be honest in fact, in eating, drinking, and wearing my own labors, (and when I give may it be my own which I give,) but may I, by my diligence in business and con

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stant industry, *appear* to all men to be honest, lest I should bring reproach upon thee, O Lord! and may I be honorable in my dealings with all mankind!]

"If it be possible, as much as lieth in you live peaceably with all men." [May the God of peace enable me to live peaceably with all mankind. May I rather suffer wrong than be over-righteous in exacting what mere justice awards me, and by civility, courtesy, and all manner of kindness rather propitiate than irritate the evil tempers and dispositions of men.]

"Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." [O Lord! this is a lesson not easily learned. May I in spirit and in truth cultivate this temper; and when I am injured by my fellow-man, may I not take thy weapons into my hand, nor assume what belongs to thee, the avenger of them who suffer righteously. May the example of thy martyr Stephen, and of my Saviour, be ever before me in such times of trial. And when I have an opportunity of requiting good to them who have injured me, may I do it not in appearance only, but in reality and with all my heart! Lord Jesus, may these excellent precepts, all of which my soul approves, be written on my heart, that I may from the heart yield obedience to them all!"]

This is a pretty fair specimen of that communion with God, and with his Son Jesus Christ, enjoyed in reading his word and in calling upon his name. This is a way of reading the holy oracles which commends itself to all; and incomparably transcends all commentators in giving to the mind the true meaning of the word, and in confirming it in the faith of all its exceeding great and precious promises. Prayer without the use of means necessary to the object desired, and the use of means without prayer, must be equally unsuccessful to the attainment of christian excellence.

EDITOR.

STEPHEN GIRARD'S WILL.

STEPHEN GIRARD, late of Philadelphia, the most opulent individual in the United States, as is generally conceded, in his last will and testament did, among many other very benevolent and liberal bequests, appropriate the sum of *two millions of dollars* to the founding of a college for the education and maintenance of orphans. This most benevolent and judicious appropriation has deservedly excited much attention; and one of the provisions for the education and training of the orphans admitted into this institution, more than any other, has attracted the attention of all, and elicited many curious conjectures and remarks from the editorial corps, religious and political. The provision to which we allude is in the words following:—

"Secondly, I enjoin and require that *no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the*

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said college; nor shall any such person ever be admitted for any purpose, or as a visiter, within the premises appropriated to the purposes of the said college. In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are apt to produce; my desire is, that all the instructers and teachers in the college shall take pains to instil into the minds of the scholars *the purest principles of morality*; so that, on their entrance into active life, they may, *from inclination and habit*, evince benevolence towards their fellow-creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their *matured reason* may enable them to prefer."

This, for the reasons assigned, is one of the wisest provisions in the whole establishment. Were it not for this exclusion, in a few years this immense capital, in an indirect way, would be building up the interests of some of the aspiring sectarian institutions in the country. But what a reproof is here to the spiritual rulers of this age! The first truly charitable and useful institution (I mean first in magnitude) in these United States, erected by one whom the clergy call a *Deist*, has to preclude even from its premises that very cast in society whose calling ought to have given them not only free access within its walls, but have made them guardians of its interests. How is this, gentlemen, that the Ruler of the Nations permitted this aforesaid Stephen Girard to amass, in a long life, by his own exertions, such an immense fortune, and then to lay it up for the poor of many generations—for the very persons for whom God has the most tender care, (for he is the orphan's stay,) and not only did not permit you to be his instrument, but permitted this "*deist*," as you call him, to will and bequeath to you a place without its walls? For what misdeeds of yours did he thus proscribe you? 'For none!' you say. Yes, for your sectarian zeal and efforts to seize the infant mind and pollute it with schismatic dogmas. He *respected* your calling and professions; but dare not think of meeting the Judge of all unless he had secured the fatherless from your sectarian influence! Tell it not in Gath! But think, we beseech you, how this reflects upon your course—and try to amend your ways!

EDITOR.

DEAF AND DUMB, UNABLE TO KNOW GOD BUT BY TEACHING.

New Lisbon, January 3th, 1832.

Dear brother Campbell,

AS we have no meeting in this place to-day, the Baptist meeting house being occupied by the Reformed Methodists, I take my pen in hand to write to you.

In the fourteenth Report of the Directors of the American Asylum at Hartford, for the Education and Instruction of the Deaf and Dumb, exhibited to the Asylum, May 8th, 1830; speaking of a valuable improvement introduced in the mode of instruction, they say, "The value of such a blessing can only be fully estimated from the

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fact, which all the experience of the Asylum serves to establish, that, without instruction, the Deaf and Dumb are never led, by the consciousness of their own intellectual operations, or by the contemplation of the works of Nature, to even a glimpse of the immortality of the soul, the existence of God, or of their moral accountability to him."—p. 17, 18.

The following from the Appendix of said Report, are specimens of uncorrected original composition;—

"*By a young Lady*, 14 *years old, under instruction* 4 *years.*

"A STORY.

"A few years ago, my brother's name was Benjamin. I think that he was two years old. He was very pretty. I loved him very much. He was playing about the room and yard. When my mother went away I always kept him from the dangers. One morning my father was absent. My sister Tryphena went to school. The tin basin was full of beans. I sat on the chair near my brother to choose many beans for they were good. I looked at my brother Benjamin who was running from the window to the yard and fro. He was very cheerful. The kettle was hung over the hook, and the swill was in it in order to feed the hogs or pigs. He went to the fire place near the kettle, but I told my mother that her son did so. She forbade him; he left it, and he was again playing about the room and yard. A few minutes he again went to the fire place near the kettle; he stretched out his hands and pulled the border of a kettle. It was almost upset the water was hot to pour from the kettle to Benjamin's arm, fingers, and left or right cheek which were scalded. He cried very much. My mother discovered him crying, and she ran and seized him. She cast his clothes off; she threw water upon his body for his arms, fingers, and cheek were scalded. She brought him to the parlour, and she put him in a cradle. I saw the floor was watery. My mother wept very much She sent a man to go to the store to bring some oil. He ran from it to the store, and brought a bottle or flask of oil. He returned from it to the house, and gave it to my mother. The cotton was covered with oil; she put it on his arm, fingers, and cheek, which were wrapped by the pieces of cloth. At noon my father and sister came home, and they saw Benjamin who was in a cradle. They were very sorry. She took much good care of him two or three days. In the twilight an old lady came to the parlour, and she sat on the rocking chair, and brought him to her on her lap. My mother went and stood on the floor near the window. She wept very much. My father, sister, and myself saw Benjamin because he was dying. Several hours he was very peaceful, and he died. He lay down on the bed. My parents were grieved for the loss of their son. My mother went to the bureau, and chose a white frock and cap. He wore white frock and cap. In the morning several men went and gathered some tansies; they sprinkled him with the tansies on his body. In the afternoon he was put in the coffin, and it lay down on the table. Many persons came to the house and assembled to visit him. They heard that a minister prayed to God and Jesus

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Christ. Then they attended the funeral; they road in the coaches or stages or chaises. My mother, sister, and myself wore black gowns and black bonnets. We rode in the stage. We arrived at the burying ground. Benjamin was buried in the grave. We returned home. We were very sorry that he would never see us."

"*By a Young Man, 21 years old, under instruction three years and nine months.*

"ON INTEMPERANCE.

"Mr. R formerly was a good man, but when he had married he became intemperate. Several years ago he went with many men to raise a large barn for Mr. K. When they had raised up the barn, he ascended on the frame. Some men left it and went a little distance to drink rum. While they were drinking, he fell from it; his father ran with several men to assist him, and laid him on a board near the barn. his head was bruised. One of them took some rum to bathe his head, he could not speak on account of falling from it. After they had finished the barn, they carried him home on a large sled. When they carried him to his house, his wife was very sorry for him, and took care of him. In a few weeks he recovered his health. After he became well he was engaged in his farm. But a few years ago he became a drunkard.

"Two years ago he repaired the shingles on the roof of his building. In the afternoon he fell from it, and broke his leg, but in a few days he died in October, 1828. His wife had no child. She returned to her family.

"Common drunkards in the state of New Hampshire are more intoxicated than beasts. Rum makes them boast or angry. I know that some of them used to swear or passion on the Sabbath day. The Scriptures say that the drunkards shall not inherit the kingdom of heaven, unless they are converted to christianity. They think that some ardent spirits are useful and necessary, but it is false, I must confess, when I was a little boy I worked on the neighbor's farm with several men in the forenoon. While I was sick, they offered me a glass of rum, I said that I did not wish to drink it, lest it would make me increase sickness, and they said no it will make me well. When I drank half of it. But in the afternoon it made me much increased sickness, and I said to them, that I wish to go home, and they permitted me to go. When I came to my house, I laid down myself to my bed. Now I am glad to be a member of the Temperance Society."

How simple and unaffected the language of nature. How true it is that no stream can rise higher than its fountain head! How true, too, that education both *makes* and *spoils* the man!

I have just room to add, (from my common-place book,)

MR. WIRT'S PRAYER.

"That this truly noble and benevolent plan may be placed under wise and judicious direction, that it may be crowned with success by him who alone has power so to crown it; and that the kingdom of the

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Redeemer may come, is the fervent wish and prayer of your fellow-citizen, WM. WIRT."

Thus wrote the Hon. *William Wirt*, late Attorney General of the United States, Feb. 16th, 1831, to the Rev. John Breckenridge, enclosing in his letter 50 dollars to promote the cause of Sunday Schools. For this cause his prayer was offered, in connexion with the coming of that kingdom which came about eighteen hundred years ago!

F. W. E.

HISTORIC PROPHECY.

The prophetic portions of the Divine Oracles have long been before us as a subject of occasional examination, and for some time past of more intense and systematic meditation. The reward of our toils in this most interesting field of sacred literature, has been a deeper conviction of the possibility of arriving at a very certain knowledge of the import of a very large portion of the prophetic writings, and that some momentous events are just at hand. We shall proceed to lay before our readers the results of our investigations, expressing confidence and diffidence when and where we feel either of them; and thus afford to our readers, as soon and as far as possible, any aids in our power to their examinations of this increasingly interesting portion of revelation.

NO. I.

"Happy they who read and understand the words of the prophecy of this book; for the time is at hand."

"I say unto all, Watch!"——JESUS.

HISTORY, strictly so called, is the record of the past; but prophecy anticipates the future. The historian and the prophet divide between them the empire of time. The past is under the dominion of the historian, while the future belongs exclusively to the prophet Every moment of time diminishes the empire of the prophet, and adds to that of the historian: for all history was once, in a certain sense, prophecy; and all prophecy will yet become history. The page which records the birth of time, foretells its termination; and the pages which narrate the creation of man, hold forth the future fortunes of his race.

As the whole destiny of man is connected with, depends upon, or is wrapped up in the person, mission, and kingdom of the Messiah; so we find the testimony concerning him the burthen of all prophecy, and the affairs of man's redemption, as developed in the Jewish and Christian dispensations, entwine themselves around the destiny of every nation and people on the whole chart of prophecy. Kingdoms, empires, and people, occupy a space on this chart proportioned to their connexion with, or opposition to, the Messiah and his kingdom. Hence only the kings and kingdoms of this world which come in, con-

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tact with Messiah the Prince, occupy any space on the prophetic map. From this it also follows that prophetic allusions to, denunciations against, or descriptions of dominions, states, or territories, how extensive soever, which come not directly in contact with the kingdom of the Messiah, are not to be found on the pages of prophecy, further than this—that they all shall one day become the kingdoms of the many-crowned Prince of Peace.

Amongst the most distinguished interpreters of prophecy a distinction has obtained entitled to some attention, especially preliminary to an analysis of the prophetic writings. Prophecies are by some divided into the "*discursive*" and "*historical.*" The *discursive* are those which, regardless of the conditions of time and place, of our moods of thought, and all our associations of ideas, array before the mind future scenes in quick succession, not in the usual connexion of cause and effect, not coincident with our trains of thought, our views of order, and methods of time and place; but in connexion with the unity of purpose and effect, and similarity of character accordant to the laws of the divine mind. All this is well expressed and set forth in the peculiar style of one of the latest of the interpreters:—

"The prophetic harp," says he, "in the hands of those most lofty of the prophets, is continually employed, as it were, in playing the variations of the same divine piece, whereof the various notes are the acts of God's providence, and the harmony, the heavenly harmony, is the concert of those acts with the attributes of the Divine Spirit, whether in his own personality, or present in the souls of his people. This harp is awakened by some great event about to happen to the earth, and being awakened, it plays through the compass of all the strings, a melody to the glory of God, and the salvation of the church out of the hands of all her enemies.

"Which figures and similitudes my discourse affecteth not, but they present themselves as giving the only intelligible idea of that method of discourse which God employs, in the mouths of these discursive prophets. Hence all events seem confused and blended together, one eclipseth another with its greater glory, and is straightway swallowed up in the greater glory of a third. The first coming and the second coming of Christ; the first destruction of Jerusalem, and the second; the first redemption by Cyrus, and the second by Christ, and to those who receive him, a third greater redemption and deliverance, which hath not yet arrived; a first pouring out of the spirit, and one infinitely surpassing it; a first blessedness and consolation to the earth in the coming of Christ, and a second, whereto the first is but as the shaking of an olive tree, and the dropping of grapes before the vintage is come: all these great events of God's providence to the earth pass before us in the prophetic discourse, with a sublime glory, which is almost inconceivable by the powers of the natural mind, though I believe it to be natural to the spiritual mind, were it redeemed and set free from the conditions of time and place, and the sequency of cause and effect, into the view and comprehension of the mysteries of God."

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"To take the example of one prophet, which will answer for any other, Daniel and John excepted, such a discourse flung off, as it were, in one mood of the Inspiring Spirit, and assimilating to itself all kindred events till the end of the prophetic dispensation, is contained in the first five chapters of Isaiah; and another such carries us to the 13th chapter; where another such begins, with several particular burdens for its text, and carries us forward to the 36th chapter, if it be not broke in twain at the 28th; and thenceforth to the end, the prophet seems altogether out of the conditions of time, and delivered from the ordinary conditions even of prophetic discourse, sailing freely in the ocean of his revelations, as if a portion had been given to him of God's own comprehension, which comprehendeth things with no respect of time, but with respect to his own eternal holiness, and combineth them not by any sequence of cause and effect, but delighteth in them as the offspring of his all-comprehending and all-creating WORD."

All the prophets, with the exception of Daniel and John, are of the discursive character. These two are *historical* prophets. They deliver to us not in artificial language, but in a natural or emblematical language, that it might be more universally intelligible to the wise of all ages; and comprehend under the expressive symbols of objects in the animal and vegetable kingdoms, in a short compass, the great outlines of all the fortunes of the church in its connexions with this world, and with an exact reference to our arrangements of things, in respect to time and place, and all their circumstances. These two prophets, Daniel and John, set forth the history of the church in the most picturesque symbols in reference to time and place, and lay down upon a map, graduated upon the scale of a day for a year, the great events of all future times. The meridian line of this map shall presently call for our attention.

As yet preliminary to our attempts to set in order certain parts of these historical prophecies, according to our modes of thinking and speaking in the 19th century, we would observe that, although attempts of this sort are brought into disrepute because of the abortive efforts of many sanguine spirits, who, buoyed up by some peculiar fervors in reference to some passing events, great in their eyes, but too small to merit even a location on the chart of more than half the flight of time, have committed blunders and fallen into the most palpable mistakes which have been notorious to all, it nevertheless does not follow that all the labors of past interpreters have been vain; nor do the clashings of them in respect to certain parts of these prophecies, at all weaken or impair their conjoint testimony, or concurrence in the great burthen of Old and New Testament predictions.

If we could not add a new idea to those already entertained, and if we should pass over in silence the most profound the points on which contradictory views have been expressed; yet, in our opinion, a service of much value to the saints would be performed if we should only exhibit to them in order the great outlines on which there is a much greater concurrence of opinion than in what constitutes "the

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standard orthodoxy in the essentials of christian doctrine." Men of the first order of intellect, education, literary and scientific fame, though of opposing creeds and opinions on the affairs of church government, and christian doctrine, have admirably concurred in the interpretation of many of the master prophecies of Daniel and John. And so long as the reputation of Mede, Vitringa, Moore, Owen, Daubuz, Whitby, Bengelius, Chandler, Hurd, Bishop Newton, and Sir Isaac Newton, lives in the memory of man, no one can say that only men of inferior or ordinary minds have turned their thoughts to the interpretation of prophecy. A host, of gigantic stature, of which those named are but a sample, have not only shed a very brilliant light upon the prophetic symbols, but have concurred to the admiration of all in the more prominent groups which occupy the high places in the prophetic field.

The meridian line of prophetic events with which we wish to commence, is that vision of Daniel found in the 7th chapter of his prophecy. This we select on three accounts—first, because it was interpreted by an angel to Daniel; in the second place, because of the almost universal agreement of all commentators in understanding it; and, in the third place, because it is both the most comprehensive and particular view of the whole series of events detailed in all the other prophecies of Daniel and John, and serves as the corner land marks of a great plantation, by which we trace all the intervening lines. This carries us forward in a straight line from the first year of the reign of Belshazzar, king of Babvion, to the end of time.

The vision of *the image* given to Nebuchadnezzar, and interpreted by Daniel, chap. ii. exhibits the same view of the four great Pagan empires, until the time of setting up the kingdom of Jesus under the figure of a *little stone*, which, *while a little stone*, before it became a mountain, broke the image to powder. The second vision represents the same four empires with reference to the papacy, or the empire of *the little horn*, and the Millennium. Thus the golden head of the first vision, and the lion with eagle's wings of the second vision, represent the Assyrian empire. The silver breast and arms of the first vision, and the bear with three ribs in its mouth, denoting its three conquests over Lybia, Arminia, and Babylon, represent the Medo-Persian empire. The brazen body and thighs of the first image, and the leopard with four wings of a fowl and four heads, denote the fleetness and rapid division into four parts, under separate heads, of the Macedonian kingdom. And the iron legs, with feet part of iron and clay, of the first vision, and the non-descript fourth beast, dreadful and strong exceedingly, with iron teeth which brake in pices and stamped the residue with the feet of it, having ten horns, of the second vision, represent the Roman empire, its haughty and destructive power, crushing all the prophetic earth, and its final dismemberment into ten kingdoms by the incursion of the northern hordes. As in the first vision the four metals constitute one image, it is indicated that the political power of the first four empires would be actuated by one and the same principle. Hence they were all *pagan* empires. The

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new power, purely *mental and moral*, indicated by the *little stone*, rises while this pagan power was in its zenith. Its future increase, its perpetual existence, and ultimate triumph finish the outlines of the first vision.

But the second vision exhibits its fortunes and destiny under new symbols and with remarkable minuteness and perspicuity. The fourth beast, which arose out of the *sea*, emblem of the political commotions which gave birth to these great empires, is described prospectively as having *ten horns*, indicative of the ultimate subdivisions of the Western Roman Empire. After it had assumed this form, the prophet saw a *little horn* arise, which plucked up *three* of the former horns by the root. The little horn is then described as having human powers, eyes like a man, and speaking great things, whose look was more stout than his fellows. This horn made war with the saints, and prevailed against them, *until* the ANCIENT OF DAYS came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. This denotes *the papal power*, which "speaks great words against the Most High, and wears out the saints of the Most High, and aims at changing times and laws." The dominion of this power is next described as continuing *"a time, and times, and the dividing of a time."* The wasting away of this power and its ultimate total extinction are next foretold, and then "the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven, is given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Thus the second vision carries us forward to the ultimate and universal triumph of the christian cause and kingdom.

The other two visions of Daniel concerning the Mahometan and Infidel powers, run parallel with a part of this most comprehensive vision; but having chosen this as an exact and comprehensive outline, we shall confine ourselves to its details until we have arranged under it such prominent parts of the prophecy of John as illustrate it, and are illustrated by it.

I will only add, that, a few Roman Catholic writers excepted, there is a universal agreement amongst all the interpreters in the above outlines of these two visions. Concerning the *dragon*, the *ten-horned beast*, and the *two-horned beast* of John, we shall offer some remarks in our next. EDITOR.

INDIAN SPASMODIC CHOLERA.

THIS terrific pestilence, from recent developements, both contagious and epidemic, has at length visited England on its progress westward and northward In the year 1817 it first appeared within the Delta on the Ganges in the month of May or June; though it seems not to have attracted much notice till the August following, when it appeared in Jessore, a city 90 miles north-east of Calcutta. In the first seven years of its progress it travelled over ninety-one degrees of longitude and sixty-seven degrees of latitude, an area about 6000

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miles in length and 4000 in breadth. During this period it visited many cities and islands, and cut off about six millions of human beings. As a specimen of its ravages take the following:—In Shiraz, the population of which was 40,000, there died 16,000 in a few days. In Bassora 18,000 died, of which number 14,000 died in two weeks. In the Isle of Bourbon, of 267 persons attacked 178 died. At Benares, in two months 15,000 persons died. In 1818, when it reached the grand army of India, under Marquiss Hastings, consisting of 10,000 troops and 80,000 followers, in twelve days from its first appearance nearly 9000 fell victims to it. A change of the location of the army having taken place, 50 miles to the south-east, and to higher ground, this pestilence declined. Its ravages in Canton and Pekin in China cannot be estimated. Coffins and funeral requisites were furnished by the public treasury. Many died walking in the streets, in a few minutes after the first attack. Some died as soon as attacked. It is said that "at Billary a tailor was attacked with the cholera, and instantly expired with his work in his hands, and in the very attitude in which he was sitting."*

It travelled in some places at the rate of only two miles an hour; while in others, at the rate of from twelve to eighteen, not covering the whole country, but attacking spots here and there in various directions, pretty much in the current of the winds. In a single season in one country it has visited places distant from each other 500 miles.

In 1823 it invaded Russia and progressed even to the frontiers of Siberia. Its ravages seem not to be affected by the degrees of latitude or longitude. In the torrid zone, and in the Isle of France, Archangel, and Petersburg, in the cold regions of the North, in summer and winter it rages with equal fury. Even at Archangel, out of 1200 cases there were 800 deaths. In 15 days after its arrival in St. Petersburg, there were 3076 cases, and 1311 deaths. Out of 8130 reported cases in Moscow, 4385 perished. We cannot go farther into the details. In seven years' progress through Russia and all the surrounding countries it has swept as many millions off the stage, as in the first seven years of its history. It has commenced in England with equal malignity, having appeared in Sunderland in November last. Up to the 30th December, there had died in Sunderland 196 persons. Thence it spread to New Castle upon Tyne. Reports up to the 27th December, give of cases in New Castle, 246; of deaths, 93. In North Shields, of the first 13 cases, *nine* died. In Gateshead, where it appeared on the morning of Christmas day, in two days there were 89 cases and 32 deaths. The number of human beings which have been carried off by this disease are variously estimated from 15 to 50 *millions!* In Alexandria there died about 800 per day, and in Smyrna the population by death and flight was reduced in a few weeks from 80 to 30,000! It follows the course of all the great rivers in the countries which it has visited, and seems at home on land and sea—on all coasts and shores, having been equally destructive along the Ganges, the Nile, the Vistula, the Volga, along the coast of the Caspian Sea, the Mediterranean, and the German Ocean. EDITOR.

THE IMPUTATION OF UNITARIANISM REPELLED,

As offered by Bernard Whitman.

WE have hastily glanced over a pamphlet of 60 pages, 3d edition, printed at Richmond, Va. by *Bernard Whitman*, a Unitarian Minister of Waltham, Massachusetts; being "*A Letter to an* Orthodox *Minister on Revivals of Religion*," May, 1831.

It would be saying but little in commendation of this pamphlet to state, that it is worthy of a candid perusal from all the actors, aiders, abettors, and advocates of the popular excitements called "revivals of religion." The writer

""*Journal of Health*," *from which we have collected most of the facts in this sketch.*

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has taken the veil off their pretensions, and shown them to be the fair offspring (not of the Holy Spirit, but) of human machinery, management, and contrivance

Yet we have a serious complaint to make against Mr. Whitman for the liberty he has taken of introducing our name into the work To give our readers an idea of the injustice done us, we must inform them that the orthodox minister to whom this letter is addressed, amongst other untenable propositions which he has offered is the following, which stands foremost in his *five points* in favor of revivals: "*None but orthodox sects are favored with revivals.*" Bernard Whitman makes his first assault upon this proposition, and shows that sects denominated *heterodox* are more favored with revivals than the *orthodox*, and in marshalling his evidence he is pleased to give us a place amongst his heterodox sects favorable to revivals, in the words following, to wit:—

"Another very large body have renounced human creeds and the peculiarities of orthodoxy, but still hold to immersion and retain the name of Christian Baptists. Alexander Campbell, who had the controversy with Robert Owen in Cincinnati, is the head of this most respectable class. From him I learned the nature of their belief, which is decidedly anti-trinitarian and anti-calvinistic; and also the probable amount of their professors, which is very large. Most of this party produce these revivals; and even one of their preachers baptized several hundred converts, the fruits of his own preaching, within one year."

To this statement we offer the following objections:—

1st. We who are united in advocating the restoration of primitive christianity, both in faith and practice, do not designate ourselves by, nor "*retain the name of Christian Baptists.*" We profess to be *disciples* of Jesus Christ, of that school called "*Christians* first at Antioch." But we know that all persons are *passive* in receiving a name, and that we cannot secure to ourselves a name farther than we address one another by the designation which we approve.

In the second place Alexander Campbell is not "*the head* of this most respectable class." We acknowledge no *head* but the Messiah, and renounce all subordination to any other head than Jesus Christ; and there are many of us who would oppose Alexander Campbell as soon as any other advocate of this reformation, were he to presume to exercise any authority over our minds. Besides there are other advocates and proclaimers of this reformation who have contributed much to its speed and to the developement of its principles, to whom its friends are indebted as well as to Alexander Campbell.

In the third place, this gentleman must have either attended very carelessly to our answers to his questions, or must have forgotten some important suggestions made to him in the very short interview we had with him in Cincinnati, if he did not learn from me that the nature of our belief was as much *anti-unitarian*, in its sectarian acceptation. as it is *anti-trinitarian* and *anti-calvinistic*. But in the above representation we are presented as equally heterodox with himself, and as unitarian, anti-trinitarian, and anti-calvinistic as he. Now to this representation we most seriously object—First, because the conversation from which it is extracted occurred without the slightest intimation that it was for publication; and because we are as conscientiously anti-unitarian as we are anti-calvinistic, anti-arminian, anti-trinitarian, and anti-sectarian. To speak for myself, I regard unitarianism, whether arian, or socinian, or semi-arian, as repugnant to the Scriptures and right reason, as I do trinitarianism, hyper-calvinism, or hyperarminianism. Christianity, as taught by Jesus, differs from them all.

In the fourth place, it is not in accordance with facts that "most of this party produce these revivals." We have no such revivals amongst us as he has described in his letter. We do, indeed, labor to convert men to Jesus Christ, but not by the machinery of such means as those he denounces; and many persons in the compass of a single year have been converted by the labors of an individual proclaiming the arguments of the gospel of Jesus, sometimes for one day, sometimes for two days, and in some rare occurrences for three days successively in one place; but differing nothing on these occasions from

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the uniform proceedings on other occasions, "testifying and exhorting," and beseeching men to be reconciled to God through Jesus Christ; not by working upon the passions of men, nor by the machinery of mourning benches, anxious seats, inquiring meetings, &c. &c. but addressing the *understandings* of men—by urging the arguments which the Holy Spirit has put into our mouths. Whether our letter-writer can discriminate between such proceedings and those adopted for making sectarians, we can make a difference, and can assure him and the public that there is a middle course between the enthusiasm (not to say fanaticism) of revivalists, and the moonshine speculations of a dreaming metaphysician, or the freezing harangues of a dry moralist.

EDITOR.

THE CHRISTIAN MESSENGER

HAS re-appeared again, under the conjoint editorship of *Barton W. Stone* and *J. T. Johnson*. It is enlarged and improved in its appearance. It will be devoted to the restoration of the christian religion as taught by the Apostles. In the commencement of the editorial department brother Johnson thus speaks:—

"The very worthy, pious, and able editor of the Christian Messenger and myself, have united our efforts in preparing and presenting that periodical to the public. Whether I shall render any efficient or valuable service to the cause of reformation remains to be developed. Already the alarm is sounded, and astonishment seems to be excited in the minds of some, how persons professing the one Lord, one faith, and one immersion, &c. can meet upon the King's highway, recognize each other as soldiers of the cross, embrace each other as heirs of the same kingdom, and determine to press along the mark for the prize, regardless of foes on the right hand or the left.

"All those who profess to be astonished, will be convinced, sooner or later, of the imbecility of all human devices to bind christians together, and that the word of God alone can do it.

"Keeping in memory the great land-marks of the King of kings, such as "Call no man master," "Be prudent as serpents and harmless as doves," "When you are reviled, revile not again," "If you continue in my word you shall know of the doctrine whether it be of God," &c. &c.—I pledge the exertion of my humble powers in clearing away the cobwebs of speculation—in suppressing conjecture—in discarding from religion all the traditions and philosophy of men—and in enforcing the indispensable necessity of an immediate return to the word of God. Inspiration has recorded of that word, that it is "pure, converting the soul;" and of the testimony, that "it is sure, making wise the simple."

From another article in the same number, signed by the editors, the following extracts are taken:—

"We are happy to announce to our brethren, and to the world, the union of christians in fact in our country. A few months ago the reforming Baptists, (known *invidiously* by the name of Campbellites,) and the Christians, in Georgetown and the neighborhood, agreed to meet and worship together. We soon found that we were indeed in

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the same spirit, on the same foundation, the New Testament, and wore the same name, *Christian*. We saw no reason why we should not be the same family. The Lord confirmed this union by his presence; for a good number was soon added to the church. We agreed to have a four days meeting on Christmas in Georgetown, and on New Year's at Lexington, for the same length of time. A great many elders, teachers, and brethren of both descriptions, assembled together, and worshipped together in one spot, and with one accord. Never did we witness more love, union, and harmony, than was manifested at these meetings. Since the last meeting we have heard of the good effects. The spirit of union is spreading like fire in dry stubble."——

"To increase and consolidate this union, and to convince all of our sincerity, we, the elders and brethren, have separated two elders, *John Smith* and *John Rogers*, the first known, *formerly*, by the name of Reformer, the latter by the name Christian. These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions; which contributions are to be deposited together with brother John T. Johnson, as treasurer and distributor. We are glad to say that all the churches, as far as we hear, are highly pleased, and are determined to co-operate in the work."

—

With these two brethren we are well acquainted. They have both been preaching the ancient institutions for some years, and are very much devoted to the truth. They have both been very successful preachers. Brother Smith, in the years '27 and '28, immersed many hundreds into the faith. In the short period of eleven weeks, from the first Lord's day in February, 1828, till about the middle of April following, he immersed three hundred and thirty-nine! Brother Rogers has also been instrumental in bringing many into the fold of God. We most cordially bid them God speed in their conjoint labors under the present arrangement.

We do this the more cordially, because these brethren need not be told that to convert persons is not merely to baptize them, *to loose them and let them go;* nor to give them the *name* christian, and to induce them to protest against human leaders, against human creeds, and to extol the sufficiency of the inspired writings; but "to turn them from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins and an inheritance amongst them that are sanctified"—*to teach them to observe and do* all that the Lord has commanded. The one was formerly "*a Baptist*;" the other, formerly "*a Christian*," in the sectarian import of these words, differing from each other only in some *speculative* opinions; and were employed in building up congregations perfectly alike in their modes of meeting, and in their dependence upon an order of men called preachers, to dispense ordinances, and "*perform divine service*;" perfectly alike in their modes of preaching, textuary theologues, friends of monthly meetings, having each his *four* congregations waiting upon his ministrations. Each of them *made a Lord's day* in a neighborhood,

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once-a-month, when they lifted the light of their countenances upon the admiring Baptists and Christians. Each conscientiously preached his *own-ism*, and the people worshipped by saying, *Amen!* by singing, praying, and adjourning for a month; behaving themselves, however, decently and morally during the interim. The sublimities of trinitarian-calvinism and the sublimities of unitarian arminianism adorned their speeches and animated their strains. But now they have each renounced his *own-ism*, and have protested against all human *isms*, (their own amongst the number;) and now they plead *the ancient order of things;* an item of which, and *but an item of which*, is *the ancient gospel.* They are now to make converts to God and the Lamb, and to persuade those called Baptists, those called Christians, and all other sects, christian and infidel, that they must reform and *do works worthy of reformation.* They now go forth to plead for the long-lost honors of the Holy Twelve—to bring the disciples to keep *all the commandments* of the Lord and Saviour—to keep the ordinances as delivered by the Apostles.

In such an undertaking, who that loves the Saviour, would not bid them God speed? It is not, then, to preach the necessity of *union* amongst *professors*, nor to *baptize persons* and let them fall into the desolating order of things which has so long obtained in the sects to which they formerly belonged:—it is to bring *the christians indeed to do the things* the Lord has commanded. These brethren will say each for himself, "Let my tongue cleave to the roof of my mouth, and my right hand forget its art," sooner than either are employed in preaching any thing but *the faith* once delivered to the saints, in substituting half-way expedients, professions for obedience, or in advocating any other union than a union in truth and with truth.

From numerous letters received from Kentucky, we were pleased to learn that brethren Smith, Stone, Rogers, and others, at a public meeting in Lexington, Ky, on New-Year's day, renounced their former speculations, declaring that they were not conscious of having effected good, but rather evil, in their debates, preachings, writings, &c. about trinity, calvinism, arminianism, unitarianism, &c. and that they now go for the apostolic institutions. I say, then, from the present aspect of things, we have reason to thank God and take courage, and to bid these brethren God speed.

"Reign, mighty King, forever reign,
Thy cause throughout the world maintain;
Let Israel's King his triumphs spread.
And crowns of glory wreath his head!"

EDITOR.

MISCELLANEA AND NEWS DEPARTMENT.

AN attempt in the Virginia Assembly to postpone indefinitely the discussion on the expediency of legislating on the abolition of the slaves, was lost by a vote of 71 to 60. But on the question whether

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it were expedient *now* to legislate upon this subject, it was decided in the negative by a vote of 58 on the affirmative and 72 in the negative. This was achieving more than the most sanguine friends of abolition could possibly have anticipated. The vote on the question of indefinite postponement showed the strength of the two parties more unequivocally than any other vote during the discussion. The matter is now fairly before the people, and revolutions of this sort never go back.

Maryland, by her representatives now in session, is agitating the same subject, and no doubt will follow, if not anticipate, Virginia in putting out of the state this multiform evil.

EDITOR.

SOUTH CAROLINA.

FROM a letter received from *Samuel Smith*, Anderson's District, South Carolina, we learn that the little church which we noticed in a former number as having immersed *ten* at its first meeting (which was an error, as brother Smith now informs us, the number immersed being three, and the whole number constituting the church *ten*) has now more than doubled its numbers since it commenced.

These brethren were compelled to commence a separate assembly by the intolerance of Mr. S— V—, who wished them to worship the image he had set up. This is usually the case. Those who would rather obey God than man, are proscribed and then denominated schismatics. The preacher makes a party, and very generally takes care to have matters and things so managed as to have a majority to act with him before he commences his operations; then carries his point, and blames the excluded for schisms, and often tells his friends and co-workers to "mark them which cause divisions and avoid them."

The gentleman who compelled this separation, once a Calvinist fierce and vindictive, is now an Arminian bold and denouncing. Among the charges exhibited on the trial of these brethren against them, the following is quoted from the letter before me:—"They read and encourage Campbell's works—works dangerous and heretical, calculated to poison and corrupt the minds of readers. I take this opportunity to warn this congregation against said works. 'Tis true I read them myself, and must confess that I am indebted to them for a fund of information and would rather pay 5—nay, 20 dollars, than do without them. Yet I read more particularly to enable myself to refute the heretical doctrines advanced in them." Our correspondent in the close of his epistle, says, "In justice it must be observed, that the conduct of this very consistent and zealous propagator of his *own-ism* towards us, is disapprobated by some of the Baptist brethren."

PENNSYLVANIA.

SOMERSET, PA.—Sister *Graft* (February 7) amongst other good news from Somerset, states, "We have comfortable meetings, and much reason to give honor, and glory, and praises to the God and Father of our Lord and Saviour Jesus Christ, for what he has done

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for us, and is doing daily. The first persons our brother Forward* immersed were a lawyer and two young ladies. This fall he has immersed another young lawyer, the most promising young man in town. He took a part in our meeting as soon as he was called on. He has the humility of a disciple, and promises to be a useful member of the church. This fall there have been *twenty-seven* persons baptized into the faith, and another last Lord's day. Brother C. Forward exhibits the humility and zeal of a real follower of him who humbled himself and made himself of no reputation for our sakes." [In answer to the request of the brethren there, I will try and visit them in May or June next.]——EDITOR.

NEW YORK.

AUBURN, NEW YORK.—"*Brother Campbell*—I can truly say I wish you success in your labors to reform mankind and restore the ancient order of things to the saints. I would inform you that notwithstanding the united exertions of all the clergy of all denominations, the light of divine truth is making progress in the different sections of this country. In Butler, Wayne county, there is a church formed of 14 members, intelligent brethren. Brother Dratt has been appointed their Bishop. Brother Wilkinson and myself went out to visit them the 18th of February (instant) and found them travelling in the order of the gospel as we understand it. Several of the brethren and sisters of the old society said they should join them soon. The church which I belong to is progressing in the cause of truth, and our meetings, as to numbers, increase. We have forty-five members belonging to the church. Our opponents defame us; we, however, are desirous to possess the spirit of the gospel, and to contend for the faith once delivered to the saints."

GOOD OMENS IN SCOTLAND.

PERTH, SCOTLAND, March 29, 1831.

Dear brother Campbell—IT is with great pleasure that I have read several numbers of the Christian Baptist, and should feel happy to receive the Millennial Harbinger, if an easy and regular plan could be adopted. I think the principles you defend are true, and a restoration of the ancient order of things most desirable, and rejoice at the great success of your efforts, together with those engaged in the same cause. It is now nearly two years since I understood that a church was formed in Edinburg under the simple name of *Christian*; that no subscription to articles, creeds, confessions, or catechisms would be required; that all who held the fundamentals of religious doctrine should associate together; that the Scriptures should be the only rule of faith and conduct; and that the preachers supported by the churches should constantly devote their whole time in visiting the sick, preaching in the open air, and laboring in the word. The above principle was first adopted by a few persons and one minister, and the cause

**Late member of Congress.*

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met with great support by the respectable members of various denominations; insomuch that £70 in donations were received in one year to assist the work. Passing through Edinburg I had some conversation with that minister, and, approving heartily of the design, I resigned my charge in London, and immediately united with them. The cause has rapidly advanced. There are now six ministers fully employed, *viz.*—In Edinburgh, Leith, Kulkoldy, Dundee, Perth, and Newburgh; we also expect another daily to itinerate in the neighborhood of Perth.

That you may form a more general notion of us, I have sent you three numbers of our magazines, and one of each of our tracts; and though we do not go quite so far as you may see requisite, yet I conceive you will be pleased to see any advances towards the order of apostolic times.

Pagans, Infidels, and Mahometans have done much to stop the progress of christianity; but Popes, Priests, and Clergymen much more. They have mixed the muddy streams of human inventions with the water of life, and thus have prevented the spread of vital godliness. Men have contended for creeds and systems more than for the faith of the gospel. They have held forth from the pulpit and issued from the press long harangues in defence of their peculiar views, instead of imitating the Saviour in doing good to the souls and bodies of their fellow-men; and that charity, which is the essence of religion, has merely had a name, without its nature being evidenced or its benevolent influence observed. The Episcopalian has occupied his time and talents in defending the peculiarities of Episcopacy; the Presbyterian, Independent, Methodist, and Baptist, in like manner, in contending for the peculiarities of their own system. This I say they have been doing, instead of striving who could display most of the spirit of christianity and who would do most good in diffusing the knowledge of Christ among their fellow-men. I hope the time is near when all that is antichristian in Protestant as well as in the Popish system, will be expelled by the light of truth, as the rising sun disperses the mists of the morning. It is high time for the church to awake from her slumbers. We are near the close of the last dispensation, and yet the world resembles the valley of dry bones exhibited to the vision of the Prophet. Surely every christian ought to pray, "O Lord, revive thy work."

But you, perhaps, would desire to know the state of religion in Scotland. My opinion is, that there is the most of it amongst the Baptists, Independents, and Methodists. There are, however, many pious souls in the "establishment" and amongst the Seceders. But I fear most of the ministers in the last named preach in a style too high for the generality of their hearers to be profited by their labors. They display more of what they have learned in the University, than what they have learned in the volume of truth and the school of the Saviour. There wants a general arousing to duty—a general exertion against the common enemy.

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Hoping you will excuse these remarks, hastily scribbled, and embrace an early opportunity in sending me word of the success of pure christianity in your borders, I remain yours affectionately in the bonds of christian unity. J. BURNS.

EXTRA DEFENDED.

AMONGST a goodly number of the doubting and wavering who have been fully established in the import and meaning of christian immersion, and have come out boldly and decidedly in the cause of the restoration of the ancient order of things, we are happy to find some talented and influential preachers; one of whom, from Maury county, Tennessee, under date of January 12, thus writes:—

"*Brother Campbell*—Since you left Tennessee I have read much, reflected much, and often found myself laboring under conflicting feelings and views. But after reading the last Extra, being your reply to brother Broaddus, I saw and understood things as I never had before. I now go for reform *in toto*."

In the same letter he adds, "The ranting of sectarianism is more intolerable in our country than ever." And from a letter received from him, dated the 18th of same month, we learn that he had from the middle of September till that time immersed about *forty persons*, and that the prospects of continued additions were flattering. Not only have some of his old Presbyterian and Methodistic neighbors buried their sectarianism in the water and risen to a new life; but what must afford him still greater joy, and on account of which we would rejoice with him, all his children, grown up to the age of discrimination, have also been translated into the kingdom of our Lord and Saviour. Would that all who preach the gospel to their fellow-citizens were equally happy in introducing into the family of God their own offspring! Preachers who toil for the conversion of their contemporaries, ought not to forget that their own children have the strongest claims upon their attention. Some who spiritualize the Song of Solomon, had better take verse 6, chap. i. for a text—"They made me the keeper of the vineyards, but mine own vineyard have I not kept." EDITOR.

QUERY.

A MUCH esteemed brother and fellow-laborer in the kingdom of our Lord, has asked the question—

"*How is it that when the ancient gospel is fairly presented to a people, and the work of conversion progresses most joyfully for a time, after it arrives at a certain point it ceases; and afterwards in that place for some time conversions are rather rare?*"

An answer to this question is requested from some of our corespondents who have been engaged in proclaiming the word. We will reserve our remarks until we hear from some who have been more in the field than we. EDITOR.

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A DOZEN OF APOLOGIES IN ONE.

A DOZEN apologies, principal and interest, are due to our correspondents for delaying some of their communications to the next number. But circumstances required that I should write nearly all this number myself, and give the next chiefly to correspondents. Few can enter into the feelings and labors of one who has to write on a dozen of distinct subjects in the rapidity necessary to keep pace with the calls of the public and the daily calls of a periodical press. By the time we have got ourselves up to the writing point upon any subject, and have got the oil melted on the wheels of the mind, the fastidious taste of the times whispers in our ear, 'This is as much as we can bear, at one sitting, on this subject: let us have something else.' One says, 'This is too long;' another, 'It is too short;' and a third, 'It is out of place.' Thus is the mind impeded in its career, and half the time lost in taking off one set of harness and in geering it anew for another car. However, none but authors know the pangs of our travails, and therefore we can expect no sympathy from readers. All we ask is forgiveness when they think we sin against their wishes and taste. EDITOR.

FRIENDLY ADMONITION.

ANDREW BROADDUS has, as one of "the keepers of the faith," as he terms himself and the Baptist ministry, given "an admonition to the Baptist churches in Virginia," to guard against any proposition to reform, no matter how plead, by whom, or in what manner. We have not room for it at this time, but will attend to it in our next.

EDITOR.

MONTHLY RECEIPTS for the MILLENNIAL HARBINGER

O. Clapp, Mentor, Ohio, vol. 2 for J Clough and G Hale. P Stout, La Grange, Ala. vols. 1 and 2 for A Jones, vol. 3 for A Ricks and R P Bates, and vols. 2 and 3 for himself. W M'Galliard, Wadsworth, Ohio, vol. 2 for S Green, and 1 dollar for himself. J Trabue, Terre Haute, Ind. vol. 3. J T Johnson, Georgetown, Ky. vol. 3 for J F Johnson, S Elgin, and 1 dollar for R J Ward. J Y Plattenburg, Bethany, Va. vols. 1 and 2. D F Newton, Fife's, Va. vols. 1 and 2 for W B Philips. J Stamps, Port Gibson, Mi. vol. 2 for M Hunter, Elizabeth M'Dogal, L Matthews, G Humphreys, and Mr. Singleton. T E Jeter, Jetersville, Va. vols. 2 and 3 and 1 dollar on vol. 4. J Westbrook, Jamestown, N. C. vol. 2 for J Backstrom. E Ogle, Somerset, Pa. vol. 3 for A Morrison and Mrs. M Ogle. H E Degarmo, Aurora, N. Y. 1 dollar on vol. 3. H Baldwin, Aurora, Ohio, vol. 3 for G Sheldon, A Baldwin, and himself. W Bootwright, Richmond, Va. vols. 1 and 2 for E Burton, N M'Curdy, J Redd, A Gathwright, J B Prentis and F W Quarles, and vol. 2 for G Radford, R Wrenn, J Martin, A M Peers, W W Wrenn, L L Montague, and one copy of vol. 1. Ex ra, for himself. J Wheeler Martinsburg, O. vol. 2 for J Hill, W Green, Henderson, K.. vol. 2 for J N Hatchett, and vol. 1 and 1 dollar on vol. 2 for himself. C M'Neely, Dublin Hall. Ohio, 2 dollar for vol. 3. F V Sutton, White Chimneys. Va. $20, for whom not stated. N P Goodell, Kirtland, O. vols. 2 and 3. G W Nuckols, Shelbyville, Ky. vol. 2 for W Jarvis, M Redding, and A Chinn, and vols. 2 and 3 for W Standeford. W Hillyard, Prescott, West Canada, vol. 2, and 1 dollar for vol. 3. B S Hendrickson, New York City, vols. 1 and 2 for H Edmonds and J Hatfield, and vol. 2 for W Thompson. [Receipts here omitted shall appear in our next.]

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THE MILLENNIAL HARBINGER.

No. 4. BETHANY, VIRGINIA: *MONDAY, APRIL* 2, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

AN APOLOGY FOR MR. BALL.

MR. BALL, Editor of the *Religious Herald*, Richmond, Va. being the tongue of the body of the opposition to reformation in Virginia, may be justly regarded as uttering the views and feelings of the party of which he is the organ. When he speaks he speaks the suggestions of the head and heart of that body of which he is but the tongue. When he is silent he is as much governed by the head and heart as when he speaks—what he publishes and what he withholds are equally indicative of the views and feelings of those whose publishing organ he is. Some of our brethren grievously complain of his suppressions, omissions, and one-sided views of things. But this is not just. As well might they blame the lever of the press, the type, or the ink, or Mr. Sands who beats and pulls physically in their office, as Mr. Ball who elects and reprobates, who selects and rejects, as the fingers which serve the mouth in obedience to the head and heart.

Mr. Ball is a very faithful and clever little man—faithful to his contract and obedient to his superiors, as every good man ought to be. And why do the brethren of the reformation blame him for not publishing their replies—for only giving his readers a peep into their own side of every matter? It is ungenerous thus to censure him. What! would they have him to starve himself to death, or to go and dig, or teach a school! If the brethren would only reflect a little they would not blame the thorn for not yielding grapes, nor the thistle for not producing figs! Why blame the hand for ministering to the mouth, or the feet for supporting the body? And does not every reformer know that it is ruin to their cause to let both sides be heard? for who so astute in all the ranks of the opposition, as not to see the inexpediency of letting the people hear both sides—as not to see that the ignorance of the people of what is written or spoken against their prejudice, is the only safeguard to their standing—the only rock of their salvation from the reprobation of those on whom they lean for the honors of this life?

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Mr. Ball is, then, not to be censured, unless a man is to be censured for keeping covenant with man—unless a man is to be repudiated because he cannot serve two masters. We hope our brethren will not henceforth complain of a gentleman whose fidelity to his engagements deserves admiration, and who, if he be culpable at all, is culpable only in having chosen such masters.

ADMONITION OF A. BROADDUS.

If Mr. Ball's masters would permit him to publish our replies in full, we should give more liberal extracts from himself and his correspondents. But as our readers have already been sated with our extracts, and as our opponents are more in debt to us than they are now able or willing to pay, we cannot find room for them to repeat a hundred times the same objections and to utter the same lamentations, fears, warnings, and reproaches. There is a little novelty in what follows; therefore, we will treat our readers to a few extracts from Andrew Broaddus, from the Herald of the 3d February:—

"Dear brethren, the signs of the times, and the aspect of things presented to my view, appear to require some monitory remarks, such as I am about to offer to your serious attention. Were I to consult mere inclination, I should be silent; for I have no disposition, I assure you, (and those who know me best will bear me witness) to ride in the whirlwind of contention, or to expose myself to the blasts of censure, which are blown forth by those who seem to think we are encroaching on their rights when we oppose their views. It is not inclination, but a sense of duty, which prompts me to this communication. And possessed of this consciousness, (of which none can deprive me,) I am not much concerned about consequences. In these remarks I intend to speak plain language in a friendly spirit"—

"We now have to view the matter on another side. The trial which has been made in the unfolding of the views alluded to, and in the free use of these odious names and titles, having failed of the desired success; a course appears now to be adopted, somewhat different in its character. The venerable old gentleman who has lately come among us, preaches and teaches, it seems, in a strain with which but few of our people find fault, unless it be on account of something which is *wanting* in his ministrations; that is, they do not much complain of him for what he says, but for what he does not say. He appears to possess a friendly spirit, and a conciliating disposition. And for this we are willing, I trust, to award to him all due respect.

"Our aged missionary, coming amongst us in the professed character of a "reformer," exhibits, in certain printed documents, (which I have heard read,) the basis or grounds upon which he seems desirous that the reformation should be established. In these general principles, which do not descend to any particular points of doctrine, it did not occur to me that there was any thing materially objectionable, unless it be that they may leave room for the introduction and the indulgence of sentiments in religion which might be subversive of some vital truths of the gospel of our salvation. And this I deem sufficient to put us on our guard as the keepers of the faith committed to our trust. Shall I be blamed for this caution? Not by any candid person, even though he might differ with me in his views of this case."—

"Our respected old friend, I have understood, is proposing these documents for the acceptance of the churches. Now allowing that they contain general principles or grounds which we all approve—why, let me ask, should it be requisite for us, in any formal manner, to give our sanction or express our approbation? Is it simply for the purpose of gaining our fellowship? If so, it would be well that our minds should be relieved of some difficulty touching

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two or three points which we consider of too much importance to be overlooked. But it is presumed that this is not the object in proposing these general principles for our acceptance; for it seems, that by adopting these principles we are to become a *reformed* people. The question then returns—Why is it requisite that we should now, in a formal manner, give our sanction to a set of principles which, in the main, we have long approved and avowed? Is it that some individual or individuals may be decked with the honor of having effected an extensive reformation among the Baptists?"—

"That the general principles to which I have alluded, are, in the main, good and wholesome principles, as far as they go, I readily allow. They hold out the Scriptures as the only rule and standard of faith and practice, to be imposed on men—discarding all human inventions in religion, and considering prudential regulations as matters of expediency only. We have long avowed these principles; and can see no good reason at this time for a formal recognition of them, at the instance of any person whatever, who may think proper to call on us for that purpose Let us press these principles on that part of the christian community which may not have adopted them, (and many there be that have not)—and in the mean time, as the real friends of reformation, (without assuming to ourselves the imposing name of "reformers") let us reform in sentiment and practice, in heart and life, as by the light of holy truth it may appear to be requisite.

"Accept, brethren, this little offering; and may grace, mercy, and peace be with you. AND. BROADDUS."

If our friend Broaddus had been organized with "a disposition to ride in the whirlwind of contention," of which he is totally destitute according to his own demonstration, we should long since have been blown by his "blasts of censure" beyond the Cape of *good Hope*. Happy for us that he rides not in the chariots of the mountain storm, but in the soft breathings of Spring, which move not the leaves of the beds of violets on which they fall.

These gentle breathings, which only moved the proscription and sacrifice of brother Henley; which in 1830 bade all the churches "take heed," and proscribed from their ears every reforming voice; which originated the Semple and Broaddus decrees; which in the Dover Association attempted the ecclesiastical slaughter of the pleaders for the Apostles; which recently *admonished* all the Baptists to turn away their ears from every man who says "reform;" and which lately *instigated* a young lawyer out of the church to fight against the representations of one of our correspondents, towards whom he was known to cherish not the best feelings; I say, these gentle breathings, which in perfect mildness fall like the balmy zephyrs of incense-breathing May upon the senses of man, were they to be excited into a "whirlwind," or even the "blasts of censure," would not only prostrate the oaks of Bashan, the cedars of Lebanon, but would sweep from the earth every green thing, with the soil which sustains every herb and tree.

This gentle breath, this ethereal mildness, now warns the churches again. It is not, however, the voice of a lamb, but that of *one* who "keeps the faith" of *many*. It is, however, a condemning voice. And, reader, did you ever know one who so *gently* condemns?—Condemns not for what *was* said, but for what was *not* said. The admonitions of friend Broaddus, who never rides on the whirlwind's wing

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finding no cause for invoking King Æolus the keeper of the winds, regards not the sins of commission but of omission. Was there ever persecution so *mild* as this! "The venerable friend" has said nothing amiss, but he has not said what this "keeper of the faith" thinks he ought to have said. And for this sin against the thoughts of friend Broaddus, he must be denounced as one who has said that which he ought not to have said. Who could please one so mild as this peaceable, gentle, and easily entreated disciple, who, like his gentle and mild and amiable predecessors, found fault with one for "eating and drinking," and with another for "*not* eating and drinking."

Nor will he have his nerves implicated so as to excuse him. 'Tis the fault of his muscles. The nerves go free. Conscience makes him courageous as one of the "*keepers of the faith committed to his trust.*"

KEEPERS OF THE FAITH.

The Virginians in old times made an Apostle;—(I mean the Virginia Baptists;) else Semple and Benedict have slandered them. But here is one who has assumed for himself and his brethren the highest apostolical function. Paul could say nothing higher of himself than that "he had kept the faith" committed to his trust—that is, the truth of the gospel. But it seems it is yet to be kept by those in Virginia to whom it is entrusted. But which of these successors who keep the faith in trust shall the people of Virginia look up with confidence? To the Baptist, Methodist, Episcopalian, or Presbyterian Apostles? The keepers have left the faith to contend about which of them has it in keeping. I always thought that every anti-reformer had a Pope in his stomach; and surely if this most mild and gentle of all the anti-reformers, who, according to his own demonstration, is as peaceable as a dove, has the conceit of himself that he is entrusted, in common with some other six trustees, to keep the faith for all Virginia; may we not say that the Baptists are in Babylon, and that their Apostles are as discordant as any of those inhabiting the more public streets of the great city? But there remains one difficulty; if the Lord has made friend Broaddus a trustee of the faith of Virginia, why has he not honored him with more unequivocal credentials!

ANTI-REFORMERS REFORMING;

OR,

ANDREW BROADDUS AGAINST HIMSELF.

The ancient gospel and order of things, so long plead by the Editor of this work and his fellow-laborers in this reformation, exert a direct and an indirect influence upon religious society. Many sinners have been converted to the Lord, and many christians have been converted to a more perfect knowledge of the way of the Lord, and to a more exact conformity to it. Besides, many have been induced to give up only a part of their traditions and human inventions, and of these some are our warmest opposers. Of these we find a goodly number amongst the two sects called *Baptists* and *Christians*. Yet one acquainted with the strain of preaching and writing amongst these

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leaders and preachers, must see a manifest and palpable difference between their addresses some few years ago and their present exhibitions from the pulpit and the press. This I would not call up to notice were it not that some of these are continually denouncing us as heretics, while they are, in various measures, and in diverse manners, teaching our heresies.

The following extracts from one who has latterly been figuring on a large scale in opposition to our proceedings, will, among many other things from his pen, justify the charge of sundry of our heresies against himself. He seems far to transcend us in his claims for an episcopacy. He assumes a Bishop's office, of more extent than Paul or we are willing to allow him. He is not content with being the Bishop of *one* or *four* congregations; but now claims a *dioccss* as large as the English Prelates. The following is from a parochial address to the ministers—yes, to the "*ministers and churches*" of Virginia.

Before Bishop Semple's demise he was only a *co-ordinate* in the episcopacy of Virginia; but now he is the diocessan of the whole commonwealth. Hear him, gentle reader, in the words following from the Religious Herald of February 17th:—"ADMONITION FOR MINISTERS AND CHURCHES." Whether the geographical bounds of Virginia limit his jurisdiction, is not so evident. But waving a discussion foreign to our purpose, we shall attend to a part of his *admonition* to the clergy of Virginia and the brethren under his admonitory jurisdiction:—

"One capital error amongst these poor creatures is the particular object which has drawn from me this little communication. Too many of them indulge and cherish the idea that God instructs them in some direct and miraculous manner, in all necessary religious knowledge Hence *visions, voices,* and *impulses* make up their volume of revelation; and while they look on the white people as being taught merely by the Book, they consider themselves as instructed by the inspiration of the Spirit.

"It is easy to conceive that this fond fancy may prove as a cloud to intercept the light of divine truth; for, while they are wrapt in this notion, they will be too indifferent to the instruction which the word of God imparts, to take much pains in seeking for it. It is easy to conceive that this conceit may become a source of evil; for as they care but little about scriptural instruction, and of course know but little of it, they may follow their own revelations, not only where the Holy Scripture would not sanction, but where it would actually condemn their practice.

"The force of divine truth, indeed, is so pervading, and so prevalent, that it is not probable any flagrant enormities could be *conscientiously* practised amongst us, under the influence of this imaginary inspiration; and it would be difficult to convince me that *Vat Turner,* with all his fanaticism, really acted *conscientiously,* according to his views, in the infernal work in which he was engaged Still, however, this erroneous idea, it must be admitted, is fruitful of evil: nor can we tell whereunto, if unchecked, it might possibly grow: and for the sake of these degraded beings—for our own sake—and for the sake of true religion, the error, as far as practicable, ought to be corrected. Their prejudices are hard to be broken down, and their situation renders it tedious and difficult to impart to them religious instruction in detail· but something may be done. We have, indeed, frequently taken occasion to throw out some correctives of their false views, but possibly we may not have given this object due attention.

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"Extremes are often found among mankind. On the one we are assailed with the doctrine that the Holy Spirit has nothing to do with us, except as having dictated the word of truth, and infused into it a holy spirit which we may receive. Let us, however, maintain the precious truth that the Holy Spirit visits the soul of man—dwells in the humble heart; and that 'God will give the Holy Spirit to them that ask him.' On the other hand we are annoyed with the conceit that God is teaching all necessary truth by visions, voices, and impulses—without the necessity of instruction from the Holy Scriptures, the vehicle of divine knowledge. Let us, as occasion may offer, correct the false idea. Let us inculcate the necessity of looking to God for the grace of his Holy Spirit, to enable us understandingly to receive and follow his revealed will, in the word of truth, while we take that as our guide in faith and practice. Let us insist that the Holy Spirit never prompts us to any thing not sanctioned by the word of God: and let us press on all the necessity of using every means to ascertain God's will as therein revealed; particularly as revealed in the New Testament, the clearer revelation, and the special guide and directory to the christian church."

Now, courteous reader, this is just as true of the *white* as it is of the *black* Baptists. And this was the head and front of our offending the denomination. All that we have said against their views of the Holy Spirit, not against the Holy Spirit, but against *their views* of the Holy Spirit, is summarily comprehended in the above remarks. We believe that there are tens of thousands of the white and free, both Calvinian and Arminian, that are just as visionary, and whose religion is *founded* as wholly upon *dreams*, *voices*, and *impulses*, as is that of the class of Bishop Broaddus' diocess, which he represents as making a volume of revelation out of these spiritual voices, dreams, and impulses. And we now say before God, angels, and men, that this was the sole cause or occasion of our *hazarding* our reputation and jeopardizing our influence in the commencement of our labors even in the 8th No. of vol. 1. C. Baptist, by calling in question the experiences detailed by blacks and whites before immersion. It was not to deny the *experience of christians*, properly so called; it was not to deprive the obedient disciples of Jesus Christ of the consolations of the Holy Spirit; it was not to teach a christianity without the Spirit of God, or to derogate aught from the character, office, or agency of the Spirit of Truth in the salvation of men: but to exterminate that desolating error to which this Bishop *now* calls the attention of "the ministers and brethren," that we began to write upon this subject. In commendation of our first *nine* essays upon the work of the Holy Spirit, [C. B. vol. 2.] who as Bishop Broaddus was once so encomiastic?

The *two* most pernicious errors growing out of the Baptist and Methodistic exhibitions of the gospel spring from this one. I call them *two errors*, because of the two erroneous bearings of this *Negro notion*, first undoubtedly imbibed from the approved preachers among the whites. I say this *Negro notion* of a volume of revelation made up of spiritual dreams, visions, and impulses. Its tendency, as Bishop Broaddus says, is to produce "a cloud to intercept the light of divine truth;" and thus we find thousands of professors, white and black, almost as ignorant of God and of Christ as children resting their

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hopes of heaven upon this revelation of dreams, visions, and impulses. These are the rock of their salvation. And the other tendency, equally pernicious, is that eventuating in despair. How many are there, who, because they cannot tell so good a revelation of dreams, voices, and impulses, are never moved to action under all the lights and influences of God's true spirit striving with them. The fanatics of *Nat Turner's* school, and all the enthusiasts of every other school, together with all the despairing suicides, and doubting and fearing drivillers, those hangers on religious society, are the victims of this capital error. Glad am I to see that Bishop Broaddus has got his eyes open to this subject at length, and that he has become as *heretical* as ourselves; and I am sure if he had given this admonition to "the ministers and churches" some ten years ago, it would have been still more necessary than now, and likely might have prevented the fanaticism of Nat Turner and some other kindred spirits, as visionary, though not so infernally instigated as he was.

Believing that "it is eternal life to know the only true God and his Son Jesus Christ his Apostle," we set ourselves in the first volume of our labors to expose this destructive error, and to found religion where its divine author founded it—in the words just now quoted from his lips. Had it not been for this error, the long controversy about spiritual operations had never been broached.

Our *three great maxims*, which we have never before laid side by side; but which have been three cardinal points in our theological compass, are these:—

1. The testimony of God *believed*, constitutes christian *faith*.
2. The testimony of God *understood*, constitutes christian *knowledge*.
3. The testimony of God *obeyed*, constitutes christian *practice*.

Corollary.—All true religion is founded upon the testimony of God, developed and authenticated by the Holy Spirit.

But because we have protested against a new revelation of spiritual dreams, voices, and impulses, we have been slandered, denounced, and proscribed by all the dreamers, and by all those whose authority with the people rested upon the relations which they made concerning their spiritual calls, dreams, visions, and impulses; amongst whom we are now sorry to rank Bishop Broaddus, notwithstanding his having become so *heretical*.

It is true he would take a little credit to himself for traducing us into the error which he has invented for us, of what he calls "the Holy Spirit having infused into the word *a holy spirit*, which we may receive," and in holding this up as our extreme to balance the other extreme of "the ministers and churches" he has admonished. But this we repel as a slander. If he will induce "the ministers and churches" to form all their ideas of religion from the *written word*, and to rely upon no light but the testimony of God in their hearts, as he now endeavors, we will never say a word on the subject of spiritual influences. He may philosophize amongst the fathers and mothers,

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the sons and daughters of men, about the *modus operandi*, till the day of his death, without provoking a demur or a caveat from us.

We do not, however, repent of our course, seeing that even our warmest and most dogmatical opponents are *admonished* by it to change their course; and while they ostensibly oppose, in fact co-operate with us in many important items.

The following incontrovertible facts have much meaning, and disprove the theories opposed to us:—

1. In the vegetable kingdom God *creates* all that has vegetable life by a *power* which *never* operates out of an established channel. Nature cannot produce an oak without an acorn, the soil, and the influences of atmospheric air, solar rays, and moisture. Thorns bear not grapes, thistles yield not figs, nor vines olive berries, says James; and so says our observation. God has not, in six thousand years, or since the first creation, exerted any power to produce any vegetable product but in an authenticated and established channel. This is the law of God's creative power. We speak not of miracles, but of the established order of things in vegetable life and being.

2. In the animal kingdom God *creates* all that has *animal life* by a *power* which never operates out of an established channel. Wolves bring not forth lambs, nor lions kids. From the egg of the serpent there is not hatched a dove, nor are the feathers of the ostrich plucked from the wings of a raven. Human beings come not forth from the fowls of the air, from the fish of the sea, nor from the beasts of the field. His power to create all these operates only in immutable channels, subject to undeviating laws.

3. In the spiritual kingdom God *creates* all that has *spiritual life* by a *power* which never operates out of an established channel. Men will sooner see with their fingers and hear with their hands, than man or woman have one spiritual idea without the written word. Hence where this vision is not, the people sit in darkness and dwell in the region and shadow of moral death. What does the native Hindoo, the Japanese, the Tartar, or the Colon bo Indian know of the sacrifice of Jesus or the remission of sins through the blood of the Son of God. As soon as we discover a human being possessed of any *spiritual idea* without oral or written tradition, we will find apples without trees, lambs without dams, and infants without mothers. It is God creates us anew in Christ Jesus—it is the power of God that gives us spiritual life—and it is the power of God which gives us a kid, a dove, a fig, and an apple; but this power is subject to laws, and operates in channels which are unchangeable. And until men can explain how the bones of a child are formed in the womb, how the plumes of the peacock are developed from the egg, and how the orange emanates from the germ of a shrub, they will not be able to explain the operation of the Spirit of God which gives spiritual life to the soul dead in trespasses and sins. Our wisdom is not to speculate, and worry and devour each other because of our discordant theories of vegetable, animal, and spiritual life; but our wisdom is to sow wheat in the earth, to plant corn in the soil, to look for lambs from

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the fold, grapes from the vine, and spiritual ideas from the revelation of God. Did not these analogies exist, our Saviour would not have borrowed his illustrations from parents and children, from quickning and being born, from the plant and the vine, from the earth and its fruits, from sowing and reaping, from bread and water, from life and death, from nature and society.

But here is *the folly* of our opponents: *they tell us that they cannot explain how any one is born of the Spirit, and yet condemn us for not receiving and teaching their theory!* Reader, remember this.

ANDREW BROADDUS, HIS DILEMMAS, AND HIS GOSPEL OF THE SPIRIT.

But we shall, from the aforesaid Religious Herald, introduce Andrew Broaddus under his title of "*Christianos*," with his dilemmas and his *reductio ad absurdum*:—

"1. We shall now place the advocates of this sentiment in a *dilemma*, from which we think they can find no way to escape:—

"It is admitted that faith must precede baptism, otherwise baptism is of no avail. Now this faith either "works by love," or it does not. If it does *not* work by love, then, not only is it wanting in validity, according to the Apostle's representation, but then must the subject be baptized without any love to Jesus Christ, and so must be under the apostolic anathema. Here, then, is one horn of the dilemma. If this faith *does* work by love, then the subject loves Jesus Christ before he is baptized (which certainly he ought to do;) and love being the very essence of religion, he must have *a* holy spirit before he is baptized; and whence comes this holy spirit, if, as yet *the* Holy Spirit has not been imparted to him? Here is the other horn of the dilemma. Now, candid reader, is not the advocate for the sentiment above mentioned enclosed between these two horns?

"2. We shall reduce the argument or sentiment to an *absurdity*. And here we shall use what logicians call the *argumentum ad hominem*, or take the advocates of the sentiment on their own ground.

"The holy spirit which believers receive is derived, it seems, merely from the word,—or from imbibing the truth. This is all the Holy Spirit that they plead for. Now can a person truly repent and unfeignedly believe in Jesus Christ, without "receiving the love of the truth," or the truth in the love of it? Surely not. Well, then, the penitent believer receives the word, by which only the Holy Spirit, or *a* holy spirit, can be received; and yet before baptism he has received no holy spirit with it—he has received it as "a dead letter"—aye, as *a dead letter:* but after baptism he receives, in the same word, the Holy Spirit. *Mirabile dictu!* If this be not glaring inconsistency—downright absurdity—I would fain know what *is* so?"

We shall test this dilemma by applying it to its inventor's theory. We shall regard the mechanism of its horns with all logical accuracy. It is argued that the Spirit must precede faith, i. e. must enter the heart of an unbeliever and operate upon it, otherwise faith is of no avail. Now this spirit either works by *the truth* or it does not. If it does *not* work by *the truth*, then not only is its work wanting in holiness according to the Saviour's representation, but then must the subject believe without any truth to be believed, and so must come under the Saviour's condemnation—"*He that believeth not the gospel shall be condemned.*" Here, then, is one horn of the dilemma. If this spirit *does* work by *the truth*, then the subject knows or has re-

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ceived *the truth* before he believes, (which certainly is a very singular proposition,) and *the truth* (or gospel) being the very substance of faith, he must have faith before he believes. Here is the other horn of the dilemma. Now, candid friend Broaddus, are not you the advocate of such a sentiment, "enclosed between these horns." These, too, are not horns of wax, like those you have wrought for others. These horns will not be melted by a touch of the fire of truth like those fancy horns which your fervid imagination has fashioned for a terror to the inquisitive. These waxen horns are dissolved when it is understood that there is no *faith working by love*, but that which is leading the soul forward in obedience, or that no one can truly love the Saviour whose soul is not following him in all the obedience of the truth. The love, then, as well as the peace of mind tasted before the overt act, is always co-existent with, or subsequent to, the determination to act. The case of Simon [Extra, No. 3, p. 20.] who is reprieved on condition of a stipulated act, might have saved the labor of forming this dilemma had its creator been mindful of what he there read.

But this dilemma, in its second horn, is as perfect a quibble as ever made a jury smile: for who can imagine a faith *working* by love before it *works at all*? The faith of friend Broaddus, by which he was justified on his theory, never *worked* either by love or fear until he was justified! for if he had been justified by a faith *working* by any principle, he would not have been justified by grace, John Calvin being judge. What sophisms do some zealous-minded disciples construct when they set about making dilemmas to entangle the unwary and to allure them from those whom they cannot meet on the book!

But once more on this dilemma, and the absurdity, by way of *make-weight*, added to it. *His assumption is false;* for we do not affirm "that all the holy spirit for which we plead is derived merely from the word." He is then fighting with a chimera of his own creation. We contend that our heavenly father gives his Holy Spirit to them who submit to the government of his Son. But, inasmuch as Andrew cannot explain how any man is born of the Spirit according to his favorite text, "*The wind bloweth*," &c. how dare he condemn any thing we have said or written on the subject!!! We say that no person can enter into the kingdom unless born of the Spirit. He says so too. But he says he cannot tell how one is born of the Spirit as he cannot tell whence the wind comes or goes.

The consolations of the gospel of the Holy Spirit preached by Bishop Broaddus, appear to be the following:—

Article 1. No man can believe unless the Holy Spirit work faith in his heart.

2. The Spirit works faith only in the hearts of a very few of them who hear the gospel.

3. In these few it works by no other system than arbitrary choice.

4. If the unbeliever ask for the Spirit, he is not to be heard nor regarded; for without faith it is impossible to please God.

5. If he read the Scriptures he cannot understand them, for they are spiritually discerned.

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Corollary.—Every natural man is by this gospel of the Spirit comforted with the peradventure, that perhaps it may be his good *fate* to be one of those in whom the Spirit will work faith; and if not, he must stoically await his doom. This is our *reductio ad absurdum* of his theory of what he cannot explain. And with this we shall bid him adieu for the present, waiting for his solution of this quillemma.

EDITOR.

For the Millennial Harbinger.

KING & QUEEN, January 30, 1832.

Brother Campbell,

THE particular design of this communication is to correct your notice of the case of *suicide*, published in the December number of the Harbinger. The report, as it now stands, may lead to unfavorable impressions, and ought to be, in any event, corrected. The brother of whom you received information, was doubtless unacquainted with the facts of the case, else the mistakes existing in the report would not have been made. In these days it is no easy matter to get at the truth upon subjects of common report.

Mr. —— never presented himself for membership to any church in King William, nor withdrew from any appointed immersion. These are the mistakes of the report, (the balance being substantially correct, as alledged to me by his brother-in-law, a truly respectable disciple,) and will be corrected when I have stated that he presented himself for admission to the *First Baptist Church in Richmond*, and would have been there baptized, without any objection that we know of, but for the circumstance of his suddenly leaving town. His mind became affected, and seemed to dwell more particularly upon his religious exercises than usual; and he would speak of the effects of the different methods of proclaiming the gospel, and the improprieties into which he had fallen while detailing before the church a long *experience;* declaring, as his friend informed me, that if he had heard the ancient gospel only, he should not so have sinned, but been a happy man. These things may be considered by some as the mere figments of a maniac's fancy; be it so: but all who knew him well, will probably admit that he was a young man of acute sensibility, and upon the subject of religion would be as likely as not to suffer from discordant teaching. I conversed with him not long before he went to Richmond, and from what was to be learned from himself or others, he appeared to be a firm believer in the Saviour, but apologized for his disobedience by urging his desire to obtain some *extraordinary manifestation of the divine favor?* Fatal teaching! It seems to me that the *funeral fires of Brahma* are less destructive of the great interests of immortal souls, than is the influence of this doctrine as commonly inculcated in christendom. The very best classes of society are, by its legitimate operation, made to suffer most largely. The *moral man* is made to wait and look, and look and wait, until he learns fairly to live without God in the world, or is thrown into fren-

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zy; while the man of *high intelligence*, equally disappointed, turns away from the only "rock in a weary land," and seeks a shelter under the "gourd vine" of reason! May God speed the day when all who are so far under the divine influence as to be able to say that "Jesus is the Christ," and are willing to take up their cross and follow him, shall be counted worthy of an admission into his earthly kingdom!

We have had the pleasure in this quarter of a visit from your venerable father. Though his head be hoary, his heart seems still warm under the benign influence of the Sun of Righteousness. We trust that the Lord will do great things by him. While he makes manifest *the truth* to the opposer, he inculcates, by his deportment and his teaching, the necessity of prudence, meekness, temperance, patience, (as our Lord had long ago taught,) among the friends of reform. How good it is thus to be admonished and instructed! As little as I am thought by some to regard "unity among brethren," yet I must be so contrary as to say, that its charms and its blessings are unspeakable! To see the congregations of Christ at *rest* upon the immutable foundation of revelation, is at once to embrace the wishes of christians in reference to the happiness of Zion on the one hand, and the grand overthrow of "the prince of the power of the air" on the other. But these objects, so devoutly to be wished, cannot be attained without a general *unity* of heart, head, and hand; nor this last without the *sanctifying* influence and control of the word of God.

It seems to me that a temporary separation must extensively affect the Baptist congregations, but that a final happy and permanent *union*, constituting the nucleus of all future true enlargement, will be formed upon the basis of the New Testament. It further appears to me that this state of things does not constitute a *schism* of the body of Christ, since the idea of a *schism* must necessarily include both a separation from each other, and a departure also from God—the doing of something in violation of his revealed will concerning us. As to ourselves (christians) it seems likewise to embrace a principle of practical alienation that will clearly violate the laws of love and all good fellow-feeling. Are these things true of those who are now contending, as they avow, for "the faith once delivered to the saints?" If these ranklings of carnality are cherished by us, it is high time to turn our hand within to the work of eradication; "Physician, heal thyself," should be a daily motto with us. But are we not ready and willing to salute those who oppose us as christian brethren—believe them to be so—invite and cordially unite with them around the table of our common Lord? But have we not hard feelings towards some who oppose us, and occasionally speak harshly of them? Many of us I am sure will plead guilty here. We have *all thought and spoken* unadvisedly of our brethren. In a state of society, such as we now witness, it is almost impossible to avoid talking much of each other as parties and as individuals. The parties effect their designs through the instrumentality of individuals; and it is from one to the other we are constantly compelled to advert in our private circles. And here it is particularly that we contribute our quantum of that gigantic lever

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which turns the destinies of countries, and more especially such as ours; I mean *public opinion.* This truly is a treasure to any people; but the people of God ought to be prudent in the exercise of a *right* in a wrong way; in other words, be cautious lest we speak unadvisedly while we speak even unavoidably. But there is one evil existing in this controversy, deeply to be lamented by every good man. It is by no means confined to yourself. We are generally, as well as yourself, *misunderstood* by all who have not *troubled* themselves to be correctly informed, [this is natural enough,] but a large number profess to be informed correctly, and *yet misrepresent us upon every point in dispute!* When this course was first taken up, believing our brethren to be good men, particularly those who took the lead in this quarter, for one, I confidently predicted that when their mistakes were *denied* and *corrected*, as *good* men they would cease to reiterate them. But contradiction was succeeded by explanation, and this by Scripture assertion and illustration, entirely in vain. Face to face have we denied, defended, and explained, to no purpose—the same old tale of "no divine influence"—"no living faith"—"no change of heart"—(not noticing the difference between *change of place*, for which they seem to think we contend, and *change of state*,)—"the perfect sufficiency of water alone," &c. is often told, clothed not unfrequent with insinuations and inuendoes. Can I say, "Forgive them; they know not what they do?" Our civil code would not excuse such a course; and is the righteousness of God, as laid down in his word, a lower standard? Can a man be justifiable in doing wrong, who is warned, and then furnished with every necessary mean and motive for doing right? But it is an unavoidable *effect* upon the heart of those thus misrepresented, that we are made to deplore. Our brethren, by this perverse course, *force us into a low estimate of their virtue.* What! a christian repeat that report of his brother, (which that brother has denied again and again,) and that too to the injury of his fellow-christian! Under such circumstances, where is the charity that would impose upon me the necessity of believing *thistles to be figs?* This state and such effects are greatly to be lamented. Should we not endeavor to be more clear, if possible, in the ground occupied by us, clearing our way, as far as practicable, of all difficulties? The time in which we live is truly trying. A great prize awaits us should we fight a good battle. Of one thing I feel certain—we need the whole armor of the christian, not omitting the comforting promise, "I will not leave you orphans."

Instead of a very short letter, which I designed, I find myself at the end of quite a long one. With the best wishes for your temporal and spiritual welfare, I remain yours truly, J. DU VAL.

For the Millennial Harbinger,

KING & QUEEN, February, 1832.

Brother Campbell,

THE Saviour, in that prayer which is presented to us in the 17th chapter of John's testimony, makes the following an item:

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"Consecrate them by the truth; thy word is the truth." In his first epistle to the Corinthians Paul invokes the disciples thus: "Now, brethren, I beseech you by the Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfectly united in the same mind and in the same judgment." Again, in the beginning of the 12th chapter of Hebrews, he says, "Let brotherly love continue." The Apostle John, who seems to have been most eminently adorned with this heavenly principle, teaches the same doctrine. "If any one say, 'Certainly I love God,' and yet hate his brother, he is a liar. For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Now if we have love to God and love to man, we shall be willing to do every thing in our power that shall seem fairly calculated to advance the glory of the one and the welfare of the other. If this be true, there will hardly be any disagreement upon another point, to wit: that to obey God implicitly will constitute the best offering that can be made to him, while it effectually promotes the best interest of man. "And this commandment have we from him, that he who loveth God, love his brother also." And again: "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments." From these express declarations, to which no christian can demur, we learn *two* most important points of christian duty: that christians ought to *love one another;* and in the present divided state of the christian body, *strive earnestly for a recovery of their lost union.* Without both of them, it seems to me impossible to honor God as we ought, or to bear each other's burdens, as members of the same *body*, as it becomes us to do. Not more unreasonable would it be for the head to say, 'I have no need of the feet,' than for one christian to judge and reject another without good reason. If christians should ever become instrumental in the hand of God, in the conversion of the world, (which certainly seems to be his will concerning us,) the happy period must at any rate, we think, be postponed to the day of our *reconciliation, upon gospel principles, to each other.* Can an event so glorious be rationally and religiously anticipated? Of its possibility I have no doubt. God has willed it, he still wishes it, and sooner or later it must happen. As but one body, fighting under one Captain, the time must come when we shall cease to fight, bite, and devour each other, and make head alone against the common enemy. This cannot be done without *reconciliation*—without *union.* If we will not agree to endeavor on all hands to bring about such a state by amicable means, candidly reason together in charity upon our differences, trace them to their source, weigh all things fairly in the "balances of the sanctuary;" may we not expect the wrath of God to be poured upon a disobedient and divided people in a thousand ways? The history of the world presents a chequered scene of blessings and afflictions upon the human family at large; but of all the calamities ever imposed upon any portion of mankind, those inflicted upon God's ancient people far exceed. Upon

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what principle may professors of the christian religion, whose departures from the will of God are equally glaring in many conspicuous respects, as were those of the Jews, (circumstances being fairly considered) expect extraordinary indulgence? Is the present state of the Jews more culpable, or in more direct violation of God's known will, than the existing state of what is called the christian world? Let this question be fairly weighed, and it seems to me that but a small advantage only will be found on the side of the professors of a religion, many of the great precepts of which are utterly neglected or trampled on, above those to whom "blindness in part" has happened for a season, under God's own hand.

Among the congregations of the Baptist denomination, to your efforts, aided by those of all descriptions who have set their hand to the work of reformation with you, the greatest resistance has been made. The fire has burned long and hot—the contest has been sharp and boisterous; and we begin now to look for something like a calm. If I could, I would proclaim an armistice; but if this must fail, I would at least come to a parley, and endeavor to *reason* with our brethren who have been offended at our course; peradventure we may convince them that they have not fully regarded the Holy Spirit's injunction—"*Prove all things; hold fast that which is good.*" We claim no infallibility, and may ourselves be convinced of error. We stand pledged to receive truth wherever and whenever we find it.

It is my wish and design, with the blessing of God, to aid in bringing about a more distinct understanding of the parties in our own denomination, upon a few points, which are not duly appreciated in this controversy. I trust that they will be so presented as to merit the notice of our opposing brethren. Nothing less than an all-pervading unity of Christ's body on earth, should now actuate the friends of reform. Its *scriptural practicability* I shall endeavor to show before I conclude the contemplated essays. This will constitute the last link in the chain. The first will be to invite the attention of the *anti-reformed* to the difference between a change of *state* and of *place.*

This subject will require but few words; every intelligent reader, to whom I particularly address myself on this subject, will, by a moment's reflection, be convinced that there is a radical and great difference betwixt the things submitted. Every one will admit that a *change of state* includes much more than a *change of place.* Every intelligent christian will also admit that while no change of place can make a sinner a christian, that a change of state can. Your slave may presume to occupy a place beyond his station in your drawing-room or bed-chamber, but this will in no wise affect the relation of master and slave. Now if I have reason for calling the attention of the class of your readers above named, to this subject, that reason is to be found in the fact, that they attributed, and do still attribute no more to your and our application of the "doctrine of remission," than is fairly to be attributed to a change of place only.

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I feel ready to admit that if we taught as they say we teach, and make disciples according to their misconceptions of our course, nothing is more true than that what results is no more than the results of a mere change of place. I admit that men might present themselves for immersion, without faith, repentance, reformation, or love to God or man, and be immersed, and thus be apparently discipled, and after all only have changed their place, even though they should occupy the pulpit. But do our brethren not know that no barrier is sufficient to arrest such things either according to their or our view? Do they forget how soon, when an apostacy occurs, they raised the suggestion that the individual had deceived them; that the heart was not changed? Now if they will admit this, and are at the same time apprised of our course of instruction upon the same point, and that we would make exactly the same explanation of apostacy that they do, is it not entirely unfair and illiberal to impress mankind, as far as possible, with the idea that we call for nothing that necessarily implies a change of heart or state? This subject has been so fully discussed since the extra Harbinger on remission, that it would be useless to enter now into the nature of relations. These are suited to the objects embraced by them, and influenced by peculiar circumstances. The different states dependent upon peculiar relations, are very different from one another, and very differently changed, agreeably to their peculiarities. The filial state can only be changed by death; the state of celibacy, by the law of the land; the state of slavery in the same way; and a state of condemnation as exhibited by the sons of *disobedience*, can only be altered by a law of heaven. Some of these involve by necessity a previous change of heart, while others require no such change. If it had been so ordered that men were to be made christians in the same way that a master liberates his slave, by a mere act of sovereignty, with or without his knowledge, it would have required no change of heart on the part of the creature; all would have been done by God, and all would have been done well; but as it is, the Sovereign has said that believing his gospel with the whole heart, repenting of our sins against him, reforming our lives, and submitting to his instituted plan of salvation and government, are essentials which must be accordingly regarded by us. These things, as the conspicuous symptoms of disease, prove our diagnostics in ascertaining that change of heart which will justify a transgressor in submitting to immersion for the remission of sins, and thereby to be fully ushered into the church militant. Much more might be said, but it is unnecessary. This subject has been taken up, because so many of our brethren have appeared to act under its influence. We call upon them to reconsider their verdict; to mete to us good measure. Upon this subject they have done us great injustice. "All things whatsoever you would that men should do to you, do you even so to them; for this is the law and the prophets."

In the hope of a better state, yours truly,

JOHN.

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FACTS AND DOCUMENTS

CONCERNING THE

OBITUARY NOTICE OF R B. SEMPLE,

In reply to the attempts of Messrs. Broaddus and Ball.

SPARTA, *Caroline*, January 31, 1832.

Dear Sir,

IN the Millennial Harbinger, (No. 1, vol. 3,) I find a communication to the Editor, from my old friend Thomas M. Henley, (a liberal contributor to that work,) purporting to be an "obituary notice of Bishop Robert B. Semple."

Feeling as I do, entirely confident that there is in this "notice" an erroneous representation of a circumstance relative to my lamented friend, your deceased father, I have considered it due to the cause of truth and the memory of the dead, that this circumstance should be examined into and the error corrected.

In this communication Mr. Henley states that Mr. Campbell, Sen. "delivered a discourse on the reformation now going on; after hearing which brother Semple bid him God speed. That same evening they partook of the loaf together; and after making some inquiry into the reformation we are laboring to bring about among all the worshippers of Jesus Christ our Lord, at parting he gave the old gentleman his benediction."

Such is Mr. Henley's statement to the Editor of the Harbinger; who, in his remarks, rehearses the substance of it with much complacency, filling up some little vacancies in Mr. Henley's account, to finish out the representation:—"He heard my father deliver a discourse in Fredericksburg," &c. "He also had a conversation with him at dinner, in the house of brother Leitch, Fredericksburg; with both of which he was so well pleased, as not only to unite with him in commemorating the Lord's death, but, in bidding him adieu, to give him his benediction, and to bid him God speed *in the work of reformation.*" Such is the second edition of this statement, *revised and amended.*

In calling in question the correctness of this statement, without intending to bring a charge of intentional misrepresentation of facts, I mean to say that I am persuaded it is calculated to produce a very erroneous impression. As Mr. H. (I well know) is too apt to mistake his own *suspicions* for ground on which to levy a charge—so it is not unlikely that his own hopes may appear sufficient ground for drawing a favorable conclusion.

At any rate, his matter ought to be seen in a proper light. So I think, and so think all to whom I have mentioned it. My object, therefore, in addressing you on this occasion, is, to suggest to you (and a suggestion will doubtless be sufficient) the propriety of examining into the fact of this circumstance, in its real bearings, and having the result published in the Religious Herald, and wherever else you may judge expedient. Mr Campbell will surely do you the justice to publish it in the Harbinger. Your mother, whose piety and veracity none will question, can give you information which will go far towards neutralizing the impression this statement is calculated to produce. From her I received at the house of our excellent friend Mr. Webb, on the day after your father's funeral, such an account of his feelings, while the venerable old gentleman was in Fredericksburg, as would put it beyond the heart of man to consider the statement otherwise than as having a grievously erroneous bearing.

That your father might find no fault with any thing advanced in the documents said to have been exhibited to him (which they call the grounds of the reformation) is very possible, as they descend to no particular points of doctrine, and that, in his usual form of adieu, he might say, "The Lord be with you," is quite probable; but for a moment to suppose that he approved of the sentiments called "Campbellism," seems to be entirely out of the question.—Did any expression to that effect escape from him in his family?

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"Had it not been for this most happy incident," (says the Editor, alluding to the *communion* and the *benediction*, &c)—"had it not been for this most happy incident, his sun had set behind a cloud." This is the closing remark in the obituary notice! So, then, *this* dispelled the darkness that would have shrouded his dying bed. And is it thus the "reformation" is to be promoted? I certainly wish well to the cause of *real* reformation, but not to this way of setting it forth.

It is matter of curiosity to compare some things which friend Henley has said of "Bishop Semple" during his life-time, with what he can now say, since he is laid in the grave. For instance, in the Harbinger before the last, p. 552, "I regret exceedingly to see Bishop Semple and the Messrs. Montagues *guilty of misrepresenting their brethren*," &c. And now, in the obituary notice—"You know *he was a truly good man*, and few men have labored more to promote the happiness and salvation of mankind." However, it is well to relent, even towards the dead.

I have written by candle light, ready for the mail to-morrow; have been much longer than I had designed, and must close. My best regards to your mother and the family.

With esteem and best wishes, yours,

AND. BROADDUS.

The publication to which Mr. Broaddus refers, I had heard of some days previous to the receipt of his letter, and had procured the number which contained it from a gentleman of this place. I read it with much *surprise*, mingled with some degree of *satisfaction*. *Surprise* that Mr. Henley, who, in the Harbinger of December, had spoken of my father in terms of severe and unqualified condemnation, should, in the short period of four weeks, so far subdue his feelings as to use the expletives "good." "truly good," in connexion with his name—*Satisfaction*, that a spirit of relentment had been "extended even towards the dead," and an atonement made to the memory of a pious father, whom I am sure never inflicted a wrong (willingly) upon the feelings or reputation of him or any other individual with whom duty called him to act.

To the question, Did or did not my father use the language ascribed to him by Mr. Henley, "revised and amended" by Mr. Campbell? Without intending to insinuate intentional misrepresentation either to Mr. Henley or Mr. Campbell, I have proof conclusive to my mind (so far as a negative can be proved) that no such language was used, nor any thing like it, designed to convey a similar import. This proof consists in express declarations made to myself and others, after the interview referred to, with Mr. Campbell; and his deportment towards Mr. Campbell confirmatory of the sincerity of those declarations. The pressure of my engagements at this time precludes me the opportunity of collating *all* the testimony and condensing it in such form as should render it suitable to attend a publication for the press. The statement which I give, confirmed as it is in several particulars by the letter of Mr. Warren, and, if necessary, could be confirmed by twenty others, will, I hope, prove satisfactory. On Saturday, the — day of December, Mr. Campbell, Senr. was introduced to my father in this town. Whether he had been invited to preach by some members of the church or not, I cannot say. The question was discussed, however, in my presence, by some disaffected towards Mr. Campbell, whether they should attend his preaching. My father contended that he ought to be invited to preach for the reasons assigned by Mr. Warren, and enjoined it upon them to attend. All did so. He accordingly preached on Sunday morning. He spoke about one hour, less than one-third of the time he sometimes devotes to the exposition of his views. His remarks, so far as I could understand them, were principally preliminaries, attended with explanatory references, introductory to the argumentative part of his discourse. After concluding, my father succeeded him in a few supplementary remarks, supplying what he conceived had been omitted. In these supplementary observations he said, in effect, "that so far as Mr. Campbell went, he found nothing objectionable; but he stopped short of *all* he thought

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ought to be said;" and then attempted to supply the deficiencies.——Not having studied the subjects which divided them, I was unable to trace the distinction between their opinions, but think they differed on the operations of the Holy Spirit; on this, though, I cannot speak confidently. Mr. Campbell rejoined by saying that his discourse was not concluded, and in the evening he would touch upon those points adverted to. My father dined with Mr. Campbell, and in the afternoon took the sacrament. As to his misgivings on that occasion, I beg leave to refer to Mr. Warren's letter—in passing I would say, that Mr. Warren was an intimate and confidential friend of my father's—is a highly respectable citizen of our town, and an intelligent and pious member of the Baptist church. After the services of the afternoon were over, I went in company with my father and Mr. R. Dunaway of Lancaster county, (who was then on a visit to this town) to his residence near this place. In our ride out, and during the evening, the sermon of Mr. Campbell, his opinions, and the "reformation," was the subject of frequent comment. As to the sermon, he expressed the same opinions of it that were advanced by him from the pulpit in the morning—obviously "fearing the Greek" in the canciliatory spirit which he Mr. Campbell assumed. If one word escaped his lips approbatory of the known opinions ascribed to Mr. Campbell, or the principles of the reformation as avowed, they escaped my observation. Mr. Dunaway possibly may have recollected them if such sentiments were advanced by him. He accorded to Mr. Campbell a frank and generous manner—warm and cordial feelings, and more than once said he *thought* or *hoped* (I do not recollect the precise expression) he was a christian.

To all those who were upon terms of intimacy with my father, it is known that in the latter months of his life he was greatly averse to controversy, or the discussion of controversial subjects. The correspondence between himself and Mr. A. Campbell (into which he was inadvertently drawn) conducted as it was, with much asperity on both sides, was a source of much unhappiness to him. He was anxious to close it, and with it, the breach which it had caused. Some of his friends had become Mr. Campbell's disciples, among whom was a portion of his church at Bruington. To the members of this church it is known his devotion was great. It is a church he had planted, and around which every feeling of his heart was entwined. His early affections had been fixed upon it, and these affections had "grown with his growth and strengthened with his strength."

"To his soul he grappled them with hooks of steel." To see the people whom he thus loved, distracted by divisions and dissensions, and this church, once the abode of brotherly love and christian fellowship, rarely equalled, now disordered by contrarient views and discordant sentiments, planted a thorn in his pillow that pierced him in his dying moments. Never did man *strive* more—never did one *feel* more—and never were greater sacrifices made, to restore the peace, harmony, and good feelings which had for forty years characterized this church. Finding it impossible to bring it about, save upon a relaxation of the stern mandates of justice, his over-ruling desire to effect his object caused him to make sacrifices to the prejudices of a people more unreasonable in their exactions than any of whom history gives an account. Of the propriety of his conduct it is not my province to speak. The end so desirable I suppose might justify the means. To the attainment of it all his efforts were directed. For the sake of peace (as Mr. Warren suggests) he did do that which his judgment could not approve. For the sake of peace he might have done more than was publicly witnessed on the day of his ministrations with Mr. Campbell. But that he ever bid him God speed in effecting a reformation, such a reformation as is professed by the advocates of reform in this section of our state—nothing save his resurrection from the dead, and testification of the fact in person, could satisfy me of its truth. Verily might it be said, if such had been the fact, that, "like the spaniel, he licked the dust from the foot that kicked him."

RO. BAYLOR SEMPLE.

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FREDERICKSBURG, *February* 11, 1832.

A letter from brother Sands to brethren Warren and Clark, containing a paragraph addressed by you to myself, has been handed me with a request that I would give a statement of "the facts" relative to the interviews between our venerable and now departed father Semple and Elder T. Campbell, when the latter was in this place. I comply with this request with some reluctance; for controversy in any shape I dislike; the more so, when it is likely to be made public. However, as my brethren here deem it my duty, and as my silence might be attributed to an improper motive, I will endeavor to give as fair and candid a statement as my knowledge of the facts will permit.

Mr. Campbell arrived at this place on Friday evening, and put up at brother Fife's, where he remained during his stay in town. Mr. Semple was introduced to him on Saturday; but, being on business, nothing passed between them more than the ordinary salutations and inquiries. On Lord's day morning, a short time before the usual hour of public worship, Mr. S. came to brother Fife's and had an interview with Mr. C. I was not present at this or any other private interview between them, and can therefore state nothing upon my own authority; but understand from brother Fife's family that the most friendly feelings were manifested on both sides. They went to the meeting-house together. I was not at the morning meeting, having gone to Falmouth to preach. I understand, however, from the brethren generally (all, indeed, whom I have heard speak on the subject) that they came into the house together: that Mr. S. as he was sometimes in the habit of doing when another minister was to preach, took a seat by the stove, and Mr. C. went into the pulpit.

It may not be improper here to observe that I had myself given notice at our church meeting on Saturday night, that Elder Campbell would preach the next morning, having myself invited him to do so. And also that Mr. S. had been to the meeting-house previous to his having the interview with Mr. C. at brother Fife's: and learning from one of the brethren at the Sunday School, that the appointment had been made for Mr. C. made inquiry as to his credentials, standing in the Association, &c. and finding that no inquiry into these matters had been made by any of the brethren, he made some objection to Mr. C's preaching, and said he should like to see him, and was accordingly directed to brother Fife's.

Mr. S. made no objection to his preaching after he returned to the meeting-house with Mr. C. Whether his objections were obviated by the conversation that took place between them, I pretend not to say.

After singing and prayer, Mr. C. preached. His subject was Titus ii. 11—15. and iii. 1—9. Mr. S. went up into the pulpit before Mr. C. had finished his discourse. And Mr. C. thinking by Mr. S's coming up that the usual time occupied in preaching had expired, stopped. Mr. S. then rose and made a few observations by way of supplement to what had been already said. He found no fault with any thing that had been advanced—thought they would all be profited by such preaching—that if there was any fault to be found, it was not with what HAD BEEN SAID, but with what WAS NOT SAID—that something more should have been added in relation *to the work of the Holy Spirit:* that the word "*grace*," v. 11. chap. ii. which Mr. C. thought meant *simply the gospel*, Mr. S. thought meant not only the gospel, but *the gospel rendered efficacious by the Holy Spirit*. Mr. S. then prayed with his usual fervor, that a blessing might attend what had been said agreeably to truth, and that success might crown the labors of him who had spoken to them, &c. Previous to the dismissal of the congregation, Mr. C expressed his approbation of what Mr. S. had added, and said he should himself have made some observations on the work of the Holy Spirit, but for the want of time, as he had reserved them for the latter part of his discourse, and that he would speak upon that subject at night. They retired from the meeting-house together, went to brother Leitch's and dined in company with brother Lipscomb of this place and Dr. Anderson of

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Spottsylvania. They had some conversation. Mr. C. read a paper, which he said exhibited the principles of the reformation. Mr. S. expressed his approbation of these principles except in one item, viz. "that the New Testament as it now stands is sufficient for all purposes of church discipline." He thought that general principles were inculcated in the New Testament, but that particular rules might be advantageously drawn from these principles. Nothing but the most friendly feeling appeared to prevail between them. They left brother Leitch's together to go to meeting in the evening, but Mr. S. calling to see a sick sister, Mr. C. went on to meeting with the other brethren who were in company.

When I went to meeting in the evening, Mr. C. was there; and soon after Mr. S. came in. He took me aside, and observed that our friend Mr. C. was present, and wished to know what I thought of the propriety of his communing with us; that he did not properly belong to our denomination, and was it not contrary to our custom of close communion to admit such? I answered, that with us baptism was the great point which prevented our communing with other denominations; and that this objection did not exist in the present case, as there was no doubt of Mr. C's having been baptized. He replied that fellowship was a point of more importance with him than baptism; but if I had no scruples in the present case, he was satisfied, and added that he had had some conversation with Mr. C. and was much pleased with him; that he believed him to be a good and pious man, though in error.

We went to the table together, and after a short exhortation from Mr. S. we administered the supper—he the bread, and I the wine, as was our usual custom when both were present. Mr. C. communed with us. This was the last time they were together. Whether they parted in the meeting-house or went out together I cannot say, nor do I know what conversation took place between them after the supper, or whether any.

At night Mr. C. concluded his discourse, commencing this part of it with a further illustration of his views of the word "*grace,*" in which he differed from the meaning given by Mr. S. in the morning. In his observations on Titus iii. 5. he thought the Apostle referred to the ordinance of baptism. At this meeting Mr. S. was not present, the state of his health not permitting him to be out at night.

In looking over brother Sands' letter, and comparing it with what I have written, I believe I have "covered the whole ground" so far as "facts" are concerned, and have answered, I conceive, each of the inquiries therein proposed, except, perhaps, the 5th and 8th, viz.—4th. "Did Mr. S. speak in commendation of the distinguishing traits of Campbell's views, or express his regret for having opposed them?" And 8th. "Did Mr. S. either in the pulpit or out of the pulpit, speak favorably of Campbell's views of *faith, operations of the Holy Spirit,* or *baptismal regeneration?*" These may be answered by a *decided negative. He was never known by any of the brethren here to express any such commendation or any such regret.*

The above is, I believe, a fair statement of "all the facts" that occurred touching the point in dispute. In making inquiry as to those "facts" which did not come under my own observation, I have had no party spirit to gratify, I have consulted all the brethren who I thought had any knowledge of "the facts" in question. I submit it to you with this request, that if it is published, it may be published entire.

With sentiments of christian affection, I remain your brother in the Lord,

GEO. F. ADAMS.

P. S.—Since writing, I have read it to the following brethren, whose entire approbation it meets, viz.— William Warren, George Roe, James Peyton, R. B. Fife, W. T. Williams, James Williams, Abner Leitch, Lewis Wren, Robert C. Bruce, and Thomas U. Lipscomb.

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For the Millennial Harbinger.

Essex, Va. February 25, 1832.

Brother Campbell,

Dear Sir—BEFORE this arrives at *Bethany* you will have evidence to demonstration of Mr. Broaddus' "love of peace," and fears of "riding in the whirlwind to direct the storm." He well knew if he could ship the remarks I made on the death of brother Semple in the *Herald of fame*, and raise the "tempestuous wind called the Euroclydon," the *Captain would listen to no man* until he wrecked the ship upon some *unknown island*. I appeal to every honest good man to say, if Mr. Broaddus' *only object* was to correct an *error or mistake published in the Harbinger*, if the Harbinger was not the only place to recommend Mr. Semple to publish the evidence of this error or mistake? Can any man believe that Mr. Broaddus had *no other object* in view than to rescue the consistent character of Bishop Semple? No, it is impossible. He well knew the Religious Herald delighted in proscription and inconsistency, and never would suffer us to correct the errors they have fallen into. Will Mr. Broaddus say he has neither directly nor indirectly brought about this state of things? Can any man that has any feeling for the happiness of christians, read those documents and not feel ashamed for the bigoted and intolerant state of religious society? This state of things Mr. Broaddus has contributed as much as any man in Virginia to bring about. He now appears to be alarmed at *Nat Turner's* views of special influences without the word. I repeat it, no man has labored more to bring about these delusions than Mr. Broaddus in this section of country. I am pleased to see that his eyes are open, and that now he is trying to atone for the injury done to truth. My earnest prayer is that he may succeed.

What was there in my communication to you calculated to injure any man? Who that had suffered as much as I had from his prejudices, could have spoken with more respect and regard for the dead than I have done? Yet Mr. Broaddus seizes this circumstance to rouse all the *angry passions of his family and friends against me.* A noble work for a man that professes to "follow peace with all men, and holiness, without which no man shall see the Lord!" I had, in the simplicity and sincerity of my heart, a desire to let all know Bishop Semple had *died in peace with all men, without a reproach* upon a long, laborious, and useful life.

Bishop Semple and myself had been at issue. *Mr. Broaddus himself had decided* Bishop Semple was bound in justice to atone for his conduct towards me. This Semple refused to do publicly according to Broaddus' award. He, with Broaddus and others, in their decrees, *had recommended the dividing of the body of Christ in his members*, to disgrace me if I would not disgrace myself by telling a wilful lie, by saying their opinions or sentiments of revealed truth were the gospel of Jesus Christ. They failed in this. Bishop Semple had reported their success in excluding me. When I heard of it I wrote to him to force him to prove what he had said. He answered, July 14th, 1831,

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in a respectful and affectionate manner, concluding his letter by saying, "Pray spare me, your old and aggrieved friend and brother." He gave up his author. When we met I produced to him the evidence of this falsehood. He then said he did not believe it. I have been credibly informed that he said to some brethren that he was pleased that *the Bruington church did reject his decrees.* It is well known at the last Association that he said my course *towards the Association was magnanimous,* and exhorted the brethren to forbearance and long suffering; reminded them of the rise and progress of the second church in Richmond as the fruit of such a spirit. In our frequent conversations he removed all unpleasantness on my part towards him. I therefore felt myself perfectly free to say what I have said.*

But Mr. Broaddus tries to rouse *the passion of a bereaved son of a beloved father,* by calling his attention to the remarks I made in my extracts upon his and the Messrs. Montagues reporting I was excluded, which I wrote last June or early in July, before I heard from him; forwarded them all to you nearly by the same mail for your inspection before you attempted the publication of the first number. Mr. Broaddus certainly is as great a man and as great a child as the Baptists in Old Virginia ever had to boast of, except Jacob Gregg—of course can do childish things. Many that are personally acquainted with him will give him credit for the above in full.

It is evident to every discerning man that he is trying to *entrench* himself behind the *ignorance and prejudices* of the Baptists, while his "*wood, hay, and stubble*" are now on fire. These are his bulwarks. The horrors of having his sun to set behind such a cloud of smoke arising from the combustible matter he has been gathering together for forty years, must be truly appalling to him. No wonder he should be trying to make *horns to gore or enclose those who have set his works on fire!*

Mr. Broaddus thinks I could not have spoken of brother Semple as I have done without "*relenting.*" If so, why does he try to turn it to my injury? Did ever Jesus Christ or his Apostles upbraid any man that had relented for the worst of sins? This proves the true state of his heart towards me. Mr. Broaddus' doctrine, as here exhibited, is, if a man *errs* he is not a good man. What follows? Mr. Broaddus himself is not a good man, unless he proves himself infallible.

What is all this hard feeling, contention, and discord, so disgraceful to the christian religion, about? Mr. Broaddus may disguise it as he pleases, it comes to this at last—we prefer the sayings of Jesus Christ and his Apostles to the sayings of Messrs. Broaddus and Ball. This is the head and front of our offence. *Your opinions* of faith, of regeneration, &c. &c. have nothing to do in the faith and worship of the disciples, as a bond of union. They are left at liberty to reject or embrace them according to their views of the New Testament, and remain in peace and fellowship so long as they maintain the charac-

*It appears Mr. Broaddus would have been better pleased if I had flattered Bishop Semple during his life, and reproached him after his death. If not, why does he call his son's attention to this part of my communication?

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ter of disciples of Jesus Christ. We do not make *their opinions* a breach of our fellowship, nor wish to prohibit an expression of *their opinions*. I am fully persuaded if I were to go to Mr. Broaddus to-morrow morning, and inform him I believed his *opinions of the previous special influence of the Holy Spirit in order to faith and immersion*, and that he was right and I wrong in opposing such a sentiment —he would call me *brother* Henley, though there is not a syllable in the New Testament to produce such a conviction upon any man's mind. This proves that he and Mr. Ball (though they say the twelve propositions your father has presented to our brethren and the public are such as the Baptists in Virginia generally have adopted) are determined to lord it over our consciences. These propositions do in the most explicit manner prohibit any man from "attempting to inculcate any thing of *human authority*, of *private opinions*, or *inventions of men*, as having *any place* in the constitution, faith, or worship of the christian church; or any thing as matter of christian faith or duty, for which there cannot be expressly produced a *thus saith the Lord*, or by approved precedent;" and yet they are trying to keep the brethren from having any kind of intercourse or communion with us. If this is not reviving the anti-christian spirit I have never seen any thing like it.

Mr. Broaddus has tried for the last four years to gag and manacle me, but having failed on account of the intelligence and independence of society, he is no doubt much grieved that the pages of the Harbinger are open to me. The *same cause* will produce the *same effect* under the *same circumstances*. Every intelligent man can see why I am not now groaning with chains upon me in the jail of Essex county. It is not the *goodness of the cause* why it is not so, but the circumstances that surround me. His saying I am "too apt to mistake my *suspicions* to levy a charge," is, I suppose, an offset against his "*persuasion* that the Essex church intended to exclude me," when Dr. Somervail says *they decided they intended no such thing*.

But now let me ask, what have these witnesses, with all their wishes, proved? Every thing I said, except bidding your father God speed. Could not this be done without these witnesses hearing it, and Bishop Semple's embracing "Campbellism?"

These men are telling the people they wish well to a *real* reformation, and will not reform themselves, but cast out those who attempt to reform. Is not this the spirit of Diotrephes, that forbids them that would receive the brethen, and cast them out of the church?

I am willing to do any thing consistent with my duty to Jesus Christ to reconcile Mr. Broaddus to me; but nothing short of my becoming *his servant* will do it.

I do exceedingly regret that Mr. Broaddus has laid me under the imperious necessity of again addressing you and the public through the pages of the Harbinger. Mr. Broaddus can, *if he will*, put an end to this controversy, and bring about what he professes he *sincerely desires*. We ask no apology, no explanation, no sacrifice of principle or practice. We only ask for a free exercise of our rights among the

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children of God while we maintain a christian character. This he refuses.

Your affectionate brother in the Lord,

THOS. M. HENLEY.

RICHMOND, *Tuesday, February* 27, 1832.

Mr. Alexander Campbell,

MY DEAR SON—BEFORE this comes to hand you will have received my last of the 18th instant, and will also have received the Religious Herald of this place up to the date hereof, by which, from the 3d to the 24th inclusive, you will have seen the combined result of attack upon you and me by the anti-reforming interest of this part of the state. Upon you, for your obituary notice of the death of brother Semple: upon me, for my friendly visit, and exhibition of documents, of which, I suppose, you will have received the numbers I ordered to be forwarded to you. You will also perceive upon the whole of the premises, that after all their clamor, they might as well have held their peace; for their pompous declamation has amounted to just nothing. Nay, they have evidently confirmed what they meant to invalidate.

With respect to the envied documents, which I submitted for the avowed purpose of correcting mistakes, &c. brother Broaddus, after all his admonitions to the churches, acknowledges and inculcates them. See the close of his admonition to the Baptist churches in the Religious Herald of the 3d instant. "We have long avowed these principles," (says he,) and adds, "Let us press these principles on that part of the christian community which may not have adopted them, (and many there be that have not.") In so far, then, he kindly takes the work off our hands. As for his allegation against me, for "proposing these documents to the acceptance of the churches," it is perfectly gratuitous, as the publication itself evidently demonstrates: besides, there is not a person or church in existence that can say that I ever presented these documents for any purpose but that avowed in the publication itself. But supposing I had presented these documents for the reception of all the Baptist churches in Virginia, what need for this lengthy admonition, seeing the Baptist churches have long avowed them. Here it is, lest "some individual or individuals may be decked with the honor of having effected an extensive reformation among the Baptists." "I therefore, for one, (says he,) must enter my protest against the measure." Hence we see it was the jealousy of honor that impelled our friend first to surmise, and then to caution.

But this is not all that brother Broaddus has conceded in favor of the reformation: in his admonition for ministers, in the Religious Herald of the 17th inst. he says, "We are annoyed with the conceit that God is teaching all necessary truth by visions, voices, and impulses, styling the Holy Spirit *the vehicle* of divine knowledge; consequently, excluding every other." But still farther, brother Ball, the Baptist oracle of this state, carries the alone sufficiency of the Holy Scripture to its *ne plus ultra;* see his plea for the superior utility of

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camp meetings in his paper of the 10th instant; wherein he ascribes the superior success of protracted meetings in making converts, to the "mind's being kept fixed upon the truth till it is *constrained* to yield to its *all-subduing influence.*" Thus the *sheer moral influence* of the word, unaccompanied with any spirit but the breath of the speaker, is supposed competent to constrain the mind to yield to its *all-subduing influence.* Indeed it is the only tolerable answer he could have given to the supposed case; for it would have shocked credulity itself to have preferred protracted meetings in behalf of the Spirit, as affording him a more favorable opportunity to perform the converting operation. There remained, therefore, no other divine cause to impute it to, but the word. *Sic stat sententia.* What a pity, by the bye, that brother Ball had not lived in the apostolic age, when the means of converting the world were a settling! How *easy* would it have been to have recorded brother Ball's preferential reasons for protracted meetings; in consequence of which how many more millions of souls might have been saved. By what spirit has brother Ball made the discovery? for it was unknown to, or neglected by the Spirit that guided the Apostles?

But to come nearer home, you will perceive by the documents before me, that every nerve has been strained to invalidate my relation of the friendly interview that took place between myself and brother Semple. And that, upon the whole, they might as well have let it alone. Brother George F. Adams' letter goes to substantiate my report in every thing material, but what took place at our parting, and that was in a few words, *inter nos*, to the amount of what brother Henley stated in his letter to you. I had scarce reached Richmond on my arrival from Essex, with R. Y. Henley, when it was in circulation that my report of the friendly reception I met with from brother Semple was not true, but the reverse. Upon hearing this brother Bootwright wrote to brother R. B. Fife and brother Leitch of Fredericksburg to know the truth of the matter, upon which he received the following letter, viz.—

"*Fredericksburg, January*, 1832.

"*Brother Bootwright*—Your favor of the 16th instant has just been handed me by brother Leitch, in which you request us to state whether in the interviews between brother Semple and brother Campbell any thing like hostility existed. Far from it: every thing that passed in my presence was of the most friendly nature. Brother Campbell stayed at my house whilst he remained in this place, except when invited out to dine, or spend the evening, and had but two interviews with brother Semple, one of which took place at my house on the Sabbath morning on which brother Campbell preached. I was present and heard every thing that passed. On this occasion little passed between them, it being within a few minutes of the time at which preaching commenced when brother Semple called. They both went to the meeting house. Brother Semple took a seat by the stove, and remained there till he thought brother Campbell had nearly got through with his discourse; he then went into the pulpit, and after brother

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Campbell thought he had detained the people long enough, reserved the remainder of his discourse till night. Brother Semple remarked that he had no fault to find with what had been said, but thought that more might have been said (respecting the work of the Holy Spirit) and concluded, commending it as the gospel; and prayed most fervently that the blessing of God might accompany the truth that had been delivered; and also for brother Campbell, that God might spare his life many years, and go with him wherever he went, and bless him abundantly in his labors. After preaching they both went to brother Leitch's, where they dined together; [having company at my house I could not be present.] In the evening the Lord's supper was administered. Brother Semple and brother Adams officiated, and brother Campbell was invited to commune with us. Indeed, throughout the service brother Semple seemed to be filled with the love of God. I saw nothing throughout the service that had the slightest appearance of hostility, in matter or manner, in brother Semple to brother Campbell. Brother Adams states that in a conversation he had with brother Semple, that he (brother S.) expressed himself well pleased with brother Campbell

"Please excuse any mistakes in composition, as this was done in haste in my school. Yours in the Lord,

"R. B. FIFE."

"I concur with the above statement made by brother Fife, in regard to what took place in the meeting-house. Brother Semple and brother Campbell dined with me on Sabbath day, and I saw nothing like unkind feelings existing between brother Semple and brother Campbell, but friendship and brotherly affection. Something was said on church government, and I think all present differed with brother Semple—he thinking something more than the New Testament necessary for the government of the church.

"Affectionately yours,

"ABNER LEITCH."

Elder John Kerr, of the First Baptist Church in this city, has, after three weeks hard labor, been successful to thrust out 67 of his flock for the indefinite charge of C——ism. This ejectment was not achieved till, I believe, the fifth or sixth meeting, which took place on the night of the 24th instant, at which time they gave in their names and quietly withdrew under the sanction of a request to that purpose, which had been carried by vote on the 14th. The part thus voted out contains many of the most influential characters in said church. They commenced a subscription for building a place of worship the next day, and in the course of two days had upon it, I think, about two thousand dollars.

THOMAS CAMPBELL.

"Mr. CAMPBELL will surely do you the justice to publish it in the Harbinger," says Mr. Broaddus to Mr. Semple. And hence I infer that the documents above adduced will surely be published in

* For date see page 169

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the Religious Herald, unless Mr. Broaddus thinks that my sense of justice is much more acute than either Mr. Ball's or his own. But from the whole phiz of Mr. Broaddus' letter to Mr. Semple, it would appear he intended it for a quibble to an answer in accordance with his wishes, and this is to be considered only as a hint to Mr. Semple to demand a place in the Harbinger. A few days will evince whether a sense of justice or the tact of a diplomatist instigated this remark.

A word or two on Mr. Semple's letter, to the pattern ordered by Mr. Broaddus, who did not intend, I trow, that his letter should see the light of day. But Mr. Semple, in his unsuspicious honesty, (for he is no *Regular* Baptist *Minister*, published Mr. B's letter. Mr. Semple, though a lawyer, and versed in "collating all the testimony," it must be acknowledged to his credit, is not so well practised in the arts of dissimulation as to make a plausible argument to suit the calls of his friend and to save the reputation of his father, "whom," he says, [who] "I am sure never inflicted a wrong upon the feelings" of Mr. Henley. But some captious reasoner may ask, What wounds does he inflict upon the reputation of a father, in his wishful compliance with the solicitations of a friend! It was with much point, one exclaimed, "Save me from my friends—I can manage my enemies." He *testifies* that his father's deportment to Mr. C. was confirmatory; that he used no such language as that imputed to him by Mr. Henley. Yet "with great misgivings, his father took the sacrament with Mr. C; and more than once said "he *thought* or *hoped* that Mr. C. was a christian!" And finding it impossible to restore harmony in the Bruington church, except "by the relaxation of the stern mandates of justice," (the King and Queen Decrees, one may suppose,) "he made sacrifices to the prejudices of the most unreasonable people in the world." And yet it is problematical, he says, whether the end justified the means: for, "*for the sake of peace he did that which his judgment could not approve.*" And by way of finishing his testimony he adds that "his father might have done more than was publicly witnessed on the day of his ministrations with Mr. Campbell." This, however, it may be viewed, as affecting the reputation of the deceased, fully sets aside all cavils about the benediction, all other matters being admitted and proved by their own testimony. But he thinks his father was too proud to wish well to the reformation plead by Thomas Campbell; because, then, "like the spaniel, he would have licked the dust from the foot that kicked him." I have such a regard for the memory of the deceased as to think that his son is in this instance mistaken, or that he has been carried too far in his wishes to gratify his friend Broaddus.

All our facts are admitted in Mr. Adam's letter, except the parting "God speed;" and this is more than compensated by the testimony of Mr. Adams and all the names in his postscript, for they all testify that Mr. Semple prayed in public, with his usual fervor, that "*success might attend the labors of him* [T. Campbell] *that had spoken to them.*" Thus every fact is well attested by eleven witnesses attached to the close of Mr. Broaddus' documents. The only dispute which can exist

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is about the interpretation of them. We never presumed to say that Mr. Semple did more than renounce the decrees of King and Queen Conference, and that thus the christian triumphed over the sectary. We now leave it to all men to say, whether the text is not authentic, and the comment orthodox; and whether we, or Mr. Semple's professed friends and relatives, do most honor to his memory!

EDITOR.

SINCE the above was written the following documents have come to hand. We add to them a few remarks, which, strange as it may appear to the reader, were actually in type in our office before these last letters came to hand.—EDITOR.

FREDERICKSBURG, March 9, 1832,

Dear brother Campbell,

YOURS of the 1st inst. came to hand yesterday. I now proceed to comply with your request, and as our good old brother Semple used to say, "Let it go for what it is worth"—*good;* yes, and I wish I could say as much for all whom I may have occasion to name in this letter. Although I have had occasion to differ from him in opinion about some things, I have ever thought him one among the best men I ever knew; for generally, when differing in opinion, he not only evinced the spirit of a christian, but a perfect gentleman. Touching the benediction when he parted with your father, I can say nothing, as I was in a different part of the meeting-house, either attending to singing or putting up the apparatus which was used for the celebration of the supper, and was not, as it appears some others were, watching the movements of brother S. and seeking an opportunity to invite him to stay at night, to expose any error that might be advanced by your father, because, in the first place, I do not think that any sober-minded man had any cause from what he had seen or heard, to fear any error; and in the second place, because I believe the most of the congregation are capable of distinguishing between truth and falsehood. I, indeed, myself would have been very glad if he could have attended at night; for sure I am he never would have put the construction upon the discourse delivered at night, that has been put upon it by others. It does appear to me that there is the same ground to object to Paul and Peter upon what they call regeneration, as there is to object to any thing your father said. But as brother Adams has written a letter to the editor of the Religious Herald, giving a full detail of the facts, which I presume you have seen, I deem it unnecessary to repeat them.

It may be proper for me to notice the letters in the Religious Herald of the 17th February, touching this matter. And first, it is passing strange to me that any one should pretend to doubt the benediction of brother Semple upon your father at parting, when he had publicly prayed for him that the Lord would bless him and be with him in his journey, and bless his labors, &c. as fervently, and apparently with as much good feeling, as I recollect to have ever heard him pray for

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any one. When Mr. Semple showed to me the letter of brother Warren* before it was sent to the editor of the Herald, I told him there were misrepresentations in it. I then went to brother Warren and named them to him. He admitted that brother Semple did not say as a sermon it was defective, but thought he implied it. I told him he certainly was mistaken in what he called an expose or denial by your father at night of what he had acknowledged in the morning—that what your father called the appendix added by brother Semple, which he said he approved so far as he understood him; and the word *grace*, concerning which there was some difference of opinion as to its full meaning, was altogether different from the appendix; that what was advanced by brother Campbell and criticised upon by brother Semple, could not be called an appendix.

As to the letter of brother Peyton, it no doubt contains his opinion respecting yourself and your father; but if it contains his opinion respecting brother Semple, it proves two things at least—First, that he is a man susceptible of being led astray by prejudice, and liable to change; for not long since it is a notorious fact that he was accustomed to speak in the slightest terms of him, calling him "an Arminian," "unsound at the core," and such like expressions; and when the supper was to be administered, if he was present he either left the house or sat off on one side, and never, as I recollect, evinced his friendship either to the departed brother or to the church here, by partaking with us. Now in reading his letter, one would think he was in full fellowship with the church here; for in speaking upon the occurrences that took place here, he makes use of the word "*us*," as if he was one of us indeed. He is not a member here, nor ever was; and it is believed that he is now aiding in sowing the seed of discord in this place.

I now proceed to notice Elder John Clark's letter; and as Paul said, "I wist not, brethren, that he was the High Priest." I wish it was not known that an Elder had such a spirit as this his letter proves he has; but he himself being the judge, he ought to be excluded, at least from the Association; for he says he is "*an unworthy member.*" But how he reconciles this with his feeling able to admonish and advise the Association, I cannot tell. I cannot think he has ever read the Harbinger. If he have, certainly he is blinded by prejudice; for he says in his letter to brother Sands, a chain of evidences prove that Elder R. B. Semple did not degenerate into Campbellism previous to

*As Messrs. Warren and Peyton have their names affixed to the letter of Mr. Adams, and as their own letters prove nothing more than is proved in that communication, except their own prejudices, we did not think it reasonable to crowd our pages with these extraneous repetitions of the same tales, having in them not a single fact pertinent to the case, not certified by them in the communications from Messrs. Broaddus, Semple, and Adams. Brother Leitch has, however, alluded to them in such a way that, had his letter been received before the matter for the number was laid off, we would, uninteresting and impertinent as they are, have published them. If, however, Messrs. Broaddus and Ball will have all the documents from our side published in the Herald, we will yet publish, without note or coument, their epistles.—*Ed.*

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his death, as said the last Harbinger, vol. 3. Now he cannot show any such language in the Harbinger. He has been a Baptist I believe about three years, and was ordained after the good old custom last Fall. I will not pretend to say what manner of spirit was bestowed upon him by the imposition of hands, or whether any; the letter shows what sort of spirit he has now. His conduct ever since he has been a Baptist proves that he is under strong prejudice; for he joined the White Oak Church, although living in Fredericksburg. Whether prejudiced against the people here I leave for others to judge. He has never acted as if he had fellowship with the church here. I am told he takes the liberty to call people *Campbellites*, and then shun them as if indeed he thought there was as much danger of his being defiled by them as there would be in handling pitch. One of our brethren, who has lately came into the kingdom, told me he was conversing with him, and on quoting a passage of scripture to him, he replied, "That is Campbellism." "Campbellism!" said the brother, "What is Campbellism? I have never seen any thing from Mr. Campbell upon doctrine in my life." This brother, it seems, was led by that expression to inquire what was meant by "*Campbellism.*" He thought if that were "Campbellism," there could not be much difference between "Campbellism" and the Bible.

As my sheet is full, and it is late, I must close. I have written by candle light, you will therefore please excuse any error or omission.

I subscribe myself yours in the fellowship of the gospel.

ABNER LEITCH.

FREDERICKSBURG, March 10, 1831.

Dear brother Campbell,

I HAVE seen your letter to brother Leitch, of the 1st instant, requesting information in relation to the visit made us by your father, and more particularly in reference to brother Semple's benediction to him. I am sorry that it is not in my power to afford direct testimony on this point. I was not near enough when they parted to hear what passed; but this much I do know, that so soon as your father returned to my house (which he did that night) he mentioned that brother Semple at parting gave him his benediction. So soon as the letters of brethren Warren, Peyton, and Clarke, of the 17th of February, made their appearance, I wrote to brother Sands a notice of those letters, requesting that my letter might be published in the Herald, or returned to me. The letter was put into the Post-Office by brother Leitch, I think, on the 20th of last month, and must have reached them on the next day. I waited until last evening, hoping, as they did not publish it in the Herald of the 2d, that they would certainly return it or publish it in the paper of the 9th. This has also come to hand, and no return of letter or notice of it is taken. In consequence of this treatment I immediately wrote to brother Bootwright, requesting him to call on brother Sands for my letter in order that it might be sent on to you. Whether they will comply with my request time will determine. I hope to hear from brother Bootwright next

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Monday.* If the letter is forthcoming it shall be immediately forwarded; and hope, if it is worth a place in the Harbinger, you will give it one. In the mean time I remain yours in the Lord,

R. B. FIFE.

Editor's Remarks on the whole matter.

IF the mountains in labor ever brought forth a mouse, we have it now in the cage of our friends Broaddus and Ball. These *great* men, when they think they have got any *little* thing which they can turn to their interest with the people, will not long hesitate about the means. Was ever such a trifle made so much of by any one who writes *admonitions for ministers and churches?* The Editor of the Harbinger yielded to the wishes of a persecuted brother to breathe forth his condolence with the friends and relatives of one of his old friends who was called hence, and willing to wipe off all reproach from his memory, instanced his conduct to my father as a proof that the christian had triumphed over the man in his actual renunciation of the King and Queen Decrees. It was never intended to represent Mr. Semple as having wholly come over to our views, but only that he had relaxed the severity of his own decrees, and had actually communed with one whom the aforesaid decrees virtually proscribed from his followship. But these misguided friends are determined that Bishop Semple shall die under the obloquy of those decrees, that they may live in credit with the people. I rejoice that they have failed to fix upon his memory this disgrace. The letter of R. B. Semple, Esq. and that of Mr. Adams, the Pastor of the church in Fredericksburg, prove all that we wish, every thing, save the parting words which they did not hear. The truth of the obituary notice is not, then, in one single item discredited. It is, indeed, fully confirmed by all the witnesses called forth by Andrew Broaddus, the instigator and leader of this ordeal. It is well for him that he is rich in popularity, and abundant in the resources of praise. Capitalists can suffer losses which would bankrupt such humble adventurers as his devoted brother Henley. Posterity, should they ever read the history of our

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*This fact, one of many similar facts, speaks volumes to all who dare to think for themselves. Why is this suppression, this withholding of the truth, the whole truth, if gentlemen are honest and sincere in their pretensions and efforts to lead the public mind to just conclusions? Had we been guilty of such an act, how would our opponents have blazed it abroad, and denounced us as is now attempted, contrary to all truth, honor, and fair dealing, in the words following, from the *Index* of the 10th March:—

"DR. SEMPLE.—The Campbellites in Virginia have endeavored to injure the character and standing of this excellent and venerable man, since his decease, by saying that he left the world a friend to reform, *alias* Campbellism. The slander, however, is fully refuted in the two last numbers of the Richmond Herald. That must be a wicked and desperate cause which resorts to such measures for its support."

This is the CHRISTIAN *Index!!!*—Reader, ought not the writer of this *Index*, or the *Baptist Repository*, from which it is taken, to transfer to his side of the account this imputation against the friends of reform?—*Ed. M. H.*

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times, will surely smile at the wisdom of anti-reformers and the policy evinced in the documents above alluded to. Indeed should the actors in this interlude only live a few years to get at a point more favorable to correct vision, we doubt not but they will reprobate their own measures, and lament the passion which in an evil hour beclouded their reason.

There are two inferences which all the reflecting will draw from these premises; and for the sake of these inferences we are willing to occupy so much space in giving the preceding documents:—

The first is, that the opposition to reform greatly rely upon the opinions of men reputed great among the common people for the support of their views and practices. Our Virginia opponents have not occupied so many pages to show that Paul or Peter was on their side on any point, great or small, as they have in this instance to secure the name of one departed leader. For our own part, in this whole affair we were pleased at first to learn, and now to have it so well *confirmed*, that Mr. Semple conscientiously rescinded his own decrees, and prayed for a blessing upon those who preach such a reformation as was last plead in his hearing. But as for the weight of his name, or any other contemporary names, in aid of the cause we plead, or in proof of its authority, we never counted any thing, else we would have approached these men in a different manner. Sister Phœbe's vote on the question, *What is truth?* weighs with us against His Grace the Lord Archbishop of Canterbury.

The second inference which all impartial men will draw from this developement, is, that if our opponents thought they could gain any thing from discussion, they would eagerly seize every opportunity. Their filling so many columns of their Herald with these details, proves that if they felt as confident in being able to achieve something from biblical discussion as they did in this instance, we should have whole columns of biblical criticism and investigation. They now give a reason for their caution.

A word to Mr. Ball and Mr. Broaddus.—We have now republished three of your letters in our pages. Will you now republish in your columns T. M. Henley's letter, the extracts from the letter of Thomas Campbell, and the editorial remarks? Do as much justice to your readers as we *heretics* do to ours. We demand this not only because you profess to be christians, but to be republicans.

A. CAMPBELL.

REFORMERS AND ANTI-REFORMERS, LISTEN TO THE WARNING VOICE!

THE following letter is worthy of the special attention of all men who either plead for reformation or oppose it. The force and point of the suggestions are irresistible to all who have, or are desirous to have, a good conscience towards God. I have been resolving and re-resolving for some months to devote some pages to exhortation on the subject of keeping the commandments in the churches; but the

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misrepresentations, and cavils, and questions, touching christian immersion and the conversion of sinners, have hitherto prevented us. Our opponents say, 'What is the reformation for which you contend?' and deign us no opportunity to reply, but proceed to denounce and condemn.

Our essays on *the ancient order of things* were begun seven years ago the 7th of last month, under the conviction that nothing permanently valuable, worthy of the name of reformation in the church—nothing permanently and extensively useful in the conversion of the world, can be achieved unless the citizens in the kingdom of Messiah do their duty first as individuals in all personal purity and excellency, and as congregations in all social co-operations in keeping all the ordinances and traditions of the Apostles. The union of present professors, called the union of christians, is not worth an effort, if united they were to proceed as the Baptists and Christians, and Methodists and Presbyterians, now proceed. If there was no division among them, but all united in the order now prevalent in any one of these sects, I would, were it my last breath, say, 'Reform,' or 'Come out of her, you people, that fear God and wish to stand with Jesus in the new and heavenly Jerusalem.' I fear in the noise and commotion about baptism and other first principles, about conversion and regeneration, the commandments and ordinances of the Lord and Saviour will be neglected. I thank the brother who writes the following for calling up this subject again to our consideration.

EDITOR.

King William, Va. March, 1832.

Dear brother Campbell,

ALTHOUGH I think the subject of baptism has of late occupied an undue portion of attention on the part of those who profess to be reformers, and that it is desirable to let the subject rest now, unless some new ground should be taken; yet I cannot but think it may be of service to publish the following extract from the forty-fourth tract of the Baptist General Tract Society, entitled, "A Scripture Manual, or a Plain Representation of the Ordinance of Baptism, designed for the use of all who would answer a good conscience toward God; and give a reason of their faith and practice with meekness and fear—By *Samuel Wilson*—Published by the Baptist General Tract Society."

Page 11.—The writer says, "Here I observed how Peter *understood his commission*; he began with preaching or teaching, waiting for the success of his labor. Nor did I find a word of baptism till they were pricked in their hearts; then, indeed, and not before, he says, "Repent and be baptized in the name of the Lord Jesus," which I understand after this manner:—If you are, indeed, grieved and ashamed of your conduct towards this Jesus, whom you have crucified; if you are convinced by the Spirit of God he is the Messiah, the great Redeemer, and King of his church, and have a confidential dependence on him for salvation; then you are to be baptized in

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his name, and *may hope for a comfortable evidence in your baptism of the remission of your sins, and that you shall receive the gift of the Holy Ghost.*" And for their encouragement he adds, "For the promise is to you and your children, and to all that are afar off, even as many as the Lord your God shall call."

This at least furnishes us with a good *argumentum ad hominem.* You that teach baptism for the remission of sins, do you charge us with the same doctrine, and complain of us for teaching it!! I hope you will give this a place in the Harbinger, and ask the supporters of the "Baptist General Tract Society" what they mean by it. Are not Messrs. Brantly, Clopton, *cum multis aliis*, who oppose this doctrine under the title of the "Brooke doctrine," the patrons and advocates of this Tract Society? Surely this ought to suggest to them the propriety of revising their tracts, and expunging every thing like "Campbellism;" or else they should cease to call this the "Brooke doctrine." They should recollect if they will not admit that this doctrine is as old as the apostolic days, it is at least 82 years old, Samuel Wilson, the author of the tract, having died in 1750. It was moreover adopted as a tract as early as the year 1827, about the time that you commenced your publications on this subject.

I have not yet had the pleasure of seeing your father, but I am informed the Baptists generally yield their assent to the principles which he lays as the foundation of the contemplated reformation. Bishop A. Broaddus, after expressing his approbation of them, has published an admonition to the churches of Virginia, guarding them against your father. I have not seen this publication; but from a conversation which I had with him, I think he apprehends your father has some ulterior design. Now I do suppose he has a farther design; and that is, to urge them to carry out their principles in practice. With the extract before us, which I have made from their 44th tract, may we not say to them, If this is your doctrine, surely you act inconsistently in not practising upon it; or *rather* in not insisting upon it in your addresses to sinners; for as long as they continue *to refuse "the blood of the new covenant which is shed for the remission of sins" to unimmersed persons*, we are authorized to say they do practise upon this doctrine. The fact is, this is with them a "tangled broach," and until they can get it out of the tangle, it is well for them to back out of the controversy on baptism, as it seems Messrs. Ball and Sands wish to do.

But as I said at first, I do think we have (at least in this part of the country) paid an undue portion of attention to the subject of baptism. I think it has engrossed attention to the exclusion of other important matters upon which reformation is much needed. It is reformation in the churches, in the now existing disciples, that is the grand desideratum Until this is effected, we are not properly prepared to make converts to Christianity. The churches, with the Scriptures, should, I apprehend, occupy the place of the Apostles. The Apostles were commissioned to go forth and make converts, baptizing them, and teaching them to observe all things that were commanded. Unless

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the churches practise the things commanded to be observed by the Apostles, the converts made by them are not made to christianity as taught by the Apostles. The individual who enters our churches at present, does it without having in prospect to be called on to exercise any great degree of self-denial. The test to which his love to Christ and his people is put, is a very easy one—one through whose ordeal almost any man, whose character is tolerably moral, might pass. I fear there is not a majority of our professors who could bear to be called upon to meet with their brethren in the Lord, if, to effect this, they should have to deny themselves the privilege of going where they would meet with a large crowd, convened to attend upon the ministrations of a popular orator. This part of the reformation, I think, has been neglected among us. Some of our leading reformers have been engaged in going from place to place, making converts, and leaving them to go on, upon the old system—that is, the monthly meeting system—and travelling from place to place after the preachers. This is a point upon which reformation is much needed. While weekly meetings of disciples is calculated to fan and keep lively the love of christians for their Master and one another, it would operate as the best safeguard against the introduction of false disciples, a much better one, I apprehend, than that of requiring an *experience* as the condition of admission. I should hail it as an auspicious day to christianity, could I see the disciples with delight, each Lord's day, hasten to meet with each other. Then might they say, "We know we have passed from death unto life, because we love the brethren." But how can that man avail himself of this testimony who has not love enough for his poor brethren to be willing to meet with them, unless when the people in the neighborhood generally convene; who, possessed of the means of travelling to a meeting at a distance, will rather travel from place to place after the preachers, thus treating himself to the pleasure which variety of scene and society affords, than submit to the irksomeness of seeing the same faces every Sunday. "If a man love not his brother, whom he has seen, how can he love the Lord, whom he has not seen?" The fact is, there are many members of churches in this part of the country, who, if acquainted at all, have but a passing acquaintance. My dear brother, I think this subject, together with the weekly breaking of the loaf, ought to be more insisted upon by the reformers, and I should be pleased to see it urged upon the churches more in the Harbinger, than it has of late. It is in vain for us to assume the imposing name of reformers, unless we indeed reform.

You see the notice of the death of our good old brother Semple is making much noise in the Religious Herald. I hope the information upon which you and brother Henley wrote will yet be found entitled to credit. Now if any person is disposed to think that Bishop Semple before his death became what he and others call "a Campbellite," I, for one, will say, I believe no such thing. I do not think he had become satisfied with your views of baptism or the Holy Spirit. But what of that? Does this show that he had not abated much in that

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spirit of hostility which the resolutions of the King and Queen Conference breathe? Was it reasonable to expect that Bishop Semple, after taking the lead in that Conference, should have communed with your father, and have gone as far as it is acknowledged he did go, unless some material change in his views and feelings had taken place? I have been under the impression, since the last Dover Association, that he was disposed to retract in some degree. He opposed the violent measures against brother Henley, and recommended conciliatory measures publicly in the Association. In a debate as to the best manner in which questions should be decided in a church, he declared himself decidedly in favor of abiding by the decision of the majority—said it had happened to him occasionally to be in the minority when he was confident he was right, but he had always found by experience it was best to yield to the majority. And I could not but revert in my mind to the recent case in the Bruington church, in which he found himself in the minority.

In the fellowship of our common Lord, yours,

INQUIRER.

To the Editor of the Millennial Harbinger.

Bedford County, Tenn. January 7, 1832.

Brother Campbell,

I TAKE this method of informing you that I have been a reader of your writings for several years, though for three or four years after you commenced writing the Christian Baptist I was so prejudiced against you, through the misrepresentations of some men in whom I placed great confidence, that I would not read your writings; but after having the name "*Campbellite*" given me by those same men, I concluded to read your works for my own satisfaction, and to my astonishment found that you were removing much of the sackcloth with which God's two witnesses had been clothed 1260 years; and although I am now above 50 years old, and have labored for 30 in endeavoring to understand God's message to man, I think I have learned more of its meaning within the last four years than I ever did before. I say this for your encouragement, as I know that you have many, very many, opponents who endeavor to overthrow your labors, as I did before I understood the cause you plead. I know of very few (if any) who fully coincide with your views; but the minds of many in this country seem to be alive, in some good degree, to search the Scriptures to see if these things be so. I think I understand you, and if I do I wish to ask you some questions and state some difficulties in order to obtain satisfaction if it can be given. And first, I read in Matthew's testimony, xix. 26, Peter stated and said that "we have left all and followed thee. What shall we have, therefore?" The answer appears not only to say what they should have, but when it should be given. "You shall," says Jesus, "sit upon twelve thrones, judging

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the twelve tribes of Israel." As to the time when they should sit upon these thrones, it was to be when the Son of Man sat in the throne of his glory, at which time he received the promise of the Holy Spirit, and on the day of Pentecost shed it on his Apostles; and this I understand emphatically to be regeneration or baptism of the Holy Spirit—they were endued with power according to promise. Now the new covenant is in force, which is the Jerusalem from above, the mother of all Jews and Gentiles born of water and the Spirit; for faith in the blood of Christ, water and Spirit, must agree in every disciple of Jesus Christ; for these three agree in him.

But I must approach the difficulty. Paul tells Titus that he was an Apostle of Jesus Christ according to the faith of God's elect. What does he mean? Was Titus an Apostle according to the faith of God's elect? Paul calls him his son after the common faith. Is there no difference between the common faith and the faith of God's elect? John says, "We" (Apostles) "have seen with our eyes, heard with our ears, and our hands have handled of the word of life." Their faith was predicated upon what they saw and heard; but does Paul associate himself with them? I say, Yes; for he says first of all, "He" (Jesus) "was seen of me and heard also." I now ask, if Titus or any other person has this faith of God's elect? We believe on testimony through their word.

Jesus said to Thomas, "Because thou hast seen me thou hast believed." What more? "Blessed are they that have not seen and yet have believed?" Those who believe without seeing have the common faith! Jesus once said unto his Apostles, "In my Father's house are many mansions." What house is this? His church? His kingdom? If so, Jesus hath prepared a place and given it to them. What place has Jesus prepared? Paul answers this question when he says first Apostles, and secondarily Prophets, &c. This being the case, they are Christ's ambassadors to the exclusion of all others. This whole affair appears to have been before Paul's mind in writing to Titus, when he says, "But when the goodness and philanthropy of God our Saviour shone forth, he saved us," &c. "according to his mercy, by the washing of regeneration and the renewing of the Holy Spirit which he poured out on us richly through Jesus Christ our Saviour." Now the grand question is, When did he pour out his Spirit richly on the Apostles? It does appear to me that it must have been on the day of Pentecost! for mark well, he says nothing about its being poured in us, but on us. I cannot help thinking but baptism pertains to, is of, and belongs to the new institution there called "the regeneration." For an example, a leprous man when healed according to the law of Moses, had to wash his body in water in order to his entering the congregation of the Lord. This leprous man was then saved from pollution by the washing of the law of Moses. In like manner a sinner whose heart is purified by faith, is saved by the washing of regeneration or the baptism belonging to the new institution. Now if this new institution be spirit, it would be passing strange if the persons who believe and obey the gospel should not be born of the

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Spirit. Is it possible that a child could be born and not partake of the nature of father nor mother? I have long thought that the Saviour's discourse with Nicodemus was misunderstood. I once asked a brother if Jesus could not in truth have said to the eleven disciples the hour before he ascended what he said to Nicodemus? He thought not. Let us try: I say to you my disciples, you have all been born of the water; but unless you are born again you cannot see my kingdom. You must be born of the Spirit: in order to this I must be lifted up on high; I must receive the promise of the Spirit from my Father and pour it out upon you. You ask, How can these things be? Well, I will tell you: the Spirit will come like the rushing of a mighty wind; you will hear the sound thereof; it will fill the whole house where you are. You will then believe on me; you will then believe that God hath made me both Lord and Christ; you will then be born again—born of the Spirit; for the Holy Spirit cannot be given till I am glorified; you will then be cisterns, and the living word, which is spirit, will flow from you. But this same John who has recorded this discourse, has said, "As many as received him" (Jesus) "to them gave he power to become the sons of God, who were born of God," &c. We ought to remember that these are not the words of Jesus, but of John, written years after Jesus was glorified. Now if the ministration of the law gendered to bondage, and did not make sons, how could any man be born of the Spirit before the new covenant or ministration of Spirit or regeneration was in full operation, which all agree was not till Pentecost. To me it appears when Jesus told them to tarry at Jerusalem until they were endued with power from on high, it was just what John means when he says, 'He' (Jesus) gave them power to become the sons of God by a spiritual birth;' for surely if being baptized with water is to be born of water, to be baptized with the Holy Spirit is to be born of the Holy Spirit. Jesus had told them before that the Scribes and Pharisees sit in Moses' seat, and what they say unto you do; surely he would not have said this after the renovation when they were to fill the place of judges and give law to Israel. He, moreover, told them the very night he was betrayed, "Henceforth I call you not servants, but friends;" but he does not yet call them sons. Brother Scott has said many excellent things about preparing a body or a house for God in order to its being filled with the spirit of Christ; but I think he is mistaken when he says Christ baptized Peter; for we are told Jesus baptized not, and we know some of the Apostles were John's disciples before they became the disciples of Jesus, and I have no idea that they were ever re-baptized with water. We know John did make ready a people prepared for the Lord, and that John the porter opened the door and let the good Shepherd into his own sheepfold, and his sheep heard his voice and followed him. So we see that John's baptism was the washing preparatory to the regeneration.

Yours in the hope of an endless immortality,

W. H.

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Reply to W. H.

Dear Brother,

THE extracts made from an old Bible, and forwarded by brother Reid of Washington, Ky. called forth a Bible in our own county of Brooke, still more ancient. It now lies before me, is well executed, and in pretty good keeping, although "*Imprinted at London in* 1607, *by Robert Baker, Printer to the King's most excellent Maiestie.*" On reading your quotations from Titus i. 1 and 4, I was curious to open it, and find it reads as follows:—"Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the trueth which is according to godlinesse." v. 4. "To Titus, my naturall sonne according to the common faith," &c. In the margin there is a note to verse 1 in the following words: "*According to the faith of God's elect,*" i. e. "to preach the faith to increase their knowledge, to teach them to live godly, that at length they may obtein eternall life." Macknight renders *kata* "*in order to,*" instead of "*according to,*" because it is sometimes so rendered, and because in the same verse it must be so rendered before, *godliness* "*in order to* godliness." The faith of God's elect, then, is the *christian faith,* and that faith is called *common,* verse 4, because though Titus was a *Greek,* he had the same faith as the Jews; for the common faith is the faith common to Jews and Greeks.

That *the Regeneration,* Matt. xix. 27. refers to a period of time, as the phrase *the Revolution* does with us, is abundantly evident. But whether that period of time was the Pentecost, or is to be the commencement of the Millennium, or the day of final judgment, has been a question. But we know of no reputable author or critic who doubts of its allusion to some memorable era or time. We have long since given our reasons for deciding in favor of the day of Pentecost.

Dr. Adam Clarke, who is learned in Pagan literature, and who fails not, often when occasion does not call for it, to make a very pompous display of it, says it is highly improper to punctuate this verse so as to make *regeneration* refer to "*following him*" rather than to "*the time*" when Jesus shall sit on the "throne of his majesty." In this he has the countenance of the most eminent critics. And as for *judging* the twelve tribes, it means no more than presiding over them; as "Dan shall judge his people" meant no more than that he shall preside over them. Thus the Apostles were to preside over the people of God, as they commenced to do on the day of Pentecost. Clement, a very early writer, in his epistle to the Corinthians uses the word *paliggnesia,* (regeneration,) as expressive of the restoration of the world by the deluge. The new birth, or renovation of society or of an individual, are the only acceptations of this word in all the departments of sacred literature. It refers to the Pentecost as an era, or the commencement of the reign of Jesus and the exaltation of the Apostles by the gifts of the Spirit as you have stated.

But it does not appear that the baptism of the Holy Spirit is that which is called *the regeneration.* It was rather the cause of that renovation than the regeneration itself Indeed, the baptism of the Holy Spirit was that which placed the Apostles on the thrones which Messiah promised them; and this well accords with your remarks on the address to Nicodemus, being equally applicable to the Apostles as it was to Nicodemus, until the very day of Pentecost, which has long been an *opinion* of mine.

That "the Jerusalem which is above," representing the covenant of Spirit, *is the mother of us all* who are born of water and the Spirit, is certainly true; and hence we are the children of the promise—born of the free woman, and heirs of the inheritance denoted by that bestowed on Isaac the child of faith. Thus the Son of God has made us sons, free men, and heirs. I rejoice to see the independence of mind which the liberty we have in Christ Jesus so richly bestows, evinced by you, dear brother, in daring to think for yourself. We have only to bear in mind that our views, so far as they are the result of our own investigation, are private property, and not to be submitted as tests of christian character, nor to be preached as means of conversion; but to be submitted to

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the brethren, and to pass for what they are worth in the present currency of opinions, without demanding any thing more than a fair value for them. No human arrangement can make them a legal tender in the kingdom of Jesus Christ. Nothing but the unalloyed gold, according to sanctuary weight and quality, issued from the mint of heaven, or *the faith* once delivered to the saints, can be proposed as universally current, or accepted in full of discipleship, in the kingdom of Jesus, under the presidency of the holy Apostles. So many letters on hand forbid long replies. Brother Scott will no doubt tender his reasons for his opinion concerning the allusion in your letter to his sermon on the Holy Spirit. He is now engaged in publishing "the Evangelist" in Cincinnati. Judging from the three numbers which I have read, for good and useful matter, and for general ability, it need not fear a comparison with any paper now edited in the United States which we have seen.

In the hope of immortality, I remain your brother, EDITOR.

[For the Millennial Harbinger.]

PAGES 225 AND 226 OF THE NEW TRANSLATION.

PETER'S address on Pentecost 1st repels the slanderous accusation of being "filled with wine." 2. Applies to the phenomena; the prophecy of Joel 2d and 28th—33—3. speaks of Jesus the Nazarene as sustained in his claim to the Messiah by the attestation of Jehovah (wondrous miracles!) and asserts and proves that in his death (the grand stumbling block to the Jews) and resurrection, the prophecy of their own scriptures was fulfilled. Ps. 16th and 8—11—4. carefully shows that the Psalmist did not and could not mean himself; but that he spoke in the person of *his Lord*, who was to be his son according to the flesh.——*Rk.*—Losing sight of this *mixed* constitution of Messiah's person, made scripture unintelligible to the Jews, and of course they failed of all the advantages they might have attained by a timely understanding of the oracles. 5. Insists on Christ's *resurrection*, of which the Apostles were living witnesses, and of which the persons then present had *sensible* proof in the miraculous effects of the shedding forth of the Holy Spirit.——*R.*—"David is not ascended into heaven" means the *whole* David; for part, the body, was in the sepulchre—"Sit thou at my right hand," (Psalm cx. and 1.) not applicable to *David*—true of the Messiah, Jesus! Now what is the sum? "*That Jesus the Nazarene, who was crucified at the murderous instigation of the Jews, by* [*sinners*] *the Roman soldiers, had been attested by the miracles he performed, the fulfilment of prophecy, and his resurrection, to be the Messiah, the King of Israel, exalted on the throne of the Universe, and the Lord of glory.*" If this be *true*, they were *convicted murderers!* [and of their Messiah too!] This conscious guilt and vileness "pierced them to the heart"—saw their *danger* too! and naturally inquired, "What shall *we* do?" Is any thing to be done to make amends for what has been done? Is there any remedy, or escape, or reconciliation possible? Yes; reform, practically repent, conform in feeling and conduct to the facts just stated concerning Jesus; receive *him* as the Messiah, and confess his lordship; and put yourselves under his government and protection by being *immersed* into his name; you have sinned in rejecting and resisting

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him whom God anointed to redeem Israel; but you are forgiven, when, from the heart, you believe on him as your King; and the PLEDGE of this forgiveness you receive in the immersion now commanded. Moreover, it is the "promise" of the Lord that they who *obey* the proclamation of his mercy shall receive the gift of the Holy Spirit. Some might be staggered and hesitate for a moment, and he therefore exhorted them to compliance in terms which implied that submission to the call would be "*salvation.*" They who complied were "*saved*" by the "washing of regeneration and the renewing of the Holy Spirit."

It is now time to ask, what had these persons experienced? Their belief, and consequent feelings and affections towards Jesus had changed from hatred to love and confidence; they were prepared to run all risks and go all lengths to secure his friendship and favor. They now loved the Lord Jesus Christ. What was their condition or state? Their sins were forgiven for Christ's sake, of which they were assured by being buried together with their Lord. What! buried? Yes, they had become *dead* to Moses—now married to another lawgiver—*dead* to sin, and alive to righteousness—*dead* to the letter, and alive by the spirit—*dead* to all *old* things, and alive to the new kingdom, its glory, progress, and universal extension. Therefore, they were *buried*, and, as new creatures, admitted into God's house or family, which is the congregation of the saved. They were now separated unto God—that is, SAINTS; having been called into the hope and liberty of the gospel by the Apostle's word. O how simple and plain! level to the apprehension of a child, and most efficacious to give peace, joy, and assurance to the obedient disciple! Well, what is next to be done? Walk with the church, in steadfast continuance in the Apostles' doctrine, fellowship, breaking of bread, and in prayers. Now come difficulties:—1. What was the nature or cause of the "fear" which fell upon every soul? 2. Why is it that the believers *now* have no "spiritual gifts," or ability to do "mighty signs and wonders?" 3. Why is it that the subjects of the present "restoration of the ancient order" still live in separate dwellings, and feel as other men on the subject of *private* proverty? 4. In what way could or should christians now pretend to imitate the conduct of those saints who were "every day" in the temple? Had they no *secular* employment or business? 5. Is the phrase "breaking of bread" of the same import in both places? And why not? And is not the fact that the primitive disciples attended to the breaking the loaf every day—daily; nay, associated "the institution" with some one of their common meals every day, doing *all* to the glory of God? The holy sacrament was celebrated *every day* in one or other of the christian's houses, so that the Eucharist may be called the "daily bread" of the first christians. [Vide Eusebius' Demon. Evang. lib. 1.]

Be kind enough to remark on the above statement, and resolve me these doubts. If the darkness be past, and the true light be now shining, verily, the eyes of many are held that they should not see clearly. Waiting your reply, I remain yours in the best bonds,

INTEGER VITAE.

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A Solution of the Difficulties presented by Integer Vitae.

Difficulty 1. "Great fear and trembling came upon every soul in Jerusalem," as sundry old manuscripts and versions read it. Acts v. 5. After the punishment inflicted on Ananias and Sapphira, 'great fear came upon all that heard these things;" and verse 11th, "Great fear came upon all the church and upon as many as heard these things;" and verse 23d, "Of the rest durst no man join himself to them, but the people magnified them."

After all the wonderful displays of divine power, from Pentecost to the punishment of these two disciples, Ananias and Sapphira, it is not at all surprising that a solemn awe and terror should seize every mind in Jerusalem, and all who heard of these stupendous displays. Enemies were terrified in the midst of their plots and schemes to suppress them. Like the soldiers who went to apprehend Jesus, whose voice prostrated them to the ground, impelled by their own passions or by those in authority, there was a secret and internal awe which startled at the rustling of a leaf. But amongst the disciples there was a profound religious awe and veneration which chastened their joy. Fear and joy, trembling and mirth are not incompatible. "They served the Lord with fear and rejoiced with trembling." Ps ii. 11.

Difficulty 2. Because believers have no need of them. Tongues have ceased, prophecies have failed, and the gifts of knowledge have vanished away: for the revelation is complete; that which is perfect has supplanted that which was in part. And *now* abide faith, hope, love, these three. If they will not now hear Jesus and the Apostles, they would not be persuaded though one rose from the dead.

Difficulty 3. Because there is no order for a *creative* community. No congregation, not even that in Jerusalem, co-operated in the *creation* of a common stock. There was a community in *consuming*, not in *creating* the bounties necessary to life. And, moreover, it was accidental, growing out of circumstances, as was their meeting daily *for a time* in the temple, that the saints in Jerusalem eat at a common table, or feasted from house to house. But in all the congregations distant from the temple and the metropolis, it is obvious there was no community in either consuming or creating the necessaries of life. Such a community is incompatible with the admonitions to hospitality, providing for one's own house, the care for strangers, widows, and the poor brethren. Besides, no divine institution ever sets aside the first divine institution, marriage; nor the duties, relations, and obligations arising from the *family* compact. Private property is necessary to liberality, sympathy, alms-giving, hospitality, and many other christian duties. The family community has its foundation in *nature* and *revelation*, and depends equally upon the reason and fitness of things, and the authority of God.

The Jews were long accustomed to such communities about the times of their Pentecosts and great festivals, as appears from their own history. On some great occasions, as in the reign of Hezekiah, they *doubled the time* of their observances, and, instead of seven days, counted *fourteen* days. The rich made great presents, or *free-will* offerings on such occasions. On the angle occasion just alluded to, the King presented to *the congregation* one thousand bullocks and seven thousand sheep; and the Princes gave to *the congregation* one thousand bullocks and ten thousand sheep, and "there was great joy in Jerusalem." The children of Israel about this time brought such an abundance of corn, wine, oil, and honey, that "*the heaps*" were so great as to call for a general council to dispose of them. No wonder, then, that a people whose religion infused the greatest liberality by the most perfect system, should prolong their stay in Jerusalem and superabound in *the fellowship* after the blessings of this most illustrious Pentecost, under the heavenly genius of a spiritual economy. But he mistakes, in my humble opinion, the genius of the christian religion, who would make a community, destructive of private property, an essential part of the ancient order of things.

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The *4th difficulty* is removed in the preceding remarks. They are to meet together, as did all the churches, *every first day of the week*, in order to their communion in all the ordinances of the Lord's house—reading, teaching, exhorting, singing, praying, showing forth the Lord's death, attending to the discipline of the congregation, and to the fellowship for the poor, and for those who labor in the word and teaching.

Difficulty 5. "Breaking of bread," in our judgment, is not of the same signification in verse 42 and verse 46. It is "breaking *the* loaf" in connexion with the worship and practice of the congregation in verse 42. It is there associated with apostolic institutions belonging to the *whole* christian community; but in verse 46 it is simply "breaking bread," without such association, and connected with social parties from house to house, and *trophe*, common food. In this breaking of bread they took their food· while in *the breaking of the loaf* they continued in the Apostles' teaching, praying, and praising So in Acts xx. 7. The brethren assembled on the first day of the week for "breaking *the* loaf;" and verse 10, after Paul had raised up Eutychus in the night, and had *broken* bread, *i. e.* taken a refreshment, he continued his discourse till the morning, and departed on his journey.

As to the daily communion in *breaking the loaf*, it is unprecedented in the New Testament; and whether it was in Eusebius' time a superstitious observance or not, certain it is that we have no hint of the sort in the New Testament. We are not, however, prepared to censure them who meet during the week for this purpose; but, in the mean time, would rejoice to see all the disciples meeting cordially and joyfully every *weekly* return of the day of the resurrection of the Saviour to celebrate his death, and to keep all his social institutions. Weekly assemblies certainly were appointed by the Apostles; but other than weekly consociations are rather *free-will* assemblies than divinely authorized convocations of the disciples. Space forbids a longer reply. In the mean time, should these hints prove satisfactory to the querist, they are, with all respect, though without much regard to arrangement, hastily tendered.

EDITOR.

QUERY ON FASTING—[*From Georgia.*]

"Should christians at any time attend to religious fasting?"

ON this subject the Scriptures are plain, and, we think, very satisfactory. The Saviour taught his disciples in his sermon on the mount how they should demean themselves in their private fastings. Farther on in his history, in answer to some questions concerning the apparent neglect of fasts among his disciples, he informed them that although it would then be inconsistent for his disciples to fast under the present circumstances, according to the current views of fasting among the Jews, yet a time should come, after his departure from them, when fasts would be every way seasonable, consistent, and commendable.

We discover that fasting was frequent amongst the primitive disciples. As the brethren in Antioch ministered to the Lord and *fasted*, the Holy Spirit said, "Separate me Barnabas and Saul," &c. and when they had *fasted* and prayed, and laid their hands upon them, they commended them to the Lord. The church was fasting at the time this order was given. In the 14th chapter of the Acts, it reads, in the old English Bibles, 225 years ago, "And when they had ordained them elders by election in every church, and prayed and *fasted*, they commended them to the Lord in whom they believed" Even fasting, in its full import, is spoken of by Paul, not only in reference to churches and individuals, but in reference to the connubial relation. 1 Cor. vii 5. "That you may give yourselves to *fasting* and prayer." Thus fasting is alluded to in reference to the privacy of the closet, to the family relation, and to the whole congregation. So that not only did pious Jews, like Anna, "serve God with *fastings* and prayers," but so did the primitive christians.

It was not positively enacted in the five books of Moses to the Jews; nor is it in the form of a positive command enjoined in the New Testament. Nor,

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indeed, could it so be, in reference to that delicate propriety which characterizes all the divine institutions; but it is so commended and enjoined by the examples of Jesus and christians, and so *approbated by God*, as to leave no doubt that it contributes much to the *sanctification* of christians to deny even their natural and necessary appetites occasionally, that they may glorify God with their bodies and spirits which are God's, be more spiritually-minded, and be more consecrated to the Lord. Concerning the utility and necessity of fasting, more hereafter. EDITOR.

S. C. JENNINGS AND THE CHRISTIAN HERALD.

THIS gentleman boasted some ago that he was "*a Presbyterian by descent*" as well as by profession. How far back he can trace his Presbyterian blood I am not able to say—whether he is of the "order of Wandsworth" or of the "order of 1648," I know not. I would presume, however, from the general character of the "Christian Herald," that he is of the genuine blood of 1648, which is the true and best Presbyterian blood. What affection this order had for blood will appear from the following ordinance:—

"All persons who shall willingly maintain, publish, or defend, by preaching or writing, that the Father is not God; that the Son is not God; that the Holy Ghost is not God; or that these three are not one eternal God, &c. shall, upon complaint or proof by oath of two witnesses, before two justices of the peace, be committed to prison without bail or mainprize till the next jail delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure the said error, *he shall suffer the pains of death, as in case of felony, without benefit of clergy.*"

This decree was passed in May, 1648, by the true and best Presbyterian blood in Great Britain. The *heresies* which grew up in the Presbyterian church since that time, only 184 years, have drunk up most of this best Presbyterian blood; but now and then there is one like the aforesaid Mr. Jennings, who boasts of being a genuine Presbyterian by descent, or by flesh, blood, and bones.

I should not have complimented this *fleshly* Presbyterian Editor by noticing his illustrious ancestry, had he not taken great pains to obtain t. He has been telling his readers how heretical I have been, and many other good things concerning my fates; as for example, how his *uncle* Obadiah discomfited me at Nashville, and how somebody else terrified me into silence. He now ranks me amongst the deceivers which were to precede the Millennium, &c. &c. Being a son of the flesh, a Presbyterian by birth, and an Editor upon the same footing, (for he claims patronage as well as orthodoxy on the ground of *descent*) he is most denouncing against those who are for faith before baptism, and who put the spirit before the flesh. Coming into the church according to the flesh by virtue of both father and mother, it is not passing strange that he should denounce us, as well as claim subscribers from the same *fleshly principle*. Hagar's son was only *half blood*, and yet Paul said, "he that was born after the flesh persecuted him

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that was born after the Spirit." What mercy, then, can we expect from a *full-blooded* Presbyterian according to the flesh!

I am happy to say that I have the honor of an acquaintance with many Presbyterians, who are not so pure in the blood as Mr. Jennings of Pittsburg, who are much more in accordance with the spirit of this age; and, although from a Presbyterian ancestry, neither so fleshly nor so bloody as he of the order of 1648.

As this gentleman has enough to do to keep things straight in his own Presbyterian family, I hope he will not so repeatedly call for a notice from us: if he do, we shall have to tell him some truths which, I fear, will not be so acceptable as this compliment to his lineage and pretensions. EDITOR.

THE TENDENCY OF THE PREACHING OF THE ANCIENT GOSPEL.

WHAT evil tendency has the teaching that the blood of Jesus is the only sacrifice which can take away sin; that faith in the person and mission of Jesus, or, in other words, *faith in his sacrifice*, is necessary to bring us to the blood of Jesus; and that immersion into this faith is necessary to our actually receiving the assurance, or the pledge, or, if any one prefers, the *enjoyment* of the remission of our sins. Will this doctrine depreciate the value of the blood of Jesus, of faith in that blood, or of christian immersion? Does not this view fix a just estimate upon the blood, the faith, and the water!

The hue and cry of *damnable heresy* is as unmerited in this case as it ever was in any case. We do not think any man is sincere in raising it, unless he is in the grossest ignorance of the whole matter. Our maxim is, "*What God has joined together let no man put asunder.*" The divine nature of Jesus, the unparalleled dignity of his person as the *only begotten Son of God*, must be believed before his blood can be appreciated. His sacrifice must be regarded in its true value before faith in it can purify the heart, and immersion into his name must be regarded in connexion with his person, mission, death, burial, and resurrection, before it can bring us into the enjoyment of its benefits. What condemnable tendency has thus holding up to view the blood of Jesus, faith, and immersion, and urging mankind not to separate the things which God in his infinite wisdom and goodness has so intimately united! Will it lead mankind to disparage any one, or to regard any one of these as alone sufficient, and thus make all the others void? If blood alone will suffice, then faith and immersion are clouds without rain, empty and unmeaning. If faith alone will suffice, then blood and water are superfluous. If water alone is alone sufficient, then faith and blood are mere ceremonies.

We challenge the world to show any mischievous tendency, any condemnable bearing that the gospel which we preach can have upon the minds or morals, the persons or characters of mankind. Its tendency is, indeed, to induce all who have faith in the testimony of God immediately to be immersed. If this be more injurious than pro-

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crastination, then its tendency is condemnable. If the fixing of a just value upon immersion be more injurious than regarding it as a mere ceremony, then is the bearing of this doctrine to be denounced. If the resolving of the virtue of any christian institution into the blood of Jesus, and faith in that blood, be pernicious, then is the tendency of our preaching to be reprobated. If the making the value of the blood of Jesus to depend upon the divine excellency of his person, as the true and only Son of God, as having all the fulness of the Deity abiding substantially in him, be mischievous, then is the tendency of baptism for the remission of sins, through faith in the person, glory, majesty, and worth of the Divine Saviour, Emanuel, of destructive consequences to all who with this faith are buried in water and raised with Jesus for their adoption and translation into the kingdom of the Messiah. But I shall for the present leave it to our opponents to show the good tendency of their gospel, while we challenge them to show the pernicious tendency of the ancient gospel.

EDITOR.

[Communicated for the Millennial Harbinger.]

LEXINGTON, KY. February, 1832.

Brother Campbell,

YOU are informed before this of the four days' meeting held here during the Christmas holy days, in the Christian meeting-house, by brethren B. W. Stone, J. T. Johnson, J. Smith, —— Rogers, T. Smith, J. Craith, Sen. and others, for the purpose of effecting a *union* between the societies of Christians and disciples in this place. The subject having been agitated, they were called upon to dispose of it in some way. The brethren of both societies, believing the subject of union of christians a lawful and noble enterprize, embarked in it.

After several friendly interviews by committees, it was finally agreed, on the 12th inst. by the brethren of both societies (nearly all being present) that they would unite upon the New Testament, and take that alone for their guide in matters of faith and practice. This agreement was solemnized by a pledge of shaking of hands, while we sang an appropriate song. The 26th inst. was agreed upon for the final consummation of the union, when we were publicly to come forward and have our names enrolled together as one *new* society. On the 19th we met for worship at the Christian brethren's meeting-house, at which time we attended to the breaking of the loaf, (Thomas Smith, their preacher, being absent notwithstanding) But this is to inform you of our unfortunate blow up.

Being informed by the Christian brethren during the last week, that some of them, and all the sisters, were not prepared to go into the union, in consequence of a difference between some of the brethren on the subject of *choosing an Elder* after we should get together, which was expressed in a private conversation. In consequence of which the brethren were consulted, and a meeting held to dissolve the pledge; which was accordingly done on the 25th, as the Christian brethren expressed a wish not to unite under present existing circumstances.

So we find ourselves on the same ground as we were, which we will endeavor, by the help of the Lord, to maintain—and not embark in a perilous voyage in a frail vessel again. We have, however, probed to the very bottom of the matter, and ascertained what the true difference between us is, and console ourselves by a fond recollection of having done our duty.

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It is the *Clergy*—the *hireling system*—the *called and sent*—the *rulers*—that keep us apart. No, we cannot unite under present *existing circumstances*. The present existing circumstance is this: there is not a member in either society at present whom we could appoint Elder, according to divine direction; and some of the Christian friends wished to know if they could not hire one from a sister church, with her consent, to administer the ordinances? For they believe that no person but a *preacher* has a right to administer the ordinances—such as *the breaking of the loaf* &c. and become very much alarmed at the idea of us common folks receiving the name of kings and priests to the Lord; or, as it is in the common version, according to Griesbach's standard Greek text, by Nathan Hall, "a kingdom of priests to God." Yes, sir, it is this hireling system, this divine call and mission, which forbade our union; because our union forbids this state of things. This clerical authority, this thing of Elder here, and there, and yonder, at the same time, is what caused our blow up.

We are said to be reformers. It is true we have been endeavoring to reform, and are yet reforming; but one of two things is certain—in fleeing from mystic Babylon we have run past Jerusalem, or our Christian friends have not got out of the suburbs of the old city yet.

Yours in the Lord, &c. H. C. C.

No room for comment on the above at this time.

Editor.

NOTICES.

☞AN attempt to fix the reproach of "a wicked attempt" upon the reputation of some leading reformers, will, we hope, in the estimation of our readers, justify us in interrupting our regular series of essays to give publicity to the facts and documents relative to the obituary notice of Robert B. Semple. A desire to detract from the christian character of persons of the highest reputation for moral excellence, is too often apparent in them who fail to sustain the charge of heterodoxy in the arena of fair discussion.

☞I HAVE not seen a word from the Universalists since my last notice of their proceedings in reference to the proposed discussion. What is the meaning of this, gentlemen?

☞A QUERY, and an answer prepared for it, on the application of the name *Apostles* to Silas and Timothy, have been crowded out of this number, with a letter from the correspondent who furnished it. These will appear in our next.

☞ SIXTY-EIGHT persons have been compelled to withdraw from the First Baptist Church in Richmond, because they wished to submit to the government of the twelve Apostles rather than to the opinions of a clerical council. EDITOR.

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THE MILLENNIAL HARBINGER.

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I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

THE UNION.

☞*The reader will please read the letter from brother Coon, Lexington, Ky. at the close of the preceding number, as prefatory to the following remarks.*

THE New Testament contains the constitution, laws, ordinances, and discipline of the christian church, if such things belong to it at all. Hence the propriety of proposing this volume as the bond of union among the churches. But what avails a promise to be governed by this book, unless this promise be faithfully fulfilled? Why promise to submit to the constitution, laws, institutions, and rules of discipline found in this volume, and afterwards require submission to institutions and usages wholly human? Such would appear to have been the cause of the recent abortion in Lexington, Ky. Who ever read in the New Testament of one Bishop to two or four churches? Who ever read of a monthly breaking of the loaf, or of quarterly communion? Does any New Testament writer authorize the importation of Bishops from other churches; or a monthly or even a stated weekly meeting for the purpose of "hearing preaching" and the usual fashionable appendages? The Regular Baptists in former times chose Bishops or Presidents from among themselves in every church; but now they have found out an ingenious way of evading what they acknowledge a New Testament institution. A church in Philadelphia wishes to have an accomplished orator from Georgia: he is then *called*, and the *quid pro quo* is tacitly agreed upon, or there is "an understanding" upon that subject. He preaches his farewell sermon to his former charge; thinks his labors were not blessed, and hopes that the Lord has something for him to do in Philadelphia, which he did not wish him to do in Augusta, or expect that he could do. He receives his letter of dismission, and hies away to Philadelphia. He there presents it to the church that called him, and is received as a *private member;* and thus being *one of them*, he is *selected from among them* as if he had first "been well proved," and is forthwith ordained

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or installed Bishop of the church. Thus the *forms* are kept pretty fair; while, in fact, the true intent and meaning of the apostolic institution is evaded.

"*The Christians*" in Lexington, it would seem, are not Antiochans in these particulars. They could not think of the *weekly* meeting for christian worship, nor of receiving the emblems and memorials of the great sacrifice, unless consecrated and presented by the hands of one ordained by men to minister at the altar, even though he should be called from a distant church, or have the presidency of a plurality of congregations. The New Testament, indeed, could not be a bond of union to those thus traditionized; for it knows no such usages. A warrant for a Universal Bishop will as soon be found in the apostolic writings, as for one Preacher, Bishop, or Elder, with a plurality of congregations. But a plurality of Bishops or Presidents in one congregation is fully sanctioned in the Christian Scriptures.

Oratory is now the rage of Protestant christendom. The good orator is the good divine, and men will be at more pains and labor to gratify this Athenian itch, than to keep the commandments of him who redeemed them by his own blood. But when the orator superadds to his eloquence the charms of his being called and sent by divine authority "to preach to christians" and "to administer ordinances," his authority is irresistible, and his presence indispensable to christian worship. When he is absent the church can do nothing. Like a widow forlorn and desolate, she is solitary and silent. But the presence of this oratorial Pastor is like the meeting of the bridegroom and the bride.

But until the christians have more love to Jesus Christ, and more veneration for his Apostles, than for fine oratory, or the warmth of a fervid and boisterous declaimer; until they regard one another as the children of God, and as kings and priests to God; as a chosen generation and a kingly priesthood; until they prefer communion with the Father and his Son Jesus Christ, in keeping his institutions, to the formalities of the kingdom of the clergy, it will be in vain to profess reformation, or a love for the union of christians upon New Testament premises.

What is union among christians worth unless it be for the promotion of holiness and happiness among themselves, or for the conversion of the world! And can either the one or the other object be gained, if the ancient order of things is not venerated more than all the mourning benches, anxious seats, camp meetings, protracted meetings, class meetings, quarterly meetings—more than all the sacraments, christenings, holy days, ordinations, festivals, carnivals, and fastings of clerical appointment—more than all the rhapsodies, sermons, orations, pulpits, and religious shows of the scribes and orators, field preachers, pulpit preachers, and revival-makers of this adulterous generation.

Union-like sincerity, like zeal is either to be sought or shunned, to be admired or contemned, to be advocated or deprecated, because of that with which it is associated. The union which obtained amongst

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the first Babel-builders, and which now obtains amongst their antitypes, the impiously self-styled "Holy and Apostolic Church," are curses and not blessings to mankind. If all the sects in the land were to unite with their present views and feelings, sectarian only excepted, how much better for the world or the church would it be! The Lord, in his mercy, and in his wrath, once divided the tongues of men; and it is an act of mercy, as respects the whole inhabitants of the earth, now to divide the tongues of a corrupt people.

When, then, we denounce sectarianism, it is only in so far as it keeps the people of God, (in other words, them who would keep the commandments of Jesus) apart. No true disciple of Jesus can be a sectarian in its legitimate import. He that stands up for his party seldom can stand before God with a good conscience. Ulcers on a scrophulous body are neither more natural nor necessary than schisms amongst a corrupted people. No other way of abating the virulence of moral disease, of draining off the corruptions from a vitiated body, than by these outbreakings, which end in the dismemberment of religious associations.

Union amongst all the disciples of Jesus in the faith once divinely taught, is supremely to be desired; but a union of *sects* is as supremely to be deprecated. The evil one has converted sects to his interest as he once did the boasted unity of the papal see. "*Will you rend the seamless mantle of Christ?*" was Satan's text for a thousand years. Since Luther and Melancthon first differed in opinion, his text has been "*How can two walk together unless they are agreed?*" As Satan is a Jew in Palestine, a Catholic in Rome, and a Protestant in England, it is no departure from his policy to preach a thousand sermons upon both texts according to the signs of the times. Thus thousands of christians are induced to think that in contending for the peculiarities of their sect, they contend for Christ and his gospel; and in opposing them who differ from them, they imagine they are opposing the enemies of Jesus; while, in truth, very often they are uniting with the enemies of the cross against the real friends of Jesus. This is a master stroke of policy in the arch deceiver, by which he has made sects avail to his interest, as once he triumphed by the boasted unity of Babylon the Great.

If the christians in all sects could be drawn together, then would the only real, desirable, and permanent union, worthy of the name of the union of christians, be achieved. How to affect this has long been a question with us and many others. To us, it appears, the only practicable way to accomplish this desirable object, is to propound the ancient gospel and the ancient order of things in the words and sentences found in the apostolic writings—to abandon all traditions and usages not found in the Record, and to make no human terms of communion. But on this theme much must yet be said before all the honest will understand it. One thing, however, is already sufficiently plain to all, that a union amongst christians can be obtained only upon scriptural grounds, and not upon any sectarian platform in existence.

EDITOR.

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APOSTLES.

Query.—PERMIT me to ask of you occasionally to explain difficulties that may present themselves to the young learner. I find a letter written by Paul, and Sylvanus, and Timotheus, to the church composed of Thessalonians, in which they speak of themselves as being *Apostles*. See 6th verse of the 2d chapter. *Were Sylvanus and Timotheus* APOSTLES? If so, how will we prove that the Apostles have no successors? We could not prove that Sylvanus or Timotheus ever saw Jesus Christ? &c. Enough has been said to explain the difficulty. Yours in the Lord, M. W.

Answer.—There are three orders of Apostles spoken of in the New Testament.

1st. Jesus Christ is called *the Apostle of God*, or the Apostle of the christian religion, (Heb. iii. 3.) in the same sense as Moses was the Apostle of the Jews' religion. *Shiloh*, (from *shileh*, to send,) is applied by the Hebrews to the minister of the synagogue, as *negotii aedis sacrae curator*, i. e. curator or president of the business of the sacred house. *One sent by God with authority to preside over his house*, fills the outlines of the Hebrew word *Shiloh*, to which the Greek word *Apostolos* is made to correspond by the *Seventy* and by the New Testament writers. John xvii. 18. Jesus, by a *periphrasis*, calls himself the Apostle of the Father: "As thou hast constituted me thy Apostle, so have I constituted them my Apostles to the world."

Of this order there were but two Apostles—Moses and Jesus; *Apostles of God*, persons called and sent by God, with authority to call, organize, and preside over his family.

The second order are *the Apostles of Jesus Christ*, called and sent by and from him, with authority to call, organize, and preside over his family, or that family which God has given him. Hence the christian assembly is the congregation of God as well as the congregation of the Lord Jesus Christ. Such were the twelve Apostles of the Lamb.

The third order are the *Apostles of the congregations*. These were persons chosen and sent by the congregations on special errands, and therefore are called in the original *apostoloi ecclesiou*, (*Apostles* of the churches.) 2 Cor. viii. 23. Paul himself surnames them the Apostles of the churches, and calls Epaphroditus *the Apostle of the Philippians*, ch. ii. 25. The three orders in contradistinction are appropriately styled the Apostles of God, the Apostles of Jesus Christ, and Apostles of the congregations.

It might be added that some individuals in the first age were by some special suggestions of the Holy Spirit sent out by the christian congregation on special missions. The Holy Spirit suggested not to themselves that they ought to go forth, but to the congregation to send them forth as aids of those immediately called and sent by the Lord Jesus in his own person. Thus Barnabas was sent forth in company with Saul, not to transact any special business for the congregation

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that sent him, but to be a fellow-laborer in a special mission from the King. "The Holy Spirit said, Separate me Barnabas and Saul to the work to which I have called them." Barnabas is on this account associated with Paul as an *Apostle* in a subordinate sense of the term.

BARNABAS.

Joses, a Levite of Cyprus, obtained a high renown in Jerusalem among the Apostles for his liberality, and especially for his powers in exhortation. They surnamed him *Barnabas*, which signifies *a son of exhortation.** Thus our Lord surnamed James and John *Boanerges, (sons of thunder,)* for their zeal and power. As an exhorter Barnabas was renowned. Acts xi. 23, 24. He was first an Apostle of the congregation in Jerusalem, (Acts xi. 22,) sent to Antioch, where he was renowned as a prophet and exhorter. He was with Paul again sent by the Antiochans as their Apostle to Jerusalem, and thence returned to Antioch before he and Saul were sent out by the command of the Holy Spirit on a general mission from Antioch They had John for their attendant. Luke records certain incidents in this mission and tour which occurred in Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe of Lycaonia, and Attalia, until their return to Antioch in Syria. Thus they traversed the three provinces of Pamphylia, Lycaonia, and Pisidia. From Antioch they were sent to Jerusalem to consult the Apostles and Elders in that church on the much vexed question about the circumcision of the Gentiles. From Jerusalem they returned to Antioch, accompanied by two other Apostles of the church in Jerusalem, viz. Silas, or Sylvanus, and Judas, surnamed *Barsabas, (son of rest.)* These were *chief men* among the brethren in Jerusalem. Paul and Barnabas continued some time in Antioch; and upon a proposition from Paul to revisit the congregations, they disputed on the propriety of taking with them John Mark. Thus, after travelling and laboring together for almost seven years, these renowned men and mighty Apostles so fiercely disputed on a question of *expediency* as to separate from each other and never again to labor in the same field conjointly for any length of time. Barnabas and Mark turned their faces to Cyprus, the country of their kindred; while Paul and Silas directed their course through Syria to Cilicia, the province of Paul's nativity.

SILAS.

Silas and Sylvanus are certainly two names for the same person. Silas and Tertius, (Rom. xvi. 22.) are the same person. Silas signifies *the third*; and when writing, as Paul's amanuensis, to the Latin church in Rome, he translates his name by *Tertius*, which in that tongue signifies *the third.* He first appears as a chief brother in the Jerusalem congregation, where most of the renowned chiefs in the christian army received their christian education. He was made an Apostle from that church (Acts xv. 29.) in the mission to the Gentiles in Antioch. Paul chose him as a companion after his separation

**This rendering will be sustained in the third edition of the new version.*

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from Barnabas; and being recommended to the favor of God by the congregation in Antioch, in Syria, he travels with Paul as an Apostle in the room of Barnabas. They make a tour through two provinces, Syria and Cilicia, before a third person was associated with them.

TIMOTHY.

Timothy, or Timotheus, joins them at Derbe. Paul circumcises him because of the Jewish prejudice, and chooses him as a companion, who, with Luke and Silas, accompany him for some time. Paul recommends him as "his fellow-laborer," as "a minister of God," and the brethren receive him and sustain him as such.

It would appear that not any of the epistles now extant were written by Paul during the years in which he and Barnabas labored together. The first epistle to the Thessalonians, most probably the most ancient of all the apostolic epistles, was written while Sylvanus and Timotheus were his companions and fellow-laborers. Sylvanus being well recommended by the brethren in Jerusalem, and Timothy by the brethren in Lystra and Iconium, and both of them equally called with Paul in a vision from the the Lord to go into Macedonia to preach the gospel, Paul hesitated not in the inscription of his letter to the Thessalonians, to associate them with himself, and to call them in common with himself *Apostles of Christ*; (ch. ii. ver. 6. 1st Ep.) for so they were to the Macedonians. To no other church does he thus speak of either of them. In his letter to the Corinthians he calls himself an Apostle and Timothy a brother. In his letter to the Philippians he styles himself and Timothy the *servants* of Jesus Christ; and to the Colossians and Philemon he introduces Timothy as a brother.

EPAPHRAS.

Epaphras being a contraction for Epaphroditus, as Demas is for Demetrius, is supposed to be the same person called Epaphroditus in the letter to the Philippians. He was a member of the church in Colosse, and in that letter is called Epaphras, while in that to the Philippians he is called Epaphroditus. He is styled the Apostle of the Philippians and a faithful minister *for* the Colossians.

Thus from the Acts of the Apostles and the Epistles, we learn that any person sent by God was called his Apostle. One sent by Jesus Christ was his Apostle, and one sent by a congregation was the Apostle of the congregations that sent him. The original word *apostolos* is found in these three acceptations in the New Testament. Any one sent by Jesus Christ to preach the gospel to those who had not before heard it; whether that sending was by a command of the Holy Spirit, as in the case of Barnabas, or by the congregations with the choice of the Apostles, as in the case of Silas and Timothy, was in a subordinate sense called an Apostle of Christ. So far the New Testament bears witness. But in the full official import of the term in its primary signification, it applied only to Moses, Jesus Christ, and the twelve Apostles of Jesus Christ. Paul, as high in office as any of the twelve, felt and acknowledged the difficulty of applying this term

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to himself in its primary official import. He was born too late; yet that deficiency was more than compensated by the abundance of visions, revelations, and powers with which he was distinguished. At present we have three orders of Apostles—those sent by men in the flesh; those sent out by the congregations; and those sent by themselves. The first is an Apostle of men; the second, an Apostle of the church that sends him; the third is an Apostle of himself. As for *succession* in this office, there never was such an idea suggested in the New or Old Testament. Moses had none; Jesus Christ had none; the twelve Apostles had none; Silas, Timothy, and Epaphroditus had none. Our present *Charge des Affaires* at the Court of St. James is as fully the successor of the Apostles to Ghent, who finished the last treaty of peace with Great Britain, as is any man now living the successor of the Apostles Peter or Paul. EDITOR.

REMARKS ON PHILALETHES.

Dear brother Campbell,

I HAVE read the criticism of Philalethes on "*Matheteuo*" over and over again, and cannot for my life see, that in his views, he departs materially from the views of baptism which have been exhibited by yourself and others, and which, in fact, were exhibited by the Apostles themselves. It is "Matheteuo," as used in what is generally called the apostolic commission, or (as Philalethes will have it) command, to which our attention is particularly called:—and to what conclusion does P. bring the matter? Why, that we are to understand this term by the context, and that this context shows that the command to the Apostles was to go forth and "induce the nations" to become not secret or private disciples, but *open* and *avowed* disciples. The inevitable inference is, that the Apostles could not have been considered as having fulfilled their commission or "command," unless they had made such disciples as are contemplated by the commission. Philalethes' views, then, are, that unimmersed disciples, however "real," are not such disciples as the Apostles were commanded to make; and although an individual might know privately that he was a "real" disciple of Christ, yet he would not have been recognized as such by the Apostles unless baptized. This brings us then to ask this question—Who would be right in this matter—the private individual or the Apostles? The unimmersed person says, I know I am a "real" disciple. The Apostles say, We cannot consider you as such; you are not such disciples as we were charged to make. "Not he who commendeth himself is approved, but whom the Lord commendeth." I say, then, Philalethes' views are, that no unimmersed person can be such a disciple as the Apostles were commanded to make; and therefore none of us who acknowledge the authority of the Apostles, and who have contended that a disciple is not made until immersed, need alter our course in this matter. It is true that P. uses the words "real" and "hypocrite" in such a way as rather to cast dust into our eyes while reading his learned production: but let us, little folk, not

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be alarmed; Philalethes is still with us; let us go on, and make disciples, "immersing them, and teaching them to observe all things whatsoever Christ commanded," even though some should hanker round the school, and hear the lessons which are given, and become good scholars without ever having entered the school. One question, however, I would leave with P. before I leave this part of the subject. He considers "obedience" as one of the "elements" of a christian, and doubtless means obedience to the gospel. Will he please inform us whether an unimmersed person, under any circumstances, has obeyed the gospel! And "if his answer be affirmative, he is requested to specify the evidence which has engendered in his mind this conviction or belief."

The above I offer as a commentary (seeing commentaries are fashionable) in part, upon the production under consideration. This I should not have ventured upon, had it not been that some of our opponents in this quarter, as well as our good friend and brother "John," seem to think that our learned old Scotch brother has flown the way, or rather dissents materially from us in this matter. It is true, I fear, John will feel rather sore, after the severe (what shall I call it?) castigation of our good old brother. But I hope he will bear it patiently, and recollect that it is one of the privileges of the aged not to be very ceremonious to the young, especially when the odds of learning are, as they seem to be in this case, so much on the side of age. I say, then, to John, faint not under this rebuke, but bear it with patience.

But, sir, although I thus speak to John, and prescribe this line of conduct to myself, let us not be so modest as not to acknowledge that, unless P. will give us a concordance, we are utterly unable to make such a commentary on the 14th and 15th paragraphs of "Philalethes' Strictures on John" as will not conflict with the general tenor of his communications in the second and third numbers of the 2d vol. of the Harbinger, particularly the 15th paragraph. Will Philalethes be pleased to show how to reconcile the following quotations? Harbinger, vol. 2. page 131. "The saints have not only the information necessary to enable them to perform their Master's work with dignity and success, within their own minds, but they have *an infallible medium or instrument of communication provided and prepared for their use, and actually put into their hands, externally, even God's own unadulterated, unmixed message, contained in sacred writ.*" Vol. iii. p. 59th. "But we cannot forbear to pity and feel for the man, who, without any better authority than a *blundering* translation, ventures to assure his fellow-creatures, that *he* is publishing to them God's message, and nothing but God's message?" I forbear to make any remark on the above, save that they appear to me contradictory. I beg Philalethes will, in the spirit of meekness, and from the abundance of his superior knowledge and literary attainments, show us how to reconcile these apparent contradictions. His object in writing is, I presume, to enlighten his brethren; and surely he ought to explain what we cannot understand. Let not Philalethes consider this

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as sarcasm; it is dictated in the spirit of candor. It is true, after all the light that can be elicited shall have been thrown on the subject, I shall feel bound to use my own mind in deciding it. This is not only the privilege but the bounden duty of every intelligent being; and he who leaves this guide, flies from the standard around which his great leader and commander has commanded him to rally. We must "prove all things, and hold fast that which is good."

It may, perhaps, appear that the rules of decorum would have dictated that Philalethes and John should have been left to themselves; but as when in company a conversation occurs between two individuals, a third person present, feeling interested, frequently joins in, without being considered as violating the rules of decorum: so it is hoped it may appear on the present occasion.

I still like to appear in the humble guise of

AN INQUIRER.

CO-OPERATION OF CHURCHES—*No. V.*

[*Containing Correspondence between A. B. G. & F. W. E.*]

October 29th, 1831.

Brother E———,

YOURS came duly to hand. I was gratified to hear of your safe arrival at ——— and comfortable prospects afterwards. But I am exceedingly jealous over you and all my brethren, as I see by the last Harbinger (No. 10. Vol. ii.) an association in embryo. It was from exactly such a beginning that the many-headed monster grew. There never was, and there never can be, any occasion for such a combination of "the churches" to build up the Redeemer's kingdom. His kingdom is built—is come. His church is one. To convert the world is no part of their business; no object of their anxiety nor solicitude. The Apostles did their own work, and neither had, nor needed, any successors. If they have no successors in office, they certainly can have none in business. They preached the gospel to all the world. They were the fathers of the gospel age—the heads of the tribes of spiritual Israel. They drew the line as wise master builders, and laid the foundation. Jerusalem was built compact together: her walls salvation—her gates praise. So is she a "strong city:" the everlasting arms are under her, and the Eternal God her refuge. Her watchmen see eye to eye—*together* do they sing. Her King is in the midst of her. Her law is the spirit of life, love, and liberty; her form of doctrine in the Scriptures of truth; her garner is full, affording all manner of store; the inhabitant says not, "I am sick;" all the gifts possessed by the church are for her edification; all the divine knowledge, wisdom, love, faith, hope, energy, courage, &c. are bound to the church; they cannot be exercised out of it. Each individual is a component part of the body. The whole church, in the order of the gospel, is a city on a hill—a light which cannot be hid.

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There is exhibited—there is manifested the temperance, meekness, brotherly love, watchfulness, honesty, truth, wisdom, &c. of the spirit of Christ; and each one according to his gift, and the things of which he is made a steward, ministers to the edification of the whole, in good works, as commanded in the Scriptures, viz. gospel faith by gospel obedience, love by feeding the hungry, clothing the naked, and visiting the sick and in prison. The love of Christ will bring them together in as great numbers and as often as may be. The Apostles are a standing committee who have reported and been accepted on every question that can arise in the church of God. They therefore need no committee of contrivances—no reverend bench of bishops—no college of cardinals—no synod—no consociation—nor association to manage their affairs; and no church can divest themselves of their own proper standing to become a part of any other body. That body must have more than one head who can spare any members to make committees on any occasion. I am jealous of any form or body of which the pattern is not in the Scriptures. It will certainly be a monster. Just look over the New Testament, and see where the church is required to send the gospel, or where any but the Apostles were ever authorized to labor in the word or doctrine out of the church. Note the places and send me word, and I will attend to them and write my views. But I stand on the word of the Lord; and we as a church have been excommunicated from the fellowship of the churches at the last session of the New Haven Association for sundry heresies of which we have not been informed. We were not summoned to attend court, and were cut off where we never were grafted on: "We have a law, and by our law, we ought to die." *Jews.* But we rejoice in the Lord, and count the reproach of Christ worth more than all the treasures of Egypt. There is a body or grade of men called 'Baptist Ministers,' who are not a whit behind the most malicious adversaries of the church. They are proud, knowing nothing. They want great salaries, running greedily in the way of Balaam, and they will perish like Korah. The language of the Spirit is, "So let all thine enemies perish, O Lord? My soul has no fellowship with them. They love in word and tongue, but not in deed and truth. Through grace my honor is not united to their assembly, lest my years be given to the cruel, my labor to others, my strength and honor to a stranger."

A. B. G.

REPLY.

January 7th, 1832.

Dear brother G——,

YOUR favor of the 29th of October ult. was received on the 28th November, one month after date. I did not then calculate that two months more would pass before you would receive my reply: but *tempus fugit*—time flies away. We were happy again to hear from you, and much interested in the contents of your epistle, with the doctrine of which, for the most part, I most heartily accord. If there

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be any difference between us, it is chiefly on one of your starting points, to wit:—"To convert the world is no part of their [the church's] business—no object of their anxiety or solicitude." If it be not the church's business to convert the world, whose is it? Not any other society's surely. But, perhaps, the proper antecedent of "their," in the above extract, is not church's, but "combination of churches." If so, we are at one here. I, too, have been jealous of this co-operation scheme, and am still exceedingly afraid of all representative bodies, associations, synods, general assemblies, &c. &c. whose professed object is 'the advancement of the Redeemer's kingdom.' The church of Christ,—the church *'in propria formu,'* and 'in her members scattered abroad,' having the living Oracle in their hearts and hands, exhibiting its teachings by word and deed, I am fully persuaded, is the institution, and the only institution authorized of Heaven for this purpose; and, therefore, all-sufficient. My name and honor, I thank the Lord, are now united to none other. We agree perfectly in this, that 'the reign of Messiah has already come—that the Apostles did their own work, and neither had nor needed any successors.' We agree in this, that "No church can divest itself of its own proper standing to become a part of any other body." But do we, or do we not, agree in all the proper works of the church? You say, "Just look over the New Testament and see where the church is required to send the gospel, or where any but the Apostles were ever authorized to labor in the word or doctrine out of the church." I consider the following, from the Saviour's sermon on the mount, as equally applicable to all his followers. "You are the light of the world. A city situate on a mountain must be conspicuous. A lamp is lighted to be put, not under a corn-measure, but on a stand, that it may shine to all the family. Thus let your light shine before men, that they seeing your good actions, may glorify your Father who is in heaven." [Matth. ch. v.] Stephen the Deacon was not an Apostle. [Acts vii.] nor was Philip the Evangelist. [ch. viii.] Their example, together with that of the many, who were dispersed through the regions of Judea and Samaria, on account of the first great persecution against the congregation in Jerusalem,—answer with me instead of commands; or, rather, coincide with, "Let him that hears say, Come." [Rev. xxii.] and "He that turns back a sinner from the error of his way, will save a soul from death, and will cover a multitude of sins." [James v.] How very irrelevant this last passage to prove 'that any but the Apostles were ever authorized to labor in word or doctrine *out of the church!*' But may not one, who is called a brother, so far err from the truth, as to be delivered unto Satan? *Answer.*—Yes. See 1 Cor. v. 5. Well, then, as James does not limit his apostacy—as the brother might even come up in sinning to the number of seventy times seven, and be counted as a heathen man and publican; the conversion of such a sinner being authorized, why not that of any other? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." [Dan. xii 3.] I would say, therefore,

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let every disciple consider himself not as a servant, merely; but a son, a king, and a priest—let him approach boldly to a throne of grace, and offer up his sacrifices of thanksgiving and praise—let him press upon all, with whom he has influence, the all-important subject of salvation through the Lord Jesus Christ let him exhibit the evidences to produce faith, and then urge obedience—"Reform, and be each of you immersed in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Let him neither promise, nor expect, any physical or mystic influences to accompany his preachings; nor any thing independent of these and the word, to convert men; but, with a common blessing, relying on the mighty truth alone, let him exhibit the testimony, and it will perform its own work. The truth—the truth as it is in Jesus, rightly apprehended, will convict, convert, and sanctify. How changed my views on this subject, from what they once were! Once I preached—

1st. The Holy Spirit,

"The Spirit, like some heavenly wind,
Breathes on the sons of flesh;
New-models all the carnal mind,
And forms the man afresh."

2d. Repentance; which I defined to be incipient godly sorrow.

3d. Faith.

4th. Remission or Justification, and Sanctification in part.

5th. Baptism; and

6th. Entire Sanctification at Death, and Eternal Life.

How different the tune played upon the same strings! How different, too, the strings! Repentance is not Reformation: nor is Justification and Sanctification in part, the Remission of Paul and Peter. But I must draw my letter to a close.

Hoping, by this time, your health is quite restored, as that you may yet live and labor in the best of causes, I remain yours, in the bonds of the gospel. F. W. E.

LOGIC AND CANDOR OF UNIVERSALISM—*EXAMINED.*

NO. II.

THE Editors of the "Star and Sentinel of the West," have not as yet published my No. 1, page 80, vol. 3. headed "*Logic and Candor of Universalism Examined.*" Instead of a compliance with their own proposition in the following words, "If Mr. Campbell *dare* to make the attempt to show that Unitarian Universalist preachers hold to any one point of doctrine with which he implicates them in his attempt to correct 'an evil report,' our columns are at his service; and if he *refuses* this INVITATION to justify his conduct, the christian public will say that our remarks are not uncharitable, and judge of Mr. Campbell according to his works;" they have given us more than four columns of abuse, without the semblance of an argument, and did not "*dare*" (to use their own term) to let their readers hear my examination of their logic and candor until they treated them with a

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vial of the musk of Universalism by way of antidote. By turning over to page 530, vol. 2, the reader will see that the preceding proposition is unaccompanied with any proviso or condition whatever.

The conditions which I propose, page 534, vol. 2, were declared by Mr. Ballou himself to be fair and equitable. But instead of complying with these, some *ex post facto* conditions were proposed by these chivalrous editors in their paper of the 14th February. One of these conditions is that I publish in the Harbinger all their pieces; or, to give their own words: "1. Our columns shall be open to Mr. Campbell's pieces so long as he publishes ours in the Harbinger." This was in fact eating up or recalling the proposition which brought me out. Now the gentlemen have the hardihood to tell their readers that I have backed out, or something tantamount thereunto.

I did intend to publish, as my manner is, the pieces they might write in support of their theory, should they be couched in *decent* language and pertinent to the subject. My general, if not universal custom, was pledge of this; and as they did not at first demand it, I did not propose it. I had, I confess, but superficially glanced over their pages for some months before; but from that slight attention which I had bestowed upon their productions, I conceived that they owed more of their success with the public to their address, than to their logic or biblical attainments; and that they did not fail to whip with scorpions, in their own braggart way, the unfortunate victims of their *universal benevolence*, who dared to use the word *hell* in defiance of all they had said against that offensive monosyllable.

I did not much like, it is true, to fill some twenty pages per month with such matter as I generally saw in this Occidental Star; and I know full well that unless I obtained some definite proposition and some definite proof, it would be an *augean* task to follow them from *Lizzard* Land's End to the Elysian Phantasma, which lies as near their *Hades* as is Tartarus and the sluggish Acheron to the occiduous horizon in which their planet sheds its crepusculous rays upon the intellectual owls and bats which wing their sportive flight in the glimmerings of eventide.

More than *four columns of brevier* are filled in their last paper before me, without one proposition or argument in reference, direct or indirect, to their peculiar system of universal holiness and salvation. And although unconditioned on my part, I republished their first piece as a specimen of the good manners of universal benevolence, and in my No. 1. copied every word which, on any rule of interpretation known to me, I could regard as a reply to my first notice, they have not yet published my first number in redemption of my proposition. Some detached and garbled sentences are strewed through their declamations about my cowardice, and my representing the Bible as an augean stable!!

To prevent, if possible, such exhibitions of human folly and imbecility, I informed them in my No. 1. that "I would *make no reply* to any thing of that sort;" and as I do not intend to reply, I will republish nothing which is not in keeping with some pretensions to reason

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and argument. They may more hopefully challenge an orthodox Quaker to fight with a blunderbuss, than myself to meet them on the arena which they now open to my view. They may again and again reiterate the calumny or charge, if they please so to call it, that I am, from conscious inability or cowardice, afraid to sustain what they call my charge, my slander, or my "pledge," in reference to Unitarian Universalism, although in conclusion of my No. 1. I tell them "I am about to sustain all that I have said of Unitarian Universalism:"—I say they may, without even a formal contradiction on my part, amuse their readers with such tricks; but let them explain themselves or refuse positively to tender any proposition or proof except the whole Bible, and then I shall feel myself at liberty either to meet them on their own proposition, or to *infer* their views from what they have already written and published on this subject.

My conditions, I think, show on the face of them, that, as they pretend to be misrepresented and slandered, I wished for a definite understanding of their peculiar system of Universalism in their own *most matured terms and phrases*, that we might not degenerate into a mere *logo mache*, or roam over immense regions of speculation. It was no advantage over them as to the affirmative or negative side of the discussion which we sought in those conditions. We do not regard them or their cause as so herculean as to stipulate for any arrangement giving to us any advantage. They may have their own terms, provided they will submit any definite proposition and numerically arrange their arguments, so that we may know when any one point is fully examined; or if they say they do not like to hazard this, and allow us to take up their back numbers and choose their former propositions, with all their proofs, such as they are, they have only to say so, and the matter is settled. We thought, and still think, the opportunity we gave them was generous, if not magnanimous: not to take the advantage of their many loose and extravagant assertions and mock proofs, but to allow them to choose the most guarded and definite expressions, which, in their most deliberate consideration, they may judge tenable. But if they continue to withhold my pieces from their readers, I need not attempt to prove that they have repented of their challenge. Every argument of theirs to which I reply shall appear in full in the pages of the Harbinger. If their pieces are all argumentative they shall be published in full; but if otherwise, we shall use our own discretion on the subject. I again conclude by repeating my conviction that Universalism (and I will add, that plead by this Western Star,) is not less mischievous than Deism in its tendency upon society, and that it is wholly destitute of any countenance or support from the Author of the Christian Religion or any of his Apostles. EDITOR.

ONE ARGUMENT FOR THE INSPIRATION OF THE APOSTLES, *WHICH NO SCEPTIC CAN EVADE.*

THE apostacy of the Papists from the truth as it is in Jesus, is so clearly revealed beforehand in the scriptures, that the great Dr.

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Clarke would have no hesitation in resting the proof of christianity on the fulfilment of these predictions in the corruptions of the Romish church. During the prophetical period of twelve hundred and sixty years, "when Daniel, I say, foretels such a tyrannical power to continue such a determined period of time; and St. John prophesies that the Gentiles should tread the holy city under foot forty and two months; which is exactly the same period of time as that of Daniel; and again, that two witnesses, clothed in sackcloth, should prophesy a thousand two hundred and threescore days; which is again exactly the very same period of time: and again, that the woman which fled into the wilderness from persecution, should continue there a thousand two hundred and threescore days: and again, that she should fly into the wilderness for a time and times and half a time; which is still the very same period: and again, that a wild beast, a tyrannical power, to whom it was given to make war with the saints, and to overcome them, was to continue forty and two months, still the very same period of time, and to have power over all kindreds, tongues, and nations, so that all that dwell upon the earth should worship him. Is it credible or possible that ignorant and enthusiastical writers should by mere chance hit upon such coincidences of occult numbers, especially as St. John could not possibly take the numbers from Daniel, if he understood Daniel to mean nothing more than the short persecution of Antiochus. And if he did understand Daniel to mean a much longer, and greater, and more remote tyranny, which John himself prophesied of as in his time still future: then the wonder is still infinitely greater, that in those early times, when there was not the least footstep in the world of any such power as St. John distinctly describes, (but which now is very conspicuous, as I shall presently observe more particularly,) it should ever enter the heart of man to conceive so much of the possibility of such a power sitting, not upon the pavilion of heathen persecutors, but expressly in the temple and upon the seat of God himself." After this, Clarke goes on more particularly to enumerate the prophecies relating to the popish apostacy, and their fulfilment, and draws from the whole a proof for the truth of christianity with a force and distinctness which has been generally acknowledged. His remarks, with some omissions, on account of the length of the passage, are as follows:—"Daniel foretells a kingdom upon the earth, which shall be diverse from all kingdoms, diverse from all that were before it, exceeding dreadful, and shall devour the whole earth. That among the powers into which this kingdom shall be divided, there shall arise one power diverse from the rest, who shall subdue unto himself three of the first powers, and he shall have a mouth speaking very great things, and a look more stout than his fellows. He shall make war with the saints, and prevail against them. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand for a long season; even till the judgment shall sit, and the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

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He shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, &c. &c. Suppose all this now to be spoken by Daniel of nothing more than the short persecution under Antiochus Epiphanes, which, that it cannot be, I have shown above; but suppose it were, and that it was all forged after the event, yet it cannot be the case of St. Paul and St. John, who describe exactly a like power, and in like words; speaking of things to come in the latter days, of things still future in their time, and of which there was then no footsteps, no appearance in the world. The day of Christ, says St. Paul, shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God:—whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Again: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, (that is, for so it should be translated, doctrines concerning demons or souls of men departed;) forbidding to marry, and commanding to abstain from meats, &c. St. John, in like manner, prophesies of a wild beast or tyrannical power, to whom was given great authority, and a mouth speaking great things and blasphemies: and he opened his mouth in blasphemy against God. And it was given unto him to make war with the saints, and to overcome them; and power was given him to overcome all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship him. And he that exerciseth his power before him—doth great wonders—and deceiveth them that dwell on the earth by means of those miracles which he hath power to do. And he causeth that no man might buy or sell, save he that had the mark or the name of the beast. And the kings of the earth have one mind, and shall give their power and strength unto the beast; for God hath put into their hearts to fulfil his will, and to agree and give their kingdoms to the beast, until the words of God shall be fulfilled. The name of the person in whose hands the reins or principal direction of the exercise of this power is lodged, is Mystery, Babylon the Great. She is drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and by her sorceries are all nations deceived: and in her is found the blood of prophets, and of saints, and of all that are slain upon the earth. And this person (the political person) to whom these titles and characters belong, is that great city, standing upon seven mountains, which reigneth over the kings of the earth."

"If, in the days of St. Paul and St. John, there was any footstep of any such a sort of power as this in the world; or if there ever had been any such power in the world; or if there was then any appearance of probability that could make it enter into the heart of man to imagine that there ever could be any such kind of power in the world, much less in the temple or church of God; and if there be not now such a power actually and conspicuously exercised in the world; and

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if any picture of this power, drawn after the event, can now describe it more plainly and exactly than it was originally described in the words of the prophecy; then may it with some degree of plausibleness be suggested, that the prophecies are nothing more than enthusiastic imaginations." *James Douglass, Esq.*

CORRUPTIONS OF CHRISTIANITY TERMINATING IN POPERY—*No. II.*

AS the priesthood had an outward and inward religion, so the philosophers had an outward and an inward philosophy. Philosophy began exactly at the point where the more refined systems of superstition ended. The earliest corruptions of religion consisted in assigning animating principles, or souls, to the elements, and the separate portions of nature. The latter, and more elaborate superstition of the priesthood was founded on the belief of one universal soul actuating the whole of nature. From this point the earliest speculations of Grecian philosophy commenced; at least that branch of it which was derived from the Egyptian. Thales, and his successors, held a mundane soul, that is, a soul immersed in matter, and actuating it from within; and it was not till the time of Anaxagoras that the doctrine of a supramundane soul was maintained, that is, of a soul actuating matter from without, unconfined, impassive, and immaterial.

Hitherto two principles were admitted in nature independent, self-originating, and ever-existing—Matter and Mind. But the higher philosophy of the East went a step further, and simplifying the theory of existence, admitted but one original principle—Mind, of which Matter was the dark and degenerate offspring; Mind being the bright centre and fount of all things, but becoming gross and dim as it flowed at a distance from its source. This system of emanation prevailed over the East, and was introduced amongst the Greeks by Pythagoras. In his school it underwent some slight modifications, till at last, among the elder Eleatic sect, it passed into a still higher system, that of strict Pantheism, which not only does not admit of more than one principle, but excludes any other being than what arises from visionary and deceptive appearances, excepting only the one absolute and universal existence. Pantheism again passed into transcendental atheism, and became similar to many systems which still prevail in the East. The one existence being considered as above the reach of our comprehension, and being every way infinite, is affirmed to be without attributes and modifications, and thus to have as little affinity with mind as with matter. Hence the first cause has been termed an infinite nothing. These doctrines passed on the one side into the absolute and universal scepticism of Pyrrhonism, and on the other into the opposite system of atomic atheism, which, going to the contrary extreme, admitted of no existence but that which came within the sphere of the senses.

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Thus the world by wisdom knew not God; the more they reasoned the more they departed from the truth. "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Nothing can be more striking than the incongruity and absurdity of the notions and arguments of the most eminent men of antiquity in their attempts to reason on the nature of the First Cause. This is exhibited within a short compass in Cicero's eloquent treatise concerning the nature of the gods. No doubt their absurdities lose nothing by passing through his hands, and had they been accompanied by the elaborate trains of reasoning which led to them, they would have appeared more specious than when represented in the nakedness of their ridiculous and jarring conclusions. Still these conclusions are presented by Cicero with considerable accuracy, and with great beauty and spirit; and afford an admirable commentary to St. Paul's remarks on Gentile wisdom.

It is true that Socrates, in his striking and original efforts to discover truth, promised to bring back the philosophy of Greece to saner views; but though the genius of Socrates lent its coloring to many of the systems which followed him, yet his sobriety of investigation had few imitators. Plato added the dreams and wonders of Pythagoras to the more practical tenets of his master, and lost himself in his favorite ideal world, instead of looking at existence in its actual condition. Nor were the varying and contradictory opinions of Aristotle concerning the First Mover, though more destitute of imagination, on that account, nearer to the truth. Many of the Stoic dogmas, though sounding high and plausible concerning the divine nature, are yet found, when examined upon the genuine principles of their philosophy, to have more show than significance. Nor was there any hope of amendment in new systems springing up, for the Grecians were continually reasoning upon false principles, and the more accurately they reasoned, the more erroneous and monstrous were their conclusions.

The best and most correct opinions concerning religion which the ancients possessed, were those which were handed down to them from remote antiquity, which were celebrated in the writings of their moral poets, and which their legislators adopted and inculcated in order to give a sanction to their laws. These form the outer doctrines of philosophy, and are very superior to the tenets of the inner school. In these outer doctrines, the philosophers considered not what was true, but what was useful; and they showed themselves much better judges of utility than of truth. They were ignorant of the simple demonstration which proves that general utility and truth must be forever coincident. Hence the pernicious and perplexing division of their doctrines into the exoteric and esoteric; the first adapted to the world at large: the second hurtful, if generally promulgated, but which might be revealed to the few who were devoted to the pursuit of wisdom. Thus in their own estimation, their whole stock of opinions were made up of useful errors and dangerous truths. But in the

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absence of just principles, as it is more easy to discover what is useful than what is true, their supposed errors were often truths, and their supposed truths were always errors.

Entangled in the web of their own double doctrine; and at best, by no means remarkable, notwithstanding their genius, even in their most lucid moments, for perspicuity and consistency, they expressed themselves so vaguely and figuratively, that they leave ample room for the conjectures, disputes, and mistakes of commentators. We are principally indebted to the vigorous mind and sagacious learning of Warburton for first pointing out determinately the real opinions of the ancient philosophers respecting the nature of the Deity and of the soul, and also for placing in the clearest light the ultimate principle upon which these reasonings proceeded.

The philosophy of the ancients took its form and character from their entire ignorance of the principle of creation, and from their denial of the possibility of any other change than a change of form, and the giving a new mould to pre-existing materials. Thus whatever had real existence was eternal, it was only the modifications of that existence which were temporary. Hence the belief that matter and mind were both of them self-existing and ever-enduring; and hence the obvious conclusion that all finite souls were but rays emitted from the Original Mind, and would soon return to the ocean from which they had been for a moment exhaled.

But the doctrine of two principles yielded to the belief of one principle, as being a more harmonious and comprehensive scheme of philosophy, and hence Pantheism, or the considering the universe as God, the one and only true existence, has chiefly prevailed in all ages and countries where revelation has been unknown.

In the scheme of Pantheism, the great difficulty is to account for finite existence; this has given rise to two systems, emanative philosophy, and Pantheism strictly so called. The emanative philosophy considers all changes as taking place in the divine substance itself; but Pantheism considers all changes to be merely deceptions, yet it fails to account for the origin of illusion, nor can it explain in what manner this can have any place in the Infinite Mind. The system of emanation has most generally prevailed; it is not only found in numerous schools of philosophy, but many of the ancient superstitions have been remodelled on its basis. The mythology of the Hindoos has been recast upon this model by the ancient Braminical priesthood, while the opposing doctrines of Boudh derive their character from Pantheism strictly so called. These systems have re-appeared in modern times, both in the East and in the West, and have given rise to peculiar modifications in mystical devotion, which shall afterwards be noticed. It is thus that opinions descend lower and lower in the scale of mind, and that the errors of ancient genius become the heresies of modern sectarians.

Thus we observe, that the great and ever-recurring error of the ancients proceeds from their ignorance of creation. The substance

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of all things they supposed to be necessarily eternal. Forms might be changed, but essences were forever the same; and all essences were but one essence, the one eternal and unbounded existence.—Possessed with this false principle, the more they reasoned upon it, the deeper they sunk into error; it haunted them on every side, and blinded them to every sane notion of God, of nature, and of themselves. It is the view which all reasoners unacquainted with revelation have taken of existence; and it is the view into which men have ever a tendency to relapse whenever they trust to their own reason, and are not guided implicitly by revelation in their speculations concerning the Divine Being. There was not the least prospect that the Gentile philosophers could ever have shaken off this error, unless they had been furnished with a strength not their own. All their flights of speculation, all their ceaseless inquiries and discussions, served only to rivet more firmly upon them the maxim that from nothing, nothing could be produced. No strength of understanding availed them to find out the truth; once departing from the right way, the more rapidly and prosperously they proceeded, the more inextricably they were involved in error; nor was the prospect brighter for any future and distant age. One theory, indeed, rapidly gave place to a succeeding one; but all theories were erected upon the false basis, and were merely modifications and expansions of the same fundamental mistake. Nor when invention was exhausted, and new theories ceased to be brought forward, was any approach made to the discovery of the truth. The strength of mind which had expended itself in originality, was, in after ages, employed in defending the errors of others; and the genius of Greece not only proved that the highest efforts of the human mind, when unassisted from on high, were unavailing to find out the true God; but they also enchained the understandings of other nations, and future ages, to submit, in blind acquiescence, to the authority and maxims of Grecian philosophy.

If ever truth could have been discovered and excogitated by the human mind itself, it must have been in the favored times and situation of Greece; the human faculties were then in the full stretch of exertion, and had reached the highest point of enthusiasm and power. The Greeks are far too favorable a sample of the unassisted understanding of man; they were placed in peculiar circumstances by Providence to show that the mind of man, in its very best estate, is, when trusting to itself, but emptiness and vanity; that there is no true knowledge of nature to be obtained, except by humble and patient investigation; and no true knowledge of God, except by child-like docility, and humble attention, to what he himself is pleased to reveal.

Neither in latter days has the mind of man gained in strength, though it has in information; as soon as it departs even now from revelation, though surrounded on all sides by light, it immediately falls into the same darkness, and the same errors. The infidel writers in modern times, as we shall afterwards have occasion to notice,

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have run into the same absurdities respecting the First Cause, and the nature and origin of existence, without having the knowledge and sagacity of the Grecian philosophers, to defend and to conceal their blunders. Even those who receive revelation, but who presume to be wise above what is written, the moment they leave the inspired record, and speculate upon things which are not revealed, share also in the common lot, and amply prove, by their weakness and their errors, that it is the Bible, and the Bible alone, where we are to find all our information respecting our author and our end,—respecting the character of God as our Judge and our Saviour,—respecting that heavenly inheritance which is awaiting every believer in the Lord Jesus, after death has removed him from this transitory state.

The more we consider the highest efforts of the human understanding, the more we shall perceive its feebleness, and the narrow limits which confine it; and the more, also, we shall perceive, with increasing evidence, that the scriptures are the word of God, and not of man. The very first verse of Genesis is impressed with the stamp of its divine original; the reception of it alone would have overturned all the fundamental errors which perplexed the philosophy of Greece, and not of Greece only, but of all countries not enlightened by revelation. The Jews had obtained the knowledge of the true God, and with it the principle of true philosophy, which considers nature not as a necessary existence, but as the creature and handmaid of the Almighty, and the laws of nature, not as the unalterable conditions of being, but as the manner in which unchangeable Wisdom operates to confer the highest benefits, and clearly to manifest his preservation and government of the world.

Here we may see the difference between that which is discoverable by reason, and that which is demonstrable by reason when once discovered. None of the reasoners of Greece, by the force of their natural powers, were able to discern that the world was not formed out of pre-existing materials, but that it received the commencement of its being, as well as the mode of it, by the fiat of the divine will. But, after revelation clearly manifested that all things were created by God, many christian writers, and amongst the rest Dr. Clarke, in his well-known treatise on the divine attributes, has forcibly proved, by the light of reason alone, that the world was not only formed, but created by its Almighty Author. This view gives a totally different aspect to all things, and removes the creation to an infinite distance from the Creator. There is no longer any room for the imaginary universe of the Pantheists. Jehovah, the self-existent and all-perfect being, with the worlds which he created, and which he is ever ruling, alone meets our view. Though intimately present with all his works, he is yet entirely distinct from them. In him we live, and move, and have our being. He is infinitely nigh to us, and he is intimately present with us, while we remain infinitely distant from his all-perfect and incommunicable essence.

J. Douglass, Esq.

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PROPHETIC PERSONAGES—HISTORIC PROPHECY, *No. II.*

THE FIERY OR RED DRAGON.

AS a *he goat* was the national military standard of the Greeks, so a purple or red dragon was the national military standard of the Romans. Every Roman legion consisted of *ten* cohorts. The first standard of the whole legion was an eagle which the *Æquilifer* bore, and the *Draconii* carried the dragons; so that in a Roman legion there were *ten* dragons for one eagle. The *purpureum signum Draconis*, or the purple standard of the Dragon, is mentioned by A. Marcellinus. Several Roman writers mention the *dragon* as a Roman standard. See Vegetius, lib. 2, c. 7.

Horapollo, an Egyptian writer on hieroglyphics, whose work was translated into Greek, and Manetho, a priest of Heliopolis, who flourished before Christ 250 years, are quoted by interpreters to prove that the figure of a *serpent* was the established emblem of a king; that *yk*, which in the Egyptian language signifies a serpent, in the sacred style signifies a king Achmet also informs us that the *dragon* was regarded by the Persians and Indians as the established emblem of a monarch. The fiery or red dragon, mentioned Rev. xii. in the following words, "And there appeared another wonder in heaven; and behold a great red (fiery) dragon, having seven heads and ten horns, and seven crowns upon his heads"—is, from the preceding premises, generally agreed to be the symbol of the Roman Empire *in its Pagan form.*

Rome in its heathen form had no less than seven distinct heads or forms of government, as enumerated by her own writers, Tacitus and Livy. She was under, 1st. the Regal power; 2d. the Consulate; 3d. the Dictatorship; 4th. the Decemvirate; 5th. the consular power of Military Tribunes; 6th. the Triumvirate; and 7th. the Imperial Government. Some commentators substitute the semi-imperial for the triumvirate, and place the imperial as the sixth head. But this without authority; for the triumvirate was as distinct from any of the others, as the others are from one another. Kings and Consuls are not more distinct than Consuls and Triumvirs. Tacitus in his Annals, lib. 1. thus describes the seven heads:—"The city of Rome was originally governed by kings. L. Brutus instituted liberty and the consulate. The dictatorship was only occasionally appointed, neither did the decemviral power last above two years, and the consular power of the military tribunes was not of long continuance. Neither had Cinna nor Sylla a long domination. The power of Pompey and Crassus was also soon absorbed in that of Cesar, and the arms of Lepidus and Anthony yielded to those of Augustus."

The difficulty about the head which was wounded to death, has led commentators to a confounding of the obvious distinction above noted. But this difficulty is removed by regarding the *seventh Draconic head* as the *sixth head of the beast* which arose out of the sea; which in the sequel will appear to be correct.

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THE DRAGON'S TAIL.

A religion, like the *heathen*, founded entirely in fable, is very appropriately exhibited by a fabulous beast, such as the Dragon of the poets; but regarding the dragon as a literal serpent, its tail very justly represents (in the Hebrew idiom always the hindmost part) the *seventh* or last form of government of Pagan Rome. At the time of the seventh head the world, then the Roman empire, consisted of three parts, Jews, Gentiles, and Christians. Formerly it was composed of but Jews and Gentiles. The *stars of heaven* are always, in symbolic style, the luminaries and ministers of the governing power. *Heaven* is God's throne in the ancient oracles; and in symbols it is the established government, whether secular or ecclesiastical. The stars of the Roman heaven, a third part of the whole heaven, were embraced and prostrated by the seventh or imperial head, the tail of the dragon. But to complete the view which John gives of this dragon we must follow his method and here take a view of

THE WOMAN CLOTHED WITH THE SUN.

"It requireth little knowledge of scripture to discover that the church is here denoted under the emblem of the woman, and Christ the seed of the woman under the emblem of her child, who is to rule all nations with a rod of iron. She is clothed with the sun; the moon is under her feet, (where the name of a picture or statue is wont to be written,) in order to designate her, the moon being the emblematical writing for the church, when the sun is the emblem of Christ. For when the sun denotes the husband, the moon denotes the wife, the sun the king, the moon the queen; in which relations Christ and his church are continually presented. And she hath a diadem upon her brow of twelve stars, the twelve Apostles of the church. The dragon, carnage-colored, having crowns upon the heads, but no crowns upon the horns, signifies Rome, in her imperial state, before she fell into ten kingdoms. And the whole hieroglyphical picture is the representation of the attitude which the devil, in his royal and imperial attire of old Rome, took against the seed of the woman, the Son of God, who became flesh."—

"Following onward, therefore, in the hieroglyphical history of the woman, we find that the scene shifteth to heaven, where a hot war ensues, Michael and his angels fighting against the dragon and his angels: and that old serpent, called the Devil and Satan, which deceiveth the whole world, is cast out into the earth, and his angels are cast out with him. This taketh place when the seed of the woman is caught up into heaven, and though it be out of human vision, and in a manner out of the field of human anxiety, our Lord gave to the seventy tidings of this fall of Satan, when he said, "I beheld Satan fall like lightning from heaven."—But into this mysterious transmigration of Satan's malice and power from heaven to earth, we inquire not further, lest it should lead us away from that historical event which ensued upon his coming down to the earth with whetted weapons against the woman, whose child by death did conquer him that had

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the power of death, and, as the first fruits of his conquest, did cast him out of his heavenly place, and deprived him of his ancient privilege of bringing railing accusations against the sons of God.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given the wings of a great eagle, that she might flee into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth waters as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and the testimony of Jesus Christ." The dragon taking his form of seven heads and ten horns, that is, inspiriting the Roman empire, did commence a most savage warfare with the woman, from the moment he was cast out into the earth; which took effect, as we see in the Acts of the Apostles, by imprisonments, bloodsheddings, stonings, banishments, and every form of destructiveness; and thereafter, through the space of two centuries, in ten regular persecutions appointed by imperial edicts over the wide empire. "The earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Which being rendered, according to the meaning of the emblems, is, that when the woman had made her retreat to the fastnesses of her faith, the serpent poured out of his mouth peoples, and multitudes, and nations, and tongues, in order to sweep her from her place, or destroy the refuge of her faith. Whereupon the empire encountered these nations, and destroyed that whereby Satan had hoped to prevail, and left the church in her secure place. The event therefore is the encounter of the empire with these nations whom Satan directed against the strong hold of the church; which is one of the most conspicuous events in the history of christendom." So says a late interpreter of prophecy.

The dragon is here called the old serpent, the Devil and Satan; because, no doubt, the spirit which actuated Pagan Rome was this evil spirit, which has always opposed Jesus and his people by whatever agents or means he could control.

THE TEN HORNED BEAST.

"And I stood upon the sand of the sea, and saw a savage beast ascending out of the sea, having seven heads and ten horns; and upon his horns were ten diadems; and on his heads there were names of defamation. And the beast which I saw was like a leopard, and its feet were like those of a bear, and its mouth like the mouth of a lion; and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads wounded, as it were to death; and yet its mortal wound was healed. And the whole earth wondered and followed after the wild beast. And they worshipped the dragon, who gave authority to the wild beast, saying, 'Who is like unto the beast? who

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oan war against him?' And there was given to it a mouth speaking great things, and defamation: and there was given to it power to make war forty-two months. And he opened his mouth to utter defamation against God, to defame his name, and his tabernacle, and those that dwell in heaven. And it was given to him to make war with the saints, and to overcome them: and there was given to him power over every tribe, and tongue, and nation.

"And all the inhabitants of the earth shall worship him, whose names are not written in the book of life of the Lamb, who was slain from the foundation of the world. If any one hath an ear to hear, let him hear. If any one lead them into captivity, he shall be led into captivity: if any one slay with the sword, he shall himself be slain with the sword. Here is the perseverance and the faith of the saints."

Daniel's non-descript *fourth* beast appears emerging from the sea—from amid the commotions of the people. "The waters which thou sawest are peoples and multitudes." He combines in himself the attributes of the three former beasts—the lion, the bear, and the leopard; but he appears to have *seven heads* as well as *ten horns*. This more ample description presents him in more decisive characters. "The identity of these two beasts, that of Daniel, and this of John, both Romanists and Protestants alike admit." In the 17th chapter this savage beast is further characterized and explained. "The seven heads are seven hills"* "and there are seven kings." "Kings," in prophecy, is frequently put for kingdoms and forms of government. Of these kings or governments five were fallen, one was when John saw the vision, and the beast itself, of the spirit of the seven, was the eighth. Whether we regard the "*five* fallen kings," &c. as many commentators have done, as the different forms of government which had obtained among the Roman people before this beast arose; viz. Kings, Consuls, Dictators, Decemvirs, Military Tribunes with consular authority, and the sixth, then existing, Emperors—and that afterwards to arise the semi-imperial; or whether we regard them as some more modern interpreters do, viz. as Assyria, Greece, Egypt, Syria, fallen, Imperial Rome then existing, the seventh the empire of Charlemagne and his German successors, it materially affects not the character of this savage wild beast. Rome was built on *seven hills*. It was called the City of Seven Mountains, (*Septem Dominos Montes*,) by a Roman classic writer of good taste. The seven heads are kingdoms or governments existing anterior to the era of the ten horns or kingdoms into which Pagan Rome was divided. The ten kingdoms into which this empire was originally divided before the birth of the little horn, were, Britain, France, Spain, Portugal, Austria, Naples, Tuscany, Lombardy, Ravenna, and Rome. These lay within the bounds of the Western Roman Empire, the ground occupied in this prophecy. "The ten horns are ten kings which have not yet received their kingdom; but they shall receive authority from the beast as kings for one hour," (contemporaneously.)

**Oros*, in the New Testament, signifies both a hill and a mountain. Matth. v. 1. Vide Parkhurst. Martial Ep. 64, l. 4.

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The seven heads were *successive*. The ten kings were all to appear *together*—not rising at the same instant of time, but appearing at one and the same time upon the stage; for the words *mian horan* mean "in the same era." To put these symbols together the beast having seven heads and ten horns is the Pagan Roman Empire which rose out of the ruins of the Grecian. It had seven *successive* forms of government—Kings, Consuls, Decemvirs, Military Tribunes with consular authority, Triumvirs, Emperors reigning in succession and Emperors reigning at the same time. These were all Pagan.

After the irruptions of the northern nations, it was subdivided into ten kingdoms. These were professedly christian, but so much in reality Pagan, that it was old Pagan Rome arisen in a new form, and having its throne of empire upon the same seven hills. It finally became *Papal*. But let it be observed that it is the custom of these *historical* prophets to give a full representation of an object in all its various characters, though these do not all appear at one and the same time. Thus this beast had not always the same ten horns, either in number or kind; but it once, nay, several times, appeared in this form.

THE TWO HORNED BEAST.

"*And I saw another beast ascending out of the earth, and it had two horns like a lamb; but it spake like a dragon. And it exerciseth all the power of the first beast, in its presence; and it maketh the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed. And he doeth great miracles, so as to make fire come down from heaven to earth before men: and he deceiveth the inhabitants of the earth by the signs which it is given him to do before the beast; commanding the inhabitants of the earth to make an image of the beast that had the wound of the sword and lived. And it was given to him to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death. And he causeth all both small and great, rich and poor, freemen and slaves, to receive the mark on their right hand, or their foreheads. And that no one should be able to buy or sell, but one who has the mark, or the name of the beast, or the number of his name. Here is wisdom: let him who has understanding compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six.*"

Joseph Mede, who wrote 200 years ago, and Craddock and Durham, of 1660, and a host as powerful and as numerous as that which concur in calling the ten horned beast the *secular* beast, agree in calling this the *ecclesiastical* beast. Rome secular and Rome ecclesiastical are described by these two beasts. This rose not from the four winds striving upon the sea, nor did it come out of the political cabals of peoples and nations, but out of *the earth;* the corrupted anti-christian part of mankind. This arose in a time of tranquility, and appeared like a lamb, emblem of the Christian King, but it spoke like a savage, like a dragon. The two horns are emblematical of the power of the corrupted priesthood, whether Papal or Protestant,

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claiming both secular and spiritual power; for it exercised all the power of the first beast. It brought fire down from heaven in the sight of men, emblem of its raging persecutions. It constrained the meaner or secular government to execute its bloody decrees; and by its great power deceived the ten nations. In establishing the Inquisition the secular beast granted the ecclesiastical beast an image of itself—full power to make and execute decrees involving all the rights of men—taking away life, liberty, property, and all that is dear to man.

This two horned beast is described by John in another part of the prophecy under the character of the *pseudo-teacher*, or false prophet. The beast and the false prophet are three times mentioned by John, and in such connexion as to show that he stands for this two horned beast. Rev. xvi. 13. xix. 30. and xx. 10. He is represented as working signs before the beast, deceiving mankind to receive the mark of the beast, and to worship his image; and they are both partakers of the same dire fortunes. The corrupt teachers of christianity are described as bringing mankind into the most passive obedience to the ten horned beast. By their ecclesiastical decrees they permitted no man to buy or sell, to trade in their merchandize save he that had *the mark, either* the name of the beast, or the number of his name. He must either be enrolled as a professed admirer of the Papacy, or have what is equivalent to it, a veneration for the same sort of ecclesiastic authority. According to some this antichristian power did not attain to mankind until 666 years after the papacy was born; and they, dating the papacy in the time of Justinian, A. D. 633, and adding to this the number 666, bring the consummation of this power to the year 1199 or 1198, the year in which the Inquisition was established. But however this may be, it is certain that this *two horned* beast had power to give life to the image of the beast, and to cause the great mass of mankind to fall down and worship the beast and to succumb to its authority.

Such are the most current views of these prophetic symbols found in the learned labors of the interpreters. To every particular item of which it is not necessary for us to accede to understand this prominent group of emblematical personages. We, however, feel authorized, from all the premises, to express a concurrence so far as this: Rome, in its *Pagan* form, as respects its aspect to christianity, stands before us portrayed in the symbol of the Red Dragon with seven *crowned* heads and ten horns. Rome, in its *Papal* form, stands before us in bold relief, in the symbol of the Savage Beast which arose out of the sea, having seven heads and ten *crowned* horns. The Papacy itself and all the clerical dynasties, Protestant and Papistical, are pictured out under the symbol of the *two horned* beast which arose out of the earth. The church, in its *Christian* character, is beautifully depicted by the woman in heaven clothed with the sun, having the moon under her feet, and a diadem on her head, decorated with twelve stars. Concerning other prominent symbols in the historic prophecies, and concerning other attributes of these, more will appear in the sequel. EDITOR.

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DIALOGUE ON RE-IMMERSION.

"IN the dialogue between *Alexander* and *Rufus*, Alexander says to Rufus, "One thing I wish you to reflect upon till next we meet. It is this: "*Baptism cannot be repeated unless in its full sense;*" but Alexander did not say what he considered its full sense to be.

Allow Matthias, in the absence of Rufus to call Alexander's attention to the only case of re-baptism, recorded Acts xix. Paul came to Ephesus and found certain *disciples* (*not sinners*,) therefore they were not re-baptized to make them disciples, nor for the remission of their sins, (for John's baptism was for remission of sins, and they had previously received that.) He said unto them, Have you received the Holy Spirit since you believed? They answered, We have not so much as learned whether there be any Holy Spirit.

For what purpose, then, were you baptized? (This knowledge you ought to have been in possession of at that time.)

We were baptized with John's baptism. The Holy Spirit was not given in John's day; but under the reign of Jesus Christ the believers receive it after they have been baptized in his name. When they heard this they were baptized in the name of the Lord Jesus; after which they received the Holy Spirit (by the imposition of the Apostle's hands.) Here, then, is a case of *re-baptism for the Holy Spirit separately*, and the subjects of it were disciples; and the necessity for repeating baptism was their want of knowledge relative to the Holy Spirit at the time of their first baptism."

Alexander.—IN the absence of Rufus, I will, with pleasure, consider any thing you have to advance on that proposition. The case you have adduced is a very interesting one on more accounts than that in your eye.

Matthias.—I think it is the only unequivocal case of re-immersion in the apostolic writings; and certainly every thing connected with it ought to be fully understood.

A. The perversity of system has even questioned the certainty of this case of re-immersion. The learned Dr. Gill, and some others of reputation amongst the Baptists, have attempted, in defiance of all grammatical and logical rules, to explain away this part of Luke's narrative: for I need not tell you that it is Luke who reports that "when they heard Paul say this, they were immersed *into* the name of the Lord Jesus."

M. You, I believe, have always contended that these men were re-baptized.

A. I took that view of the narrative in my debate with Mr. M'Calla, and have never seen any reason to question its propriety. But let me ask you, have you ever reflected upon the period of time which transpired between their receiving John's immersion and Christian immersion?

M. No: I have never regarded that as a matter of any consequence. Of what importance is it to our purpose?

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A. The sequel will show it is of importance. But lest its consequence should bias your mind, let us first settle this matter.

M. I have no bias on the subject. I go for truth, whether old or new.

A. We shall then have no difficulty. You will, of course, then admit the common chronology without the proof in detail.

M. Certainly I will: for I suppose it is as correct as any we could now make out.

A. These were Asiatic Jews, and having been at Jerusalem during the life time of John, were immersed by him; but, living far off, they had learned nothing more than what John taught. Their remoteness from Judea explains how it became possible for them to live *twenty-six years* in ignorance of the Christian religion.

M. Twenty-six years! Is it possible?

A. Dr. Scott and Dr. Clarke place Paul's meeting with them in the year of our Lord 58, and John's death in the year 30 or 31. This is the commonly received chronology; consequently it was full 26 years after their receiving John's immersion.

M. Be it so, then: and what do you infer from this?

A. Of this immediately. But please observe that you have *assumed* that they were not baptized for the remission of sins; because John immersed for the remission of sins. He did not, you allow, immerse for the remission of sins prospectively; consequently they had not obtained any pledge for remission of the sins of these twenty-six years.

M. They are called *disciples.*

A. And did not John make disciples? Certainly he did; but he could not make disciples of Christ. He did prepare a people *for* him. None could be the disciples of Christ but those who were taught by him or his Apostles, the Christian religion.

M. Well, allow that not having fully known the doctrine of Christ, they could not fully enjoy the remission of sins committed during these twenty-six years, still may it not be said that they were immersed with a special reference to the reception of the Holy Spirit?

A. By no means. There is not a word said about their being immersed for the Holy Spirit. This is also an assumption.

M. Assumption? Why you make every thing an assumption!

A. Yes, every thing that *is* an assumption. And most certainly this is: for the question was not, 'Have you received the Holy Spirit since you were *baptized?*' but it is, "since you *believed?*" And I will put you a question here: Suppose they had said *yes*, think you Paul would have mentioned baptism at all?

M. No. But does not his mentioning immersion show that he associated the gift of the Holy Spirit with that institution?

A. It does not in this connexion of things. They say they had not heard the name of the Holy Spirit mentioned as given. This at once astonished Paul. Why, says he, into what *name*, not for what gift,

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were you immersed, seeing you have not heard of the Holy Spirit? I need not repeat their answer. Paul was no longer astonished. He knew the name of the Holy Spirit and of Jesus went together; and that John immersed into no name. He only preached that they should believe in him that was to come after him. Paul explained the subject to them. When they heard this they were immersed *into* the name of the Lord Jesus. No special purpose stated. They assumed Jesus as their leader; and let me add, it is most obvious they were not immersed for the special purpose of receiving the gift of the Holy Spirit in or after baptism; for they received this gift by imposition of hands. It would be the common sophism of the *post hoc* for the *propter hoc*, or making the precedent circumstance always the cause of that which follows it, to say that because after baptism Paul laid his hands on them, they were baptized with special reference to this gift. I need not now say to you that there is no authority for supposing that they did not receive baptism in its full sense; because there is no special exclusion of any one blessing common to others, nor reference to any one blessing as especially to be sought in the institution. No person, I think, has authority to say they were not immersed for the remission of sins, or that they were immersed exclusively for the Holy Spirit; both of which seem to have been taken for granted by you, friend Matthias. But here comes Rufus; perhaps he may have something to say on this proposition.

Rufus.—What, brethren, are you in debate again, or in solemn council met?

Matthias.—I was only, brother Rufus, in your absence, proposing a difficulty on Acts xix. concerning the re-immersion of those Ephesian or Asiatic twelve whom Paul accosted.

R. I am glad to meet you, not only in this place, but upon this subject. I think it militates against the proposition of our friend Alexander, who says that christian immersion cannot be iterated unless in its full sense. It appears that these disciples of John were immersed for the Holy Spirit alone.

M. I begin to waver in that view of it: for now it appears that there was no special reference to the promise of the Spirit, inducing them to be immersed, more than for the remission of sins. But the question whether they had, since they *believed*, received the Holy Spirit, originated the conversation about immersion, and gave Paul an opportunity of unfolding to them the meaning of John's immersion as preliminary to the christian institution. This disposed them to be immersed into the name of the Lord Jesus.

R. I felt very confident at first view of this passage that it would be a difficulty insurmountable in making good the proposition; but a greater difficulty to my own side of the question has arisen, which I assure you perplexes me a little. It is this: If I affirm that these twelve men were re-immersed for the Holy Spirit, then it must have been for its miraculous gifts: for no notice is taken of any other in the passage—"They spake with tongues and prophesied," after their baptism.

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A. Say, Rufus, 'After Paul laid his hands on them.'

R. Well, was it not after this baptism that Paul laid his hands on them?

A. Certainly; but if the miraculous gifts had followed their immersion, then your difficulty would have been much greater; for then it might be argued that the promise of the Holy Spirit after baptism had ceased when miraculous gifts had ceased. But it seems the gifts communicated at this time of a miraculous character came not from baptism; and this saves your views while it removes the objections to my proposition.

R. I will then press it no farther lest I weaken my own citadel rather than impair your castle. But tell me, what do you mean by baptism in its full sense?

A. What do you mean by being born, in its full sense; married, in its full sense; buried, in its full sense? Is not a person when born placed in a new state; under a system of new influences, which is as full in reference to one as it is to all persons in that state? Can any one be born in a less than a full sense into this state? Is not every married female placed in the same state as respects her husband? The law makes no difference—reason, religion make no difference. Two persons may be once married in its full sense; but the same two persons cannot a second time enter into that state. If they are married at all, it is in the full sense—name, family, friends, property, all go together. A woman cannot be married to a husband the second time for sake of the property, nor for sake of the name, or family, or any one thing by itself. Buried, a person cannot be, unless in its full sense—cut off from this present world in all its influences, connexions, pursuits, &c. We speak not of the mode, form, or ceremony, by which these actions are performed; but of the *meaning* of them. Every one who receives Jesus as the Saviour sent from God, and who is immersed into his name once, in like manner cannot a second time be immersed for any special benefit. If immersed again, it must be in the full sense; that is, for all the purposes for which the institution exists. He must come to it as a heathen, a Jew, or an infidel approached it in the days of the Apostles. All who go down into the water, as all those who go down into the grave, descend into it alike dead to their former state, character, and pursuits. If a man lived twenty-six years a Jew, an infidel, a pagan, or a sectarian professor of christianity, a proselyte of Luther, of Calvin, of Wesley, when he is buried in this grave he enters it as a dead man, and leaves in it his former profession.

R. Did I, in my second immersion, renounce all my former prayers, professions, and religious works, just as Paul did his anathemas and persecutions against the christians?

A. Most certainly you did. Yes, you too, Rufus, buried your christian works and your sins in the same grave! If christian works you had, you could not be buried half dead and half alive.

R. This, indeed, makes it appear a graver matter than I was at all aware.

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M. The bell chimes. I promised to hear Mr. S. preach. Will you accompany me to his church.

A. Yes, we shall go and hear him. He is sometimes interesting.

EDITOR.

Extract from the Baptist Weekly Journal, of March 2d, 1832, printed in Cincinnati, Ohio.

PROGRESS OF TRUTH.

A LETTER to the Editor of the *Christian Index* gives an account of the recent baptism of *William Hooper*, one of the professors in the University of North Carolina, &c.

A letter from Elder *B. Allen*, of Morgan county, Ohio, dated 12 miles from Pittsburg, December 20th, 1831, contains a passage, which we insert in connexion with the above. After being received it was mislaid for some weeks. Elder Allen says—"Since I left home on my mission for the Convention, I have travelled about 350 miles, and principally in those sections of country where the sentiments of A. Campbell were once increasing and seemed to swallow up all others; but now I believe those errors are rapidly decreasing. Many who have been bewildered by the doctrine of (mere) *historic faith* and *water regeneration*, are coming out of modern Babylon, and appearing glad to receive (what is truly) *the ancient order of things*.

"In several places the Lord is evidently working by the influences of the Holy Spirit The sentiments of the Regular Baptists are gaining ground very rapidly. A few weeks since I baptized an Elder of the Presbyterian church, who is in the 64th year of his age. On that day a large concourse of people had assembled, many of whom had seldom seen the administration of baptism," &c.

Brother Campbell,

Being but a young disciple, and not well skilled in mysteries, will you be good enough to tell me (if you know) what Elder Allen means by the terms "mere *historic faith?*" Does he mean the belief of facts spoken of by historians relative to the climate, soil, productions, governments, manners, and customs of the different nations of whom they write? Or does he allude to the *facts* of which *Moses*, the *Prophets*, the *Evangelists*, and the *Apostles* give us information in their *writings?* If the *former* be his meaning I am not surprised that he speaks disrespectfully of that kind of *faith* (as relating to religion.) But if the *latter* be his meaning, I understand him to say that the Regular Baptists *hold the belief of those facts on such testimony to be erroneous.* If so, the Apostle John must have been a zealous propagator of error; for he expressly declares that he wrote for the purpose of producing belief in the readers of his writings, that they might have life, &c.

Elder Allen also speaks of *water regeneration as being erroneous;* but says, that, but a few weeks before, he had used *water in the regener-*

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ation of a Presbyterian Elder, and that many who witnessed it had seldom seen the administration of *baptism*, (in water, I suppose.) This circumstance, I imagine, did not take place in that part of the country where the *erroneous sentiment of water regeneration* had been propagated.

Perhaps, brother Campbell, you can tell what Elder Allen meant. If so, I should like to hear from you on the subject; and, perhaps, many of the readers of that publication may be as ignorant as I am, and you might benefit them as well as me, by publishing his meaning in the Harbinger.

Yours, in the search of truth, M. W.

PHILADELPHIA PREACHERS AND CHURCHES.

PHILADELPHIA, *3d March*, 1832.

Dear brother Campbell,

I HAVE taken up my pen two or three times to fulfil my promise of writing you from this city. I now think I will try and get through with it; not that you may infer from this that I have regarded it as a *task;* but the fact was, I found in sketching the things which have passed under my notice, I had, or thought I had, given too strong a coloring to the picture, and therefore threw aside my half finished letter, to allow a little longer time for the *scenery* to become more familiarized to my mind; as it is always my desire to "set down nothing in malice, or aught extenuate," but to hold the picture (if not to nature) at least to the reality. A person would naturally suppose, upon visiting a city so celebrated as this is for literature, science, and religion, that here he would find all matters connected with these subjects unfolded in a manner clear and comprehensive to the most common capacity. How far this has been the case with me, a short detail of what has passed under my notice on one of these subjects (religion) will best unfold. On the subject of religion one would readily suppose that an inquirer after the way of eternal life could be easily satisfied as to what he must do in order to be saved, if he would once attend "church" in this city; or there can be no use in paying men expressly for instruction upon that all-important topic, from one to two or three thousand dollars annually—at least I think one of our "hill country" folks would think it was money but poorly spent if one of their preachers could not tell in one or two discourses how folks were saved in the days of primitive christianity. Supposing myself ignorant of what the Scriptures taught, judge you from the following how that ignorance would be removed after hearing some of their "*great* Divines." On the first Lord's day after my arrival I attended with, and at the request of a friend, Mr. "*Skinner's Church*," as they call it here. In my readings of the Bible, I never read of Paul's Church, Peter's, John's, nor even of "*my church;*" but I always read "the church of God," "church of Christ;" but here they have "the Rev. Mr. Skinner's church," "the Rev. Doctor Finnare's church," "the Rev. Mr. Brantly's church," &c. &c.—but in this great city

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never once have I heard of the "church of God," or "church of Christ." Well, there is, perhaps, none such. The gospel of Jesus Christ and the blessings of the "church of God" were to be *without money and without price.* Not so the gospel and blessings of "the Rev. Doctor Skinner's church" and the other Reverends of this city: for independent of the large salaries they get, the very first thing that was presented me in the "Rev. Mr. Skinner's church" was the *money box*, to pay for the sermon *before* it was delivered. As I did not know the *value* of the Rev. gentleman's sermon, I was at a loss how much to pay in *advance*, having always understood that in *fair trade* the article should be exhibited first, that the purchaser might see it and judge of its value before he should be called upon to make an advance. 'Tis true I have heard and know of merchants and auctioneers making advances upon the exhibit of an *invoice of articles*; and far be it from me to say that Mr Skinner had not furnished such catalogue to his merchants upon this occasion. How that may be I know not; but as I remarked that I was at a loss to know what advance to make upon the forthcoming commodity, my first object was to see if I could ascertain what was advanced by his *standing customers.* I looked and looked, and what was my surprise to see *old customers* advancing only a penny a-piece. Well, I thought *they* knew the value of what was coming better than I did; but, as I had no *copper*, I had to take a larger investment, not without (you might suppose) some little degree of pride being excited, that I should be considered the largest *stockholder* of all the assemblage in the forthcoming sermon. Well, the money being all paid and the boxes safely laid away, a psalm was read for singing, and whilst I was listening to hear sweet voices tuning, a great wooden instrument began at my back to "*cry out.*" I had read that on a certain occasion it was said that if certain "held their peace the *stones* would cry out." Well, *wood* is softer than *stones*, and if the religion of Dr. Skinner's church could not make the stones cry out, who could object to their making *wood?* Not I. It should, perhaps, be remarked here, that the audience was very *respectful* in this, for not one of them, that I heard, made the *least noise* to disturb the wooden cries and those sitting round about it, but one gentlemen, in the same pew with myself. He being somewhat old-fashioned, as I suppose, *attempted* to sing, but even in this his good breeding was manifest, for I could *hardly* hear him, although I sat next to him. This being over, the reverend gentleman rises and reads two small portions of scripture of the Old Testament—one from Exodus and one from Deuteronomy respecting "the law," and one passage from the New Testament in Hebrews. Some might suspect that I had made "*a fine spec*," and that the stock would advance greatly above par from this beginning. Six minutes to 11 o'clock, expectations high. He commences, lays his premises, and undertakes to prove that the ten commandments were *not* delivered by God to Moses, and by him to the Jews; but that they were given immediately by the Creator to Jesus himself, and that they were not for the Jews only (as all the other laws given them by Moses were)

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but for the *whole world;* that Adam fell under them; that Jesus Christ was put to death to *give honor to them*—nay, that they were eternal; angels in heaven, men on earth and devils in hell were all under them; that it was against these the angels that fell sinned; and finally, that when this scene of things should be wound up, it would still be the rule of action for *saints in heaven*, devils and the damned in hell. In 30 minutes stock fell 200 per cent. And lastly, that God had set apart no *particular* day for his worship in these ten commandments, but required one-seventh part of their time only, and therefore it mattered not whether it was the first, second, fifth, or seventh day that was observed as a day of rest; and therefore the Sabbath was of eternal duration, and he who now offended against the day that christians regarded as the Sabbath, done it at the peril of the *same punishment* inflicted upon the Jews under Moses. Stock entirely dead on my hands. That a person, in order to be saved, must be led up to the "fiery law of Sinai," and there be cut down by it, and then he was ready to believe Jesus Christ and come to him to be saved. The *smell of brimstone* certified me that the stock was gone—gone; the whole investment sunk. Alas for Peter! He knew nothing—absolutely nothing at all about *Mr. Skinner's* way of saving a soul from endless destruction. Well, this job being over, I concluded never to "buy a pig in a poke" again—never to make an *advance* upon the credit of a Philadelphia Divine's commodity. Thus determining, I left the "church" and hied away to my boarding.

The next Lord's day, as the Book calls it—Sabbath, as they call it here, I went to hear Mr. Dagg. He was upon Paul's speech before Felix. In this he only attempted to show that Paul defended himself with great ability and logical acumen, and was much superior to Tertullus. On the whole, he is the only one that I have heard, who undertakes to make the scriptures any way useful.

In the evening I went to hear the "Unitarians" at "Dr. Finnare's Church." Here the subject was, "*The letter killeth, but the Spirit maketh alive.*" And what do you suppose the gospel of "Doctor Finnare's Church" made out of this? When I tell you that the speaker (I beg his pardon—the *reader*) (it was not Dr. F. himself, but a gentleman from Boston) admonished the audience of the necessity of noticing what the Apostle was writing about, and who to, and what their circumstances, when he wrote, which called forth this epistle. When I tell you these were his introductory remarks, you could never guess in 40 years what he made it out to be. Well, I will tell you: He said Paul was a man of *science*, and that he was laboring to prove and show the Corinthians that they must not take many passages according to the *letter*—such as Moses' account of the *creation;* for *science*, he said, had shown that the earth could never have been created before the sun, and moon, and other planets; for it was now known that the earth was suspended in its station by the principle of *gravitation;* and if there had been no sun, &c. the principle of gravitation would have been wanting, and the Almighty would have had nothing to hang the earth upon, and he could not have got it off his

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hands. "*The letter*," therefore, "*killeth, but the Spirit maketh alive.*" That it was all *nonsense* to talk about Jesus Christ or God dying upon *this little* planet, while all the rest of the planets, many of which were a great deal bigger than this earth, were neglected. A greater absurdity still, as he labored to demonstrate, was the supposition that where the Bible spoke of sinners being damned, and driven from the presence of their Creator forever, it meant a literal damnation. —Such a doctrine was only fit for witches, and could not find a single supporter now-a-days out of the ranks of superstition and sectarian bigotry.————Alas! my Master, how have they perverted thy ways! ways, which thou told us should be so plain, that a way-faring man, though a fool, need not err therein!

Now what is the sum of all this matter? 1st. Judaism. 2d. I cant tell what? And lastly, *infidelity*.

I need hardly say that in the Unitarian church they had the *wooden instrument a-going*, and I am told they have the stage *actresses* and actors for a choir. "Like Priest, like people."

May the favor of the Lord Jesus be with you, is the prayer of

P.

ALBA, Bradford Co. Penn. March 29, 1832.

Brother Campbell,

I GAVE you encouragement, some time since, of forwarding a short account of the progress of reform in this county. I intended to have done it in the month of February last, but was prevented by a multiplicity of business. There are five churches in this county decidedly in favor of reform. I begin with

CANTON.

In 1829 this church was rejected by the Chemung Baptist Association for no other reason than because they were unwilling to take any other course than the word of God directed. It then consisted of 60 members; and notwithstanding the violent opposition of all the sects, and the dishonorable means to which the Chemung Association has resorted in order to its overthrow, it now consists of 110 members, and meets weekly to attend to the worship of God in the ancient manner. She has two Bishops and one Deacon. The brethren of this church have certainly manifested a very commendable share of patience towards those who, instead of persecuting, ought to have loved them. I do hope our fellow-disciples throughout the world will remember the law of our King, and "not render railing for railing."

SMITHFIELD.

This church is composed of 40 members, who were expelled "for voting to dispense with the Articles and Covenant, and to take the word of God alone for their guide. This occurred about 15 months since. According to the ancient practice, these brethren are, in a good degree, walking in all the commandments and ordinances. They have two Bishops and two Deacons.

COLUMBIA.

This church consists of about 35 members, and meets, I believe, every Lord's day, but does not as frequently break the loaf. They want visiting and encouraging; and I do most earnestly desire some of our brethren from the West to pay us a visit. It would be highly encouraging to all our churches.

COLUMBIA AND TROY.

These brethren met, for the first time, as a church, in August, 1830, and at that time amounted to but 19 members. They have since increased to 41. They pay a primitive regard to the first day of the week.

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RIDGEBURG.

This is a church in connexion with the Christian denomination. Brother Sweet, their Elder, has decidedly fallen in with the ancient gospel. I visited that church considerably during last winter, and must say that I never met with a people more disposed to believe the truth. I believe they are about 40 in number. They do not meet every first day of the week to break the loaf, but I hope they soon will.

There is a small church, of about 20 members, in Luzerne county, which I hope is doing honor to the Redeemer.

In behalf of these churches, among whom I have spent the principal part of my time during several months past, I solicit a visit from some of our brethren from the West, who labor in the word and teaching.

I am your brother in the hope of immortality,

S. E. SHEPARD.

BUILDING HOUSES FOR CHRISTIAN WORSHIP.

Extracts from Correspondents in Eastern Virginia.

"THE churches engaged in the Reformation are all alive to the good work. There is one near the Bowling Green now raising, a brick building, 32 by 40 feet. One in Essex, now receiving proposals for a similar building, 30 by 40. One in Richmond, having a subscription of more than 5000 dollars, which has purchased a lot contiguous to the City Hall and Capitol, on which will be erected a brick building, 50 by 70 feet, to be completed in November next."

It is most devoutly to be wished that all who plead for reformation would carry out their principles in the plainness, convenience, and cheapness of the buildings which they erect for the assemblies of christians. No greater satire could be inscribed on marble against the religion of Jesus Christ, than are many of the houses called churches, whenever the people have the means of gratifying the spirit which is in them. There is no difference between the Baptists and other sects in this particular. Opulent communities amongst them have stately edifices, with lofty steeples and ponderous bells. There are some Baptist cathedrals on which more than 40,000 dollars have been expended for the sake of proving that the Baptists would be as respectable as any other sect if they had it in their power. The spirit of baptized and sprinkled Calvinism, whether in the Presbyterial or Congregational form, is one and the same, if a thousand arguments could prove such a proposition. Large, convenient, and permanent houses may be builded for generally less than half the sum usually expended on the same number of square feet. The Quakers are more exemplary in this matter than any other sect. But even their plan could still be improved. Let there be only a regard to convenience and durability; let all that is merely to gratify the lusts of the eye and the pride of life be left to them who seek to gain influence on the children of the flesh by reducing christianity to the taste and fashion of this world, and we can build two, three, and sometimes four meeting houses for the price of one of the same dimensions.

Under the present political influences which govern society, it is necessary to have synagogues or meeting houses large enough for the accommodation of the disciples, who can meet in any one place, and such of the community as may desire to attend their meetings. But for the sake of the humble founder of this our religion, and the author of our hope before God, let not the walls of the house, nor any thing in it, reproach our profession.

EDITOR.

THE OBITUARY NOTICE AGAIN.

SUNDRY documents, indicative of the want of candor and fair dealing on the part of those who made so much ado on the subject of our notice of the

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demise of R. B. Semple, were received too late for publication in our last number. As our opponents have so unequivocally fallen into the pit which they have digged, (for sinners' 'hands do make the snares wherewith themselves are caught,') we will not farther expose them even to the awakening of sympathy, and shall only publish a single letter from one correspondent, being a reply to a letter addressed to him from *Thomas Campbell*, Sen. We publish it especially because of its reference to the charge advanced by Andrew Broaddus against Thomas Campbell for presenting certain printed documents to the churches for their adoption. EDITOR.

"Kenmore, Spottsylvania, March 17, 1832.

Dear brother Campbell,

Yours of the 22d February was duly received, and ought long ago to have been answered. I deem an apology, however, at this time unnecessary, and therefore now proceed to answer it as far as I am acquainted with the circumstances to which you allude, and my memory serves me. I was, indeed, surprised to see in the *Religious Herald* an attack upon the statement contained in the *Millennial Harbinger* with regard to the christian reception you met with from brother Semple when in Fredericksburg; not that I was present when you were introduced to brother Semple, nor at the conversation of which brother Adams speaks, that took place at brother Fife's. But after hearing brother Semple say in his supplement (as it is called) to your morning discourse, that he "thanked God that he had heard the *truth* that day;" that he "thought all would be profited by more of such preaching;" and praying fervently that your "labors might be crowned with *success*," and it being mentioned by yourself and others *that night* and frequently afterwards, *before* brother Semple's decease, that on parting he wished you *God speed;* I say, after hearing all this, I was astonished to see the attack in the Religious Herald on the statement contained in the Harbinger You perceive that I have only mentioned those things which made a strong impression on my mind, being, as I have frequently since said, expressions that I scarcely expected to hear from brother Semple. The statement made by brother Adams is a fair and candid representation of what happened while I was present, which was from about 15 or 20 minutes before you closed your morning discourse, until some time after your discourse at night.

As respects the printed documents spoken of by brother Broaddus, I feel no hesitation in saying, in the most positive manner, that you never, in my presence, exhibited them for the formal or informal reception of any one, farther than as you stated, to prevent mistakes, and to show the object of the reformation of which you professed to be an advocate; and surely I had every opportunity of hearing you state the object of them, as I was with you the greater part of the time you were in Spottsylvania.

Concerning the statements of brethren Warren and Peyton—the one that you "endeavored to expose that which you acknowledged in the morning"—the other that "you evidently attacked what you acknowledged in the morning," enough I think has already been said by others. It is, however, wonderful to me that the great body of the enlightened church in Fredericksburg had not discovered your, so called, *sophistry*.

Yours in christian love,

J. M. ANDERSON.

THE CHRISTIAN PREACHER—*No. III.*

THE christian preacher, whatever be his topic, has uniformly but one great object in view. To induce sinners to give themselves up to Jesus as the divine author of an eternal salvation, is the Alpha and the Omega of all his efforts. Whether his text be selected from Jewish or Pagan antiquity—whether from the animal, vegetable, or

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mineral kingdoms of nature—whether from the law, the prophets, or the psalms—his only lawful and his only successful theme is, that "*Jesus the Nazarene is Messiah, the Son of God.*" To illustrate, prove, and apply this proposition, is his grand aim; and to persuade men to receive Jesus in this character, is the only appropriate burthen of all his exhortations.

A scribe, well instructed in the Reign of Favor, informs us that Peter's first annunciation of the gospel consisted in *testifying* and *exhorting*. "With many other words" [than those recorded,] says Luke, "did Peter *testify* and *exhort*." To adduce the testimony is, in our time, equivalent to "testifying;" and "to exhort" to obedience is a work the same in all times and places. Paul visited Corinth as he visited other cities, and therefore in all places he declared the testimony of God; for he says, "he came to Corinth declaring the testimony of God." This was his mode, in which he differed nothing from Peter and all his associates.

Every christian speaker rises to persuade, and for the most part he has some proposition first to prove, or which he takes for granted as conceded. If he assume nothing, he first *states* his proposition. His next object will be to *illustrate* it, or to expound its terms if it happen to be necessary. His third object will be to *prove* his proposition; and all this is done for the sake of the application or use of it. *That Jesus is Messiah, the Son of God*, is the proposition *stated*. The words "Jesus," "Messiah," "Son of God," expressed in their full and biblical import in reference to our conceptions, is the proposition *illustrated*. The law, the prophets, John the Baptist, Jesus, and the Apostles; the miracles, prophecies, labors, and characters of the first heralds, furnish the arguments in chief which prove his proposition; and when these documents are logically and scripturally presented, the proposition is *proved*. When sinners are persuaded to embrace him as the Messiah, and to submit to him as the Son of God, the proposition is *applied*, or used for the purpose for which it was stated, illustrated, and proved.

The proposition which occupies the christian preacher, how grand and comprehensive! That Jesus the Nazarene, Son of Mary the Virgin, by law enrolled the son of Joseph, was the anointed, divinely authorized, and empowered Messenger of Jehovah, the only begotten Son of the Father of Eternity, sent from his bosom, to be first the teacher, then the high priest, and finally the king of all nations of saints in order to their present enjoyment of God and eternal life. In illustration of this proposition it is shown that, as a *prophet*, he alone *revealed* the Father, his excellencies, and purposes; first by his own personal teaching, then by the impartation of the Spirit of wisdom and knowledge to his Apostles: that as a great *high priest* he made *one offering for sin*, and forever put it away by *the sacrifice of himself* on earth; and by his appearance in heaven as our *advocate*, intercedes for all who come by him to God;—that as a *king*, upon the holy hill of Zion, on the throne of David, translated to the heavens, he now reigns as a *prince* and *saviour*, a governor and king over

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heaven, and earth, and hades—appointed by God to be the judge of the living and the dead.

This proposition in all its amplitude embraces all the moral sublimities in creation, universal history, life, death, and immortality. It ramifies through all matters—supernal, infernal, terrestrial. It spreads itself over the length and breadth of creation, descending down into the fathomless abyss, and ascending through all ranks of being up to the throne of God. It illuminates all time and all history, and is illuminated by all the records of nature and society. Its light and glory fill every eye which can contemplate it; yet none can say he has seen all its truth, all its beauty, and excellency.

But while its amplitude is so vast and unbounded, the most feeble eye can discern it, and behold in it the simplicity and excellency which allure to God and heaven. All who have seen it clearly can show it clearly to them who wish to discern it; but as the sun affords no light to him who shuts his eyes, or walks forth only in the night; so the wilfully ignorant apprehend not its truth, its magnitude, and glory. To such the subject of it while on earth had no form nor comeliness; they saw in him no beauty, no reason why they should desire him.

The necessity of clearly, fully, and satisfactorily stating, illustrating, and proving, from all scriptural documents, *that Jesus is the Messiah, the Son of God*, in order to obedience, is suggested and enforced by the nature of things, by the commandments and examples of the Apostles, and by our own experience:—

1. *By the nature of things.*—Who ever confided in, feared, loved, honored, or obeyed an unknown person? It is inconceivable. It needs no demonstration to shew that no man can, or will come to Jesus Christ, unless he first know who he is, and what he has to bestow. Confidence, fear, love, and honor are the fruits of knowledge. And who that *reasons* does not *feel*, that every degree and enlargement of degrees in confidence, or affection, is measured by, and graduated upon, the scale of knowledge?

2. *By the commandments and examples of the Apostles.*—They not only commanded the testimony to be adduced, Jesus to be proclaimed, the word to be announced; but in all places they did give to this proposition the supreme attention. Peter in his Pentecostian address directs all his energies to prove that Jesus was Lord and Christ. He turned all incidents, arranged all circumstances, applied all prophecies bearing upon that audience, to illustrate and prove this proposition. When this was proved, the application was easy. In all his discourses his regard to this matter is most apparent. Paul, as soon as he was converted, proclaimed in the synagogue in Damascus that Jesus was the Christ, and most irresistibly convinced the Jews that he was the identical Messiah foretold. In other cities and to other people he did vary his address, so as to meet their apprehensions and have access to their understandings; but whatever might be the beginning of his discourse, this obtained the most conspicuous place, and was that point to which all his testimonies and reasonings were

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directed. The Evangelists wrote to prove what they preached. John informs us that they wrote to prove that Jesus was the Messiah, and that through him men might obtain eternal life. Their preachings and writings are all in proof of the importance of proclaiming with all authority and evidence that Jesus is the Messiah, the Son of God.

3. *By our own experience*—The great teacher first addressed the understandings of men; he sought not to move their passions till proper objects were presented to them. In his admirable parable of the sower, as interpreted by himself, and recorded by Matthew, he says, he that was denoted by the seed which fell by the way side, was the person that understood not; while he that heard to his salvation, was the man that understood what he heard. In our day it is too generally taken for granted that the great mass of hearers believe this proposition, and therefore seldom or never do we hear it stated, illustrated, and proved. The proposition is itself undervalued, its evidence disparaged, and the belief of it represented as wholly unavailing; as mere historic faith, differing nothing from the faith of demons. It is supposed to exert no salutary, no saving influence upon the hearts of men. Once it was represented by the Apostles as of paramount importance; but now it is of little or no account. Once it was said by an Apostle, "Every one that believes that Jesus is the Christ has been begotten of God." Once it was asked, "Who is he that overcomes the world, but he that believes that Jesus is the Son of God?" but now millions are supposed to believe this who are not begotten of God, and who do not overcome the world. We, however, rather incline to think that all who do, on the proper evidence, and with full conviction of its meaning, believe this proposition, are begotten of God, and do overcome the world.

But it will, no doubt, be asked, What have these remarks to do with our experience, as proof of the necessity of preaching and proving that Jesus is the Messiah, the Son of God? The bearing is not so remote as may at first sight appear. We experience that these sayings are true;—that all who do believe the same proposition, on the same evidence, resemble those who, in ancient times, trusted in Jesus as the Messiah:—and our observation, which is in some sense our experience, proves that those who are made religious by human expedients are quite a different race, compared with those who are immersed into this faith.

By what means are the great revivals got up and perfected; or by what means are so many hundreds enabled "*to get religion*" in this our day? Are not the influences relied upon diverse from the ordinary or extraordinary influences exhibited in the New Testament? The proclamation of the word and the miraculous aids of the Holy Spirit, in confirmation of the testimony, are all that appear on the page of apostolic history. But now what are the causes of a revival. I know some of their advocates will reply, 'The Holy Spirit.' This may satisfy the credulous, the enthusiastic; but those who look at all at the managements, in doors and out of doors, will be apt to ask, Why these "protracted meetings?" To afford the Spirit time to

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impress the minds of the people!! Why this noise, this commotion, this vociferation? To induce the Spirit to convert the people!! Why these anxious seats, these mourning benches? To put persons in a proper attitude to receive the operations of the Holy Spirit!! It will not do to push these inquiries very far, else we should be regarded as blaspheming the Holy Spirit: for some are so indiscriminating as to think that a word spoken against a mourning bench, or an anxious seat, or against clamorous appeals to the animal nature of man, are blasphemies against the Holy Spirit!

But when persons are actuated by any other influence than the knowledge and belief that Jesus is the Son of God, to submit to him; it generally, if not universally, becomes apparent in their demeanor, that they have got a religion different from that which comes through the influence of that Holy Spirit which sustained the Apostles.

The Apostles immersed none whom they did not regard as believing and understanding the great proposition, the truth of which was acknowledged before immersion. "If you believe with all your heart that Jesus is the Messiah, the Son of God, you may be immersed," was the substance of their reply to the applicants. It was not kneeling at the footstool of a priest to be prayed for: it was not entering an altar, or changing position in a camp, or a meeting house; it was not the imagination of some inward drawings, of some heaven-descended impulse, affirming in the heart of man that he was regenerated, or justified, which the first preachers recommended as the means of conversion; or sanctioned by their example as useful expedients to bring men into the kingdom of Jesus.

But our observation proves the necessity of holding forth the capital proposition in all its evidence: for the inaction or spiritual death and coldness which so frequently succeed the fever of a revival, especially in those whose minds are governed more by feeling, by the fervors of imagination, by appeals to their passions, than by reason, the law, or the prophets, (more fatal to the subjects and to society at large than the most perfect apathy or stoicism,) fully and irresistibly prove that there was *no root* in them; that they did not *understand* the gospel; that they were not converts to Jesus Christ; but to a party, to a phantom, to their own feelings.

As the lightning and thunder of heaven which agitate and rend the atmosphere, are succeeded by a chilling season, proportioned to the extent of the electric explosion, so are these forced revivals, these great excitements, succeeded by a chill, from which many never recover even a natural heat on the subject of religion. It is impossible for a person to be long enamored with he knows not what, or to serve a master of whom he knows but little, and for whom he can have no rational affection. From these premises it cannot be doubted that the first preachers of the gospel acted most philosophically when they labored, first to make all men understand and believe that Jesus was the Messiah, the Son of God, before they besought them to submit to him as the only Mediator, as the only Redeemer who could save them from sin, as the only leader who could guide them home to the enjoy-

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ment of God, and assure them of a final and triumphant victory over sin, death, and the grave. The truly christian preacher will never lose sight of this proposition; for it he will not substitute fancy, feeling, spirit, or water. He will always remember that Jesus himself has decided, "He that received seed into the good ground, is he that hears the word and *understands* it; which also bears fruit, and brings forth some an hundred fold, some sixty, some thirty."*

EDITOR.

QUERIES FROM TRUMBULL, OHIO.

"IN your Extra, No. 1, you say, "Unless a man's state is changed, [unless he be immersed,] he is unpardoned, &c. and lost to all christian life and enjoyment. In No. 12, vol. 1, you say, "Connexion with God constitutes spiritual life;" "When engrafted into Christ [immersed] we are made alive to God;" "The quickening act, the act which imparts life, is the act of remission;" "When buried and raised with Jesus, we are made alive with him." Again you say, that "if a person is not alive before born, he is not alive afterwards. That persons are begotten or quickened by the word, before they are born of the water;" and yet it would appear that you make the act of immersion the quickening act. Is there not a contradiction here? Is not the subject of baptism represented as dead until immersed, and yet as quickened by the word before he is born of the water? Please explain how this can be.

ANSWER.—The terms *dead* and *alive* are used with as great a latitude as any other terms in our language, and yet they are as definite terms as any other words in common usage. "Let the *dead* bury their *dead*," and "She that lives in pleasure is *dead* while she *lives*," are examples of this sort. A person is figuratively alive to what he enjoys and dead to what he does not enjoy. I would not, from these remarks, plead that we have been always free, or that we are, in the case alluded to, free from apparent contradiction. A person in writing or speaking much on any subject, at long intervals, and with reference to special objects, will be more fortunate than we could ever promise ourselves, if he escape verbal contradictions, apparent, if not real. Sceptics have thought that they found many contradictions of this sort in the sacred writings, but when fully canvassed they have not as yet fairly made out one.

To the case before us. No person can, in the full import of the word *life*, be said to enjoy life, or be made alive to God, until he has the assurance of pardon. We are dead and buried as respects one state, before we are raised with Christ into another, and made to live in that state to God. In this sense, doubtless, Paul uses it, Rom. vi. and Col. ii. We are made alive to God in the pardon of our sins. But as a child is alive, in one sense, before it is born, though not in the same sense as after it is born: its life and the enjoyment of it

**The Christian Preacher's Commission.*

When writing the above we received a sermon delivered before the General Association of Connecticut, at Saybrook, June 12, 1832, by *Jeremiah Day*, D. D. President of Yale College, titled *'the Christian Preacher's Commission,'* from Ezekiel xxxii. 7. "Thou shalt hear the word from my mouth and warn them from me." This is an excellent discourse to come from a D. D. and a President of Yale College. Philosophy is shorn of its pride—the word of the Lord alone exalted in this discourse. His capital positions are—

1. *The christian preacher is to resort directly to the scriptures to learn what the will of God is.*

2. *This is to be the subject of his communications to his people*

We have no room at present for extracts. If Doctors and Presidents will preach in this style, and get others to practise the prescription, antiquated errors will soon give place to the word which forever lives.—*Ed.*

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are not the same before and after birth; so we are not alive in the same sense before and after remission. That we are quickened, begotten by the word, made alive by the Spirit before remission in a sense of the word *life*, is admitted; but the analogy may be carried too far in this as in other cases. Spiritual life and christian life are as much the same, and are yet as different as the life of a child before and after birth. Our present christian life will also differ much from the life after the third or literal resurrection. It is true that none shall live eternally who are not quickened before the third birth; yet the life before and after the resurrection, though in some respects the same, will differ exceedingly. We leave our sins in the second birth, and we leave our animal corruptions in the third birth. Hence we are said to be made alive in reference to the figurative and the literal resurrection.

As it would not be a contradiction to say that christians are now alive to God, and that they will be made alive to God in the resurrection in a life that never ends, so it is not a contradiction to say that persons are quickened or begotten by the Spirit, and yet made alive to God in the formal and actual remission of their sins in the words and meaning of Paul: You who were dead in your sins has he made alive together with him, having forgiven you all trespasses.

Question 2. Who are the only legal administrators to introduce candidates into the kingdom of Jesus Christ?

Quest. 3. Are all immersed persons, male and female, to be so considered?

Quest. 4. If not, what persons?

Quest. 5. Can an unimmersed person be so considered under any circumstances?

Quest. 6. Can an immersion by an illegal administrator, if there be such, be valid or availing to the subject of it?

Quest. 7. Has there ever been a time since the setting up of Christ's kingdom, that legal administrators were extinct? And if so, has not the institution been lost, and a new one set up, wholly unauthorized, that can impart to us no benefit, notwithstanding we are in possession of all the laws of the kingdom?

Answers to Questions 2, 3, and 4.—*There is no law in the Christian Scriptures authorizing any one class of citizens in the christian kingdom to immerse, to the exclusion of any other class of citizens.* Apostles, Evangelists, Deacons, and unofficial persons are all represented as immersing when occasion called for it. Paul, though not sent to immerse, yet did it when no other person was present. Philip immersed the Eunuch; Ananias immersed Paul; Peter's deacons or attendants from Joppa immersed Cornelius and his friends. So that if we have no law enjoining it upon one or any class of citizens, we have examples so various and numerous as to teach us that any citizen in the kingdom is an acceptable administrator when circumstances call upon him. How far *expediency* may suggest the propriety of a congregation making it the duty of one or more persons to attend upon such as are to be introduced into the kingdom, is a question which a respect to circumstances may decide, but on the ground of scriptural authority, every male citizen in the kingdom is an acceptable and authorized administrator.

As to female citizens immersing, we have no example of the sort on record. But as in the kingdom there is neither male nor female in the Lord, should any circumstance require it, there is no law nor precedent which would condemn a sister for immersing a female were it to become necessary. Even the church of Rome, the most enslaved to priestly supremacy and official holiness, allowed females to baptize in certain cases. And they who plead for baptism in room of circumcision, are bound by their own logic to hold the baptism of mothers as valid as that of the priest; for mothers, under the law, circumcised their children Paul allowed females to pray and prophesy in company with one another, and only censured them for so doing when it was done in the presence of men, as if teaching or usurping authority over them. If a female citizen were to immerse her own daughter, or any other female when the circumstance required it, I know of no letter in the book of God which would

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censure her. But expediency and propriety would remonstrate against it, except in such cases as those to which we have alluded.

Answer to Question 5.—I think not; except as in the case of David, and they that were with him, who eat of the loaves of the presence—when stern necessity required it. We in no organized body call upon the members of any other body to officiate in the duties of an alien body. Who calls upon an alien to perform the special duties of a citizen in the state! But when I recollect that an unimmersed person immersed Roger Williams, the first subject of immersion on this continent, and that all the first baptisms of what are now called the *Regulars*, had no other authority or source than that of an *unimmersed layman*, I am willing for their sakes to be very charitable, and to say that in such a case an unimmersed administrator is better than none. But I confess I should not like to receive immersion from an alien, or from an unimmersed person, unless it was that, or none at all. If an unimmersed person could prove that he had a mission from God to immerse, then indeed all who believed in his mission might receive baptism from him with all confidence.

Answer to Question 6.—I must answer in the words of the Catechism. The ordinances receive no virtue from the hand of him that does administer them; yet still, except in the case already marked, I should find it exceedingly unpleasant to fellowship the disciple who would select an unimmersed person to immerse him. It is a matter, let me remark once for all, which concerns the subject more than any other citizen. *It is his duty and privilege to select a proper administrator, and not the duty of the church to select one for him.* It is necessary that the church either see him immersed, or have sufficient testimony that he has been immersed before it receive him; but still it concerns him most to have a suitable person to perform this service. And as a general rule none is less exceptionable than that the person be immersed by him who has been the instrument of inducing him to submit to Jesus Christ. But we might as rationally and as scripturally talk about a legal administrator of prayer, of praise, or of any religious service which one can render to, or perform for, another, as for baptism. Expediency, however, may in some circumstances decree that persons may be appointed by a congregation to preach and baptize.

The seventh question is answered already in the reasons already submitted. As for a hereditary right, or a right in descent or succession from the Apostles, there is no such thing taught in the scriptures; and there is no man on earth could prove his right to officiate if such a prerequisite were required of him. We have, bless the Lord! been emancipated from Protestant Popery.

EDITOR.

A COMPLAINT.

Brother Campbell,

I NOTICED some remarks in the Harbinger, No. 3. vol. 3, which I think do not represent things correctly. I for some time hesitated about offering my objections lest I should injure the good cause in some way: but as I have been, and still am your friend, and not a secret one. I hope my remarks will not be so construed as to lead any one to suppose that they originate from any feelings of opposition to the reformation for which you plead. The remarks to which I refer I will transcribe.

On page 138, speaking of the brethren Smith and Rogers, you say, "The one was formerly *a Baptist*, the other formerly *a Christian*, in the sectarian import of these words, differing in some speculative opinions."

I will mention a few points in which they formerly differed, which I am persuaded are not mere speculative opinions. Brother Rogers, for instance, stood in opposition to all human creeds as bonds of christian union, and took the Bible as the only rule of faith and practice, and contended that no human opinion was of such importance as to authorize any to require subscription to them in order to christian fellowship. He also contended that the word of God was not a dead letter, and that it could be believed by men upon testimony, and

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was not a sealed book. In these points, and a number of others which I might mention, those brethren differed. Now if you really believe that differing in these things is only differing in mere speculative opinions, I must acknowledge I have misunderstood you after an attentive reading of every number of your periodicals. Brother Rogers, I have no doubt, has learned much since he professed faith, and much too by the instrumentality of brother Campbell; yet I think that he and brother Smith, and every friend of the reformation, would be very unwilling, upon reflection, to admit that nothing is gained but a triumph of speculative opinions, when men are brought to renounce or oppose all human laws in the kingdom of Christ, and all human opinions as tests of christian character, although they may still have much to learn.

In fact the zeal with which you oppose creeds, and advocate the word of God as the only authorized creed, is proof that you, with me, do not consider this mere speculative difference, as it is well understood that you go for facts.

Again, on page 139, you say, "We were pleased to learn that brethren Smith, Stone, Rogers, and others, at a public meeting in Lexington, Ky. on New Year's day, renounced their former speculations."

This information, brother Campbell, was not exactly correct. I am happy to say that none were called upon to renounce their own speculations or to embrace those of others in order to the enjoyment of fellowship and union.

Brethren Smith and Stone did state publicly, that they had indulged in controverting and preaching on several speculative points, but that it was their intention to cease from it, and to proclaim and insist upon the facts of the gospel, while both admitted that all were entitled to their own opinions. With their remarks and determination I was well pleased.

I have referred to this subject that it may be fairly understood that the object of the brethren at Lexington was to promote christian union upon the facts of the gospel, regardless of speculative opinions. Union, upon this principle, is progressing in this country, and the effects are glorious. Many persons are bowing to the sceptre of Christ. Let us all endeavor to be careful neither to say nor do any thing to check the good work which is going on upon the principle for which we all contend.

If I know any thing of myself as to this matter, the remarks which I have made are not the offspring of a "morbid sensibility" upon any theory, for I have never indulged knowingly in urging opinions on the subjects that long have divided, or helped to divide, the christian world.

L. F.

[Remarks on this and Co-Operation of Churches, No. 4, in our next.]—*Ed.*

A VINDICATION.

"A VINDICATION of character and sentiment, by *William E. Matthews*, teacher of christianity to the congregations of Woodville, and New Hope, being a refutation of charges alleged by the Mississippi Baptist Association," &c. &c. a pamphlet of 20 pages, 12mo. printed before the close of 1831, was received here some weeks since. The writer ably vindicates himself and the brethren with him from the aforesaid charges, and presents some lucid views of the gospel and apostolic order of things upon the teachings and proceedings of the opposition. A new manœuvre to carry a proscription of the writings of A. C. through this Association, deserves to be noticed. One or two individuals generally machinate and manage all such matters in all the Associations of the land. The words of the decree in progress were. "We recommend to all the churches that they *discountenance* the writings of A. Campbell and the new translation of the Testament, and refuse their pulpits to any who teach the sentiments ascribed to the said A. C." This could not be passed without some trouble. The argument, "Hear before you judge," and "First prove, then condemn," had like to frustrate the decree. Whereupon the machinator arose and defined the word *discountenance* "not to mean to contemn or reject, but to consider them inferior to the inspired writings." This, of course, removed the

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scruples of those opposed to contemning or rejecting, and so it was carried; but in the Minutes this definition was not published!! Upon the whole, brother Matthews has, in a christian spirit, and with much ability, vindicated the truth from their aspersions, and his brethren from the anathemas of these deluded and intolerant persecutors. EDITOR.

A TRIBUTE TO THE MEMORY OF THE APOSTLES.

WE read the other day a pamphlet written by "*Henry Grew*, Pastor of a Church in Hartford, Con." of the above title, of 69 pages. 12mo. containing a miniature view of the original order of things in the christian church. It is written with much perspicuity and force. The author, it appears, has learned from the Scriptures, and has very convincingly exhibited that view of church order spread over the pages of the *Christian Baptist*. The discriminating features of the original gospel, as announced in the Acts of the Apostles, are also faithfully and ably sketched; so that this little pamphlet well deserves the attention of the christian communities, and is worthy to be titled "A Tribute to the Memory of the Apostles."

EDITOR.

THE DEBATE IN NASHVILLE.

FROM a late "*Christian Herald.*" edited by the nephew of the late Obadiah Jennings. it appears that the deficiencies in the unfinished manuscripts of Dr. Jennings' version of that discussion are to be supplied by the Pittsburg Editor, and that *Matthew Brown*, D. D. President of Canonsburg College, is to prefix memoirs of the deceased to the translation, so that the book is insured to sell for 75 cents per copy—for the benefit, too, of the family of the deceased! All this may do very well for the purposes contemplated; for if the General Assembly were to select out of their 1500 preachers a fit person to finish off the said version to the liking of that church, or if they wished for an instrument well accomplished in the art of personal abuse, and who knows every man according to the flesh, they could not in seven ballottings have chosen a more trusty or accomplished agent than the said S. C. Jennings, Editor of the Christian Herald, Pittsburg, to complete the report, or to offer remarks upon a discussion which he never heard. EDITOR.

DEATH—*By the Rev. George Croly.*

WHAT is Death? 'Tis to be free!
No more to love, or hope, or fear,
To join the great equality:
All alike are humble there!
The mighty grave
Wraps lord and slave;
Nor pride nor poverty dares come
Within that refuge-house, the tomb!

Spirit with the drooping wing,
And the ever-weeping eye,
Thou of all earth's kings art king!
Empires at thy footstool lie!
Beneath thee strew'd,
Their multitude
Sink like the waves upon the shore:
Storms shall never rouse them more!

What's the grandeur of the earth
To the grandeur round thy throne?
Riches, glory, beauty, birth,
To thy kingdom all have gone!
Before thee stand
The wond'rous band;
Bards, heroes, sages, side by side,
Who darken'd nations when they died!

Earth has hosts; but thou canst show
Many a million for her one;
Through thy gates the mortal flow
Has for countless years roll'd on.
Back from the tomb
No step has come;
There fix'd, till the last thunder's sound
Shall bid thy prisoners be unbound!

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'The Athenians know *what is good, but the Lacedemonians* practise *it.'*

THE last Assembly of Virginia has rendered itself memorable by the many eloquent speeches which were made on the subject of slavery, and the necessity of adopting a just and an efficient system of abolition, but arose without passing a single law on the subject. The *Marylanders*, without making a single speech, passed a law appropriating 200,000 dollars for the colonization of free people of color in Liberia. The Virginians for *eloquence* and the Marylanders for *action* in this instance, as in some others. Perhaps, like other preachers, the Virginia orators think it is enough to preach the truth, and leave the practice to others. EDITOR.

MONTHLY RECEIPTS for the MILLENNIAL HARBINGER

J T Johnson, Georgetown, Ky. paid vol 1 and 1 dollar on vol 3 for Mrs B Smith. S Curtis, Stratford, Con. vol. 3. J Crowder, Athens, Ala. vols 2 and 3, and 1 dollar on vol 4. J Matteson, North Bennington, Vt. vol 3 for D Wilber, and vol 1, and 1 dollar on vol 2 for himself. A Calder, Sartatia, Mi. vols 1 and 2 for S J Carman, and vol 2 for B Lewis. T M Morton, Washington, Ky. vol 3 for J Holton, Sen. W Whitman, Monmouth, Ill. vol 2 for J G Haley, and vol 2, and 1 dollar on vol 3 for himself. N Hixson, Maysville, Ky. vol 3 for W Corwine. J G Doddridge. Williamsport, O. vol 3 for Mr Graham and himself. G Finn, Ellisburg, N. Y. vols 1, 2, and 3. J S Wallis, Hawsburg, Va. vols 1 and 2 for J L Partlow, J K Hill, and W Browning, and vol 1 for Mary Razor. W Poston, Winchester, Ky. vol 1 for J M Sphar, and vol 3 for H T Cheves. I Hodgens, Taylorstown, Pa. vols 1, 2, and 3 U M Robert, King Creek, S. C. vol 2 and 3 for J D Erwin, and vol 2 for W R Erwin and himself. F V Sufton, White Chimneys, Va. vol. 3 for H Jones and Elizabeth Woolfolk. T J Latham, Pantego, N. C. vols 1 and 2, and 1 dollar on vol 3 for T Burges. J Anson, Petersburg, Va. vol 2 for C Loomis, and 1 dollar on vol 1 for L H Goodrick, and 1 dollar each from J M Hurt and G W Harrison. S E Shepard, Alba, P. vol 3 for E Rockwell and W Evans. W Hayden, Streetsborough, O. vol 2 for H B Seymore, vol 3 for S E Edwards, C Judd, D Hays, S Hayden, and J Henry. E M'Gehee, Sandy River Church, Va. vol 2 for H S Guthrey, and 1 dollar for F T Woolton. M Stapp, Milton, Ind. vol. 2 and 3. L M'Whorter, Pleasant Exchange, Ten. vols 2 and 3, and 50 cts. on vol 4. N Burrus, Kikton, Ky. vol 2 for A Buckner, and vols 1 and 2 for J Watkins. R Hays, Coshocton, O. vol 2. T S Alderson, Columbia, Ten. vol 3 for J Brown, E Askew, T Brooks, T Brown, and himself. L J Fleming, Jun. Lexington, Ky. vol 2 for C Ware, and 1 dollar for A Smith, and vol 3 for J Williams. S G Earle, Earle's Store, S. C. vol 3 for S M'Clenahan, R Forster, J Harrison, W H Underwood, J M'Pherson, E M'Pherson, S Smith, and himself. W A Seranton, Rochester, N. Y. vol 3 for S Smalley and G Hill. W Bootwright, Richmond, Va. vols 1, 2, and 3 for Griffin, C I. M Hawerton, M Drewry, J B Pitkin, and J S Sydnor, and vols 2 and 3 for Anne M Carlton, volume 2 for J Atkinson, and vol 3 for J Bookwright. W D bney, J Bosher, G Haines, J Winn, G R Myers T J Glenn, B Jones, T H Fox, E R dd W Calfield, J Shook, B F Lester, J G Davis Mary Kinniard, J L Nelson, D Baker, J R Ratcliffe, W B Clarke, W Booth, J B Prentis, J P Smith, C Talley, H J Anderson, and himself; J Smith, vols 1 and 2, and 1 dollar on vol 3 R Casey of Frankfort, Ky. J Stapleton, Cincinnati, O. vols 2 and 3 for A G Gano, vols 1 and 2 for G. Rice; vols 1, 2, and 3 for J D Garrard and D C rneal. D Hook. Louisville, Ga. vol 2 for J Hook, and vol 3 for himself. L Richards, West Stockbridge, Mass. vol. 3. J K Speere, Petersburg, Ten. vol. 2 for M Moore and J Billington, and vol 1 for B Harris, and vols 1 and 2 for J M Watson. J Cockens, Canonsburg, Pa. vol 3. *Receipts omitted, in our next.*

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THE MILLENNIAL HARBINGER.

No. 6. BETHANY, VIRGINIA: *MONDAY, JUNE* 7, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

LOGIC AND CANDOR OF UNIVERSALISM—*EXAMINED.* *NO. III.*

SOME anonymous Calvinist, whose letter to a brother who had become a Universalist, was published in the "Sentinel," April 21, relied upon one passage, Rev. xxi, 8, in proof of his sentiments concerning the future and eternal punishment of the abominable. The editors of the Sentinel, in a foot note, page 181, quote the passage and remark upon it in the following words:—

"'But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death.' This is the only passage recited by this Presbyterian brother to disprove Universalism: this, he seems to think, is all-sufficient. Dr. Adam Clarke explains the New Jerusalem to be the church of Christ here on earth, in contra-distinction to the old Jewish worship. His note on the ninth verse is as follows: '*The Bride the Lamb's wife*—the pure and holy Christian church.' See also his note on Gal. iv, 24–27. So it appears after all, the text only proves what all Universalists admit—that these abominable characters are excluded from the church of Christ *on earth*."

This comment, being in a recent number, and having the sanction of both the editors, and we being left to all the pages of their paper to learn their views, they having refused to give us any thing less bulky for a proposition than three volumes of their weekly paper and all the Bible for proof, we select as one definite expose of their logic, grammar, and theology. A specimen of each will suffice for the present essay:

Specimen of Logic.—If Dr. Adam Clarke's views of *the New Jerusalem* are to be relied on in an argument, ought not his views on *the second death* to be equally relied on in the same argument? Logic answers, Yes. But the editors, in practice, say No: for they quote with approbation, and as authority with a Calvinist, his views of the one phrase, while they suppress and oppose his views of the other. His words are, on Rev. xxi, 8, "All these shall have their portion, *to*

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meros, their share, what belongs to them, *their right*, in the lake which burneth with fire and brimstone. This is the second death, FROM WHICH THERE IS NO RECOVERY." Is this reason and argument! Had they attempted an *argumentum ad hominem;* had they used Clarke as a favorite authority on one phrase, and not on the other, with this Calvinist, then indeed we might have borne with them. But this they will not plead. Therefore what the world calls charity compels us to regard this as a proof of their logical powers. It is not any perversity of heart, any obliquity of motive, in proof of which this is produced, but as a specimen of their logic and powers of discrimination. In three volumes of their works, the reader is left to infer how many honest sophisms of this sort may be enumerated.

Specimen of Grammar.—But in the second place, let us examine their comment: "So it appears after all" (that Adam Clarke has said, "after all" that the Calvinist has said, "after all" that the editors have proved,) "the text only proves what all Universalists admit, that these abominable characters ARE excluded from the church of Christ *on earth.*" Very good, gentlemen; we thank you for keeping them out of the church on earth: but do you make ARE and SHALL BE the same tense!! In the old-fashioned system of grammar which I was taught, *are*, and *shall have*, were as different as *time* and *eternity*, as the present and the future. The one denotes the present only, and the other denotes all that is future. "The righteous shall have their part," and "the wicked shall have their part," are with you phrases equivalent to the *righteous have*, and the *wicked have*, or the characters which *are*, are equivalent to the characters which *shall be!!* Apply this *new grammar*, which I suppose you would call the *Universalists' grammar*, to all other promises and threatenings in the Bible, and what new doctrines and discoveries would it bestow upon this generation! Take only two specimens of this new system. The verse before your text says, in King James' version—"He that overcometh shall inherit all things." In your grammar you would read this—"So it appears after all, that the text only proves what all Universalists admit, that these excellent characters *are now* inheriting all things! He that *shall overcome*, denotes him that *has actually overcome*; and he that *shall* inherit, means him that *does now* inherit all things." Math. xxv. 46, "These *shall* go away into everlasting punishment, but the righteous shall go away into everlasting life." "So then after all it appears," in this new grammar, that the wicked do *now go into*, or *are*, at present, *in* everlasting punishment, and the righteous now, on earth, *are* in heaven." With the aid of such a new system of grammar, I do not know what marvellous things migh be brought to light, or what could not be proved.

Specimen of Theology.—A specimen of their theology is also before us. They very kindly exclude from the church *on earth* these abominable characters. The text, it is said, "*only proves*, what all Universalists admit, that these abominable characters *are* excluded from the church of Christ *on earth.*" Not from the church in heaven,

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then, if it only prove from the church *on earth*. My "wicked and malicious calumny" against the Unitarian Universalists is already almost, if not quite proved, by the showing of these editors, as the opinion of all Universalists too; for this text *only proves* "that the cowards and unbelieving, and the abominable, and murderers, and sorcerers, and idolators, and all liars, *are* excluded from the church of Christ *on earth*." Well, if this text will not prove that they are excluded from the pure, and holy, and triumphant church, but only from the present, mixed, and imperfect church *on earth*, they must be admitted into the church triumphant: else there is some *third* church, which is neither the church on earth, nor the church in heaven.—These Universalists say that these characters are excluded from the church on earth, and they affect to say they are excluded from the church in heaven; will they, then, have the goodness to direct us to that portion of the *whole Bible* which unfolds the location or character of that church into which are admitted all the multitudes of the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and liars, who leave this earth in that character? Our concordance fails us here.

The reader of sense and discrimination need not be told that we have not yet formally engaged these guides of the western Universalists. They have not permitted us to attack them in battle array, nor to set the Scriptures in order before them which show the baseless and dimensionless figure or phantom which disturbs their imagination. We may have occasion to afford some other specimens of the new system of logic, grammar and theology which they are toiling to rear in the west, before we directly invade their territories. In the mean while, we do not impugn their motives, nor ascribe to them any unworthy object; we only attempt to ascertain the caliber of their minds, and to appreciate the merits of their logic and grammatical acumen; for it is quite possible for these gentlemen to be as benevolent as "my friend" Robert Owen, while they are as visionary, as imaginative, as Utopian as he. —— EDITOR.

Since the above was written I received and read, for the first time, the Sentinel for March 31, which was not received here when due, but was politely forwarded us by Mr. Kidwell after we had informed him that it had failed in reaching us. In this number they have published "*Logic and Candor of Universalism Examined, No.* 1," and presented more than six columns on the subject of the challenge, in the same style of that noticed in our No. 2. The essay in our last number as fully replies to this as if it had appeared here before that essay was written. The only point labored in these six columns, is, whether their challenge (for they now fully admit they gave a challenge) called upon me to do more than sustain the assertions made in "an evil report corrected." They contend that my proposition to prove "that the system of Universalism, as taught by these gentlemen, has no foundation in the scriptures of truth, nor in the reason and nature of things," is out of the purview of their challenge, and that they are not consequently bound by the conditions stipulated by me.

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"To be plain," says Mr. Kidwell, "with Mr. C. our challenge went to impeach his moral honesty; it had nothing to do with a general inquiry into *the character and tendency of our system.*" My *moral honesty* was impeached by Mr. Kidwell, then, because of my correction of an evil report, and my representing "the *character* and *tendency*" of Universalism to be what was then and there affirmed; and now his challenge, he says, has nothing to do with the character and tendency of Universalism—but with my moral honesty!! But the gentleman very courteously says in the same piece, "If Mr. C. will yet say, upon the honor of a man," (though morally dishonest,) "that he understood our challenge to embrace a general investigation of the doctrine of final salvation of all men, we will let all that has been said sink into oblivion, and join issue on his own proposition, provided he will argue the matter fairly and publish both sides of the question as we meant to do." Mr. C. did not understand their challenge to embrace a general investigation of the doctrine, &c. but he did understand it to mean such an investigation as would afford him full opportunity to suggest his views of "the character and tendency" of Universalism; either a full vindication of all affirmed in the first notice or all proposed in his proposition above quoted. But he has no time to publish nor reply to quibbles and compositions such as those before mentioned, and will not enter these lists at all. But, as in the preceding essay, so will he continue until he has done some degree of justice to his proposition and shown that he who takes away the great sanctions of the gospel, and promises eternal happiness to those who die in their sins, is no better than an unbeliever; or that he is, in fact, an unbeliever of the gospel of Jesus Christ. If these gentlemen do not preach eternal salvation to all who die in their sins, he will say he has mistaken their views altogether, and that they are not included in his assertions concerning Unitarian Universalists. If they refuse to publish and reply to his pieces, they will, without his aid, satisfactorily prove the estimate they have formed of the tenability of their own dogmas.

EDITOR.

CO-OPERATION OF CHURCHES.—*NO. VI.*

THAT the congregations planted and watered by the Apostles, did co-operate in matters conducive to the comfort of christians and the converson of the world has already been proved in our previous essays on this subject. That right reason will lead to such a co-operation, observation recommend it, and experience approve it, requires but little reflection to discover. But it is nevertheless necessary to call the attention of the disciples to this matter, and as previous to it another matter still more evident, viz. that it is enjoined upon the members of one congregation to co-operate, not only in promoting their own edification, but also the salvation of the world. The Apostles taught this lesson in a variety of ways. Though they were sent out from the presence and by the express order of Jesus Christ to convert the world; although he had promised to be with them, and to assist

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them by the eloquence and power of *the Advocate*, the Holy Spirit, and to make their efforts successful; still these same Apostles, thus commissioned, authorized, and empowered; thus aided, sustained, and supported, so soon as they formed a single congregation in any one place, taught that congregation to co-operate in the salvation of the world.

I. By its prayers. Not only did Jesus teach the Apostles and his first disciples under their first commission, before he left them, to "pray the Lord of the harvest to send forth laborers to reap it;' but the Apostles themselves, under the last commission, besought individual churches to pray for their success and for the progress of the truth in the salvation of men. A few specimens of these prayers are yet extant. Acts iv. 24—30. The whole church in Jerusalem, with one accord, said, "Lord, grant to thy servants, that, with all boldness, they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy Son Jesus." The congregation in Antioch prayed for Barnabas and Paul when they sent them forth; the congregation in Jerusalem prayed for Peter. Luke, Acts xii. 5. says, "Prayer was made by the church without ceasing for him," while he was in prison.—Paul tells the Thessalonians in both his letters to pray for Sylvanus and Timothy. In the first epistle he says, "Brethren, pray for us." In the 2d epistle, iii. 1. he says, "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is among you; and that we may be delivered from unreasonable and wicked men." From such unreasonable and wicked men, Paul affirms, in his second letter to the Corinthians, chap. i. 11. that he was delivered by the prayers of the brethren: "You also (co-operating) helping together by prayer for us (Paul and Timothy,) that for the favor bestowed us (in delivering us from the troubles in Asia) by the means (help) of many persons, thanks may be given by many on our behalf." "Now," says he to the Romans, chap. xv. 30. "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you *strive together* with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints; that I may come to you with joy by the will of God, and may with you be refreshed." Paul, though inspired with all divine wisdom and knowledge in the secrets of the gospel, besought the prayers of the Colossians in his behalf, that he might speak the gospel as he ought to speak it. ch. xliv. "Praying also for us, that God would open to us a door of utterance to speak the secret of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." And to the Ephesians he says, "Pray for me that utterance may be given to me that I may open my mouth boldly to make known the secret of the gospel."

From these and similar instances, we are forcibly taught that the Apostles depended much upon the prayers of the congregations for their preservation and success in proclaiming the word of the Lord; and ascribed many of the conquests of the gospel to them. Co-opera-

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tion in this is of the highest importance, as it is of the most exalted character. To contribute to the animal and temporal wants of any public servant of the congregations is co-operation of a very common and inferior character, compared with that of striving together in prayers to God for the health, safety, and success of any servant of Jesus Christ. Christians place a very humble estimate upon their *prayers*, and a very exaggerated importance on their *cents*, when they can in real earnest pray to God for the health and prosperity of a proclaimer of reformation, and feel any doubts or misgivings in their minds about the propriety of giving him his dinner or his shoes. Such a conscience is a misguided conscience, from which they ought to pray to be delivered.

II. But the Apostles did not teach the churches to co-operate only in their prayers, but also in their *contributions* for their support in the work. Let it, however, be first observed that the congregations were taught individually and collectively to co-operate in contributions for various purposes. Romans xv. 26, 27. For it pleased *the churches* in the colonies of Macedonia and Achaia, to make a specific contribution for the poor saints who reside in Jerusalem. It has pleased them indeed! even their debtors they are: for if the Gentiles have been made participants of their spirituals, their duty is to minister in their temporals. "If we have sown to you spirituals, is it a great thing if we reap your temporals?" "I expect," says Paul, "to be brought on my way by you Romans, when I shall have been refreshed by your company. Receive Phœbe our sister, who is a public servant of the congregation in Cenchrea. Receive her in the Lord as it becomes saints to receive such persons, and assist her in whatever business she has need of your assistance: for she has assisted many, and myself among the number." "Corinthians," says Paul, "abound in this grace of the contribution also—perform the doing of that which you so readily willed to do in aid of the saints. I mean not that others be eased and you burdened; but by an equality, that now your abundance may be a supply for their want, that again their abundance may be a supply for your want. For this purpose we have sent to you with Titus, that brother whose praise in the gospel is in all the churches, *who was chosen of the congregations to travel with us* with this bounty; I send him in company with *the messengers* [Apostles] *of the congregations* who are the glory of christianity. I was not burdensome to you, Corinthians: for what I wanted the brethren from Macedonia supplied. I robbed other congregations, taking wages of them to do you service."

"Philippians, in the beginning of the gospel, when I set out from Macedonia, no congregation communicated with me in giving but you alone. In Thessalonica you sent frequently to my necessity. I beseech Euodias and Syntyche to be of the same mind, and you my faithful colleague to assist them both: for they assisted me, Clement, and other of my fellow-laborers, whose names are in the book of life. Timothy. "Let the congregation relieve them that are widows indeed. Teach them also to honor those who labor in the word and teaching,

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who preach and teach laboriously. Do not allow the congregation to muzzle the ox, who for them treads out the corn. Let them learn that the *laborer* is worthy of his reward. Hebrew christians, to do good and to communicate, forget not; for with such sacrifices God is well pleased."

From these various scripture premises, freely quoted, we learn that the Apostles taught the brethren to co-operate in contributions for the poor saints, not in their own immediate congregations; for the poor widows in the same congregation; for those who labored in preaching the gospel; for those who taught and presided over the congregations; and for the public servants, whether male or female, who promoted the comfort of christians or aided in the conversion of the world. Such contributions were enjoined as the duty and privilege of all disciples, as God had bestowed upon them the means and opportunity.

There can be no want of scripture authority for doing good in any way that promotes the comfort of christians or the conversion of sinners. We know that many of these scriptures have been perverted and abused into the service of an avaricious priesthood, of men who sought wealth, rich livings, and honors, by virtue of canonical ordination, and official designations by human authority—by many who have made merchandize, teaching any thing and every thing which would sell well, for filthy lucre's sake. But this has been the *abuse*. These scriptures mean something; and we must not make them mean nothing, because others have made them mean what they do not mean. It is reasonable that we pay as much attention to them as to the other scriptures which have been either more or less perverted. Because faith, repentance, immersion, and the Holy Spirit have been most grossly perverted, shall we pay no attention to them, or neglect the scriptures which illustrate and enforce them? Then must we be taught, admonished, and reformed by those divine lessons on co-operation in prayer and effort for Messiah's sake, for the honor of his name and government, and for the salvation of our fellow-men. Because the prayers and contributions of individuals and churches for the salvation of the world have been abused, we must not wholly neglect the one or the other.

Prayer without effort can avail nothing in reference to any object which requires human agency. He that asks the Lord to pity and relieve the poor, without himself pitying and relieving the poor, and stirring up others by his example to do so, is a hypocrite, if he only knew it. But how does such a one imagine the Lord is to relieve the poor, unless by human agency! And how does anotner, who prays for the conversion and salvation of the poor ignorant souls, perishing in their sins, expect the Lord to answer his prayers? By sending angels, prophets, or apostles from heaven to speak to men? The orthodox are more consistent than the christians here; for they say it is wholly the work of the Spirit to enlighten and save men. They can fold their arms, bow their heads, and say, 'Lord, send thy spirit to save the world!' They who preach that the number of the elect is

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so well defined and so unchangeably fixed that it can neither be increased nor diminished, may dispense with both prayer and effort; for who can pray in faith for that which is not promised, or for that which is impossible. But as the Apostles taught christians both to pray and co-operate in all matters for the salvation of the world, we have a more sure guide than expediency or the reason and fitness of things.

But some christians are so squeamish about the mode of doing this, that, fearing they may not do it in the best manner, they will not do it at all. If this were a healthy scrupulosity it would prevent praying or wishing for the salvation of men, lest the desire or the prayer might not be in the most acceptable form. But the real secret, as some of the suspicious ones say, is this, that in proportion as efforts of any sort are more expensive than prayers or wishes, it becomes men to be more conscientiously scrupulous about cents than prayers—about labors and toils than wishes or desires.

But what, says another, has the church in *propria forma*, the church in its true character, to do for the salvation of the world! I answer, Every thing but what Jesus Christ, the Holy Spirit, and the Apostles have done. The church has to guard the precious deposite, to preserve the oracles, to hold them forth; to write, print, and publish the sacred writings; to use its eyes, ears, tongue, hands, and feet, in sounding forth and proclaiming the word, and in taking care of its own members.

The health and growth of the body embrace the whole concern of this body as of every other body which has not arrived at its full stature. Contemplating the church under this favorite figure, we can illustrate the meaning of those scriptures which speak of its duties, and obviate the objections made against the co-operation of the brethren in the conversion of the world.

Says one, By what authority do we send out one to preach the word, or to write, print, or carry abroad the word of life? By the same authority by which the tongue speaks for the whole body of which it is a member. Is *the man* or *the christian* commanded to perform a certain duty? He forthwith puts it upon his eye, his ear, his hand, or his *tongue*, as the nature of the duty requires. Hence the man does what his tongue, his hand, or his foot does. So the church, the mystical body, does in obedience to her head, Christ, whatever her tongue, her ears, or her hands do. If she have a tongue, and is not dumb, she must use it. Alas! for the dumb and deaf churches! I should have said the deaf and dumb churches; for the dumbness of many is owing to their deafness. They hear not Christ commanding the churches, and therefore they speak not in obedience. It is he that *hears*, who *says* to others, "Come."

Yes, says the same objector, "I understand you; but why not use the tongue in the church, and may we not hear many tongues in one church?" Tongues are now, as formerly, not so much for the edification of the congregation as for the salvation of the world. They may, however, perform both services: but the preaching to the world is not the primary business of the church in their meetings for wor-

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ship. If there be any world now, or if it be not all church and no world, the tongue of the body, whether it be composed of one or more individuals, must address the world; and if there be no world, then this tongue must be silent, for the best reason in the world, because there is no one to speak to.

Tongues, however, are not superabundant in the churches, even now. Few, comparatively, can address men in the public places of resort. All christians are preachers, in some department in society; and if ever this is lost sight of, there is an end of reformation. But still there is need for public preachers so long as there are persons not accessible to the brotherhood and sisterhood of the congregations, in the private walks of life. And while these are found, and the congregations have tongues to speak to them, and do not use them, I know not how they are to give account of their stewardship with joy and honor to the Great Head who wills that the tongue of his body should say "Come." Yet the other members of the body mutiny and say, We are all tongues, and we can all speak, and will not permit any one to exercise himself more than another, or if ever one or more members become tongues for the body in speaking to the world, we will nourish these members no longer; because there is no command in the book that the hand or the mouth should labor to obtain food for the nourishment of the tongue. The tongue must labor for itself; it must be its own hands and its own feet: we can do without it, and it must do without us.

But to return to the Divine authority for co-operation. The kingdom of Jesus is one kingdom. The subjects of it meet in groups, called assemblies. These groups are placed in contiguous districts; and while there are intermediate dark places, and beyond their bounds the region and shadow of death, it will ever be their duty to shine as lights in the world, to hold forth and sound abroad the word of the Lord, as did the congregation commended by the Holy Spirit. They must be fellow laborers, fellow-helpers, co-workers in the field. Every citizen must act his part. "He that speaks must speak the oracles of God;" and as every one has received a bounty or gift from God, so must he minister in giving and receiving, as a good steward, of God's manifold favor. He that speaks, and he that gives, are equally approved as the Lord's ministers or servants.

Co-operation requires consultation; therefore if one or more congregations determine to cultivate any field, they must consult about the best way in which it shall be done. And how this may be done, to avoid former abuses, and in accordance with scripture premises, shall be the burthen of another paper. Meanwhile it cannot be too often repeated, nor too warmly enforced, that the most sublime co-operation is in earnest prayers to God for the furtherance and free circulation of the Gospel, without which we would not rely either upon contributions or oratory, were they to equal the tongues of Corinth or the liberality of Jerusalem, for advancing the kingdom and glory of Messiah the Lord.

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The brethren must feel more, pray more, labor more, contribute more for the conversion of sinners, before the gospel will so regenerate the world as to greatly change the face of society. *God has always wrought by means, and never without them, since he placed Adam in Eden;* and he has given to the church the honor of making all its wealth, whether intellectual, physical or moral, contribute to his praise, and to the purification and beatification of man. But it is upon *the church*, and not upon those without its communion, he confers this eternal honor. EDITOR.

QUERIES, FROM KING WILLIAM COUNTY, VIRGINIA.

Query 1. "CAN *he* be said to continue steadfast in the 'Apostles' doctrine and fellowship,' who, upon being immersed, goes off and unites himself with a Paidobaptist Congregation?"

Answer. Most unhesitatingly we answer, NO. Show me, says one of more than ordinary sense, what sort of company a man keeps, and I will show you what sort of a man he is. If the Paidobaptist communities "continued steadfast in the *Apostles' doctrine*, in the fellowship, in the breaking of the loaf, in prayers," then he that unites with them would be constrained to do so likewise. But it will be difficult to conceive how any one can *continue* in a doctrine or practice into which he has not yet entered; and in the judgment of him who seeks immersion into the faith from another community, which he could not find in this Paidobaptist community, it never has got into the Apostles' doctrine, and therefore it is impossible to *continue* in it.

Query 2. "Ought such a one to be admitted to the Lord's table in the congregation of the immersed?"

Ans. I know not why he should seek for such an honor, if "on being immersed he goes off and unites himself with a Paidobaptist congregation. He has chosen his company, let him keep it; for surely he cannot desire the fellowship of those from whom he has separated himself, and they cannot desire his. And where there is not a meeting and a harmony of views and feelings, there can be no meeting nor harmony; consequently, no communion at the Lord's table.

Query 3. "Is an authorized administrator bound to administer immersion to an individual who, at the same time that he makes the good confession, declares his intention of uniting himself to a Paidobaptist congregation?"

Ans. Should the candidate make such a stipulation to him whom he solicits to immerse him, I would regard it as in fact saying, that he had not repented, and would not submit himself to the doctrine of the Apostles, or the authority of Jesus. I would say to such a one, Bring forth fruits worthy of a professed repentance and reformation. Indeed, I cannot conceive of a person as a proper subject of immersion, who exhibits in word or action any reluctance to give himself up wholly to the Lord, and that without promise or stipulation of any thing but unreserved submission to Jesus the Messiah.

EDITOR.

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THREE INHERITANCES.

1. *Adam's Estate.*

ADAM, as soon as born from the earth, was invested with an estate, real and personal, ample as is the terraqueous globe, with all its riches, mineral, vegetable, and animal. His residence was in Eden, but his patrimonial inheritance, bestowed by God his father, extended North, South, East, and West, from Pison's head to Pison's head again, embracing all within the five zones that lives or moves in air, in water, or on land. The tree of knowledge of good and evil which stood in the midst of Eden, was the only reservation in token of the sovereignty of him from whom Adam received and held the inheritance. But against this stood the tree of life to which he had free and unlimited access. He held this estate by a grant from his Creator, not on condition of his paying one barley corn per annum, but on condition of his obedience to one positive command, which, to make it still more divinely generous, required not the doing of any thing, but the simple withholding of his hand from the fruit of a single tree. His obedience to this command was, however, his tenure of the inheritance. If he transgressed all was forfeited to him. Such was his inheritance and such was the tenure of it. He disobeyed the divine injunction, and in so doing forfeited the whole estate.

God chose, rather than to vacate the whole premises, to respite Adam for a time, to debar him from the tree of life, and to doom him to incessant toil, until he should finally return again to the bosom of his mother earth.

Meantime children are born to him, and inherit from him his nature and whatever lease interest he had to the soil on which he lived, which was not for any stipulated time, because the forfeiture was complete, and the respite granted was wholly unconditioned. This great family inheritance has been parcelled out amongst the sons of Adam with all the circumstances of his bankruptcy entailed upon it. No stipulated tenure for any definite time, but a simple life-interest, whether long or short, is inherited by his descendants.

Through the mismanagement of his children, the inheritance has been still more encumbered; and on one occasion, with the single exception of one family, the whole premises have been vacated, the real estate greatly damaged, and the personal property, the goods and chattels, almost wholly destroyed. No project has ever been set up to redeem it on the part of the Original Proprietor; for he has promised to destroy it with fire, and then to create new heavens and a new earth in which righteousness shall flourish.

Concerning this inheritance it is of some importance to observe—

1. That it was freely bestowed upon Adam, irrespective of any thought, volition, or deed on his part. So that his possession of it was of pure favor.

2. The continued enjoyment of it was made dependent upon his allegiance, loyalty, or obedience to him who bestowed it.

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3. It was forfeited by him in consequence of the transgression of a positive law.

4. The title which was then vouchsafed him, secured to him no definite possession of it, and was encumbered with many curses.

5. As all this transpired before a child was born to him, his descendants inherit in him and from him no other right or tenure than that which was bestowed upon him after his apostacy and exile from Eden.

6. But no creature other than those in Adam, or descended from him, has any right or title to the inheritance which God vouchsafed to Adam after his apostacy. These things noticed, and we proceed to the consideration of the second notable estate.

2. *Abraham's Estate.*

Abraham was called out of Ur, of Chaldea. He left Haran in the 75th year of his age, and went down into Canaan. While in Canaan, God appeared to him and *promised to give that land to his seed.* He afterwards confirmed this promise in a solemn covenant, and promised to multiply his descendants, and in the 44th generation to put his posterity in actual possession of the land.

When Abraham was 99 years old, these promises are all renewed and enlarged. He receives additional pledges that God would establish his covenant with him and his seed after him, and give Canaan for an everlasting possession. To these developments and additional promises he annexes circumcision as a seal, and calls it the covenant in the flesh—"My covenant shall be in your flesh, for an everlasting covenant." Isaac is promised, and the covenanted blessings both concerning the land and Messiah are stipulated through him. He is a child of promise. At this time Abraham and Ishmael, and all his male servants, were circumcised. These promises are renewed to Jacob, and Canaan guaranteed to his seed. Abraham, Isaac, and Jacob, dwell in it in *tents*, but have no actual possession of it; the right to the land is vested in them for their seed, but possession is deferred till the cup of the Amorites is full, till 430 years after the first promise. Canaan, at that time "the goodliest land on the face of the earth," is selected as the inheritance of Abraham's seed through Isaac and Jacob, and the best earthly blessings which under the existing circumstances of Adam's estate could be vouchsafed, are guaranteed by promise in this land.

The time arrives according to promise for taking possession of the land. The incumbrances under which it lay during the occupancy of seven nations, are now to be removed. The descendants of Abraham arise in the faith of God's promise to march into the land. Moses is their leader. Into the faith of the mission of Moses and the promise of Canaan are they immersed in the Red Sea, and under the cloud. They all pass under the cloud and through the sea. God feeds them on their journey from the storehouses of heaven. The clouds drop manna down upon them.

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When Moses gave the stroke,
From Horeb's flinty side
Issued a river, and the rock
The Hebrews' thirst supplied.

Their garments waxed not old in all their travels through the wilderness; yet they murmured against Moses and against God. On Sinai God met them, proposed to make a compact with them, to become the God of the nation, and to make them all his peculiar people. They acceded. Moses mediates the covenant. Their national institutions and worship are ordained by God. He takes them by the hand as his bride; is married to them; takes them under his protection and guides them on to the promised inheritance. They are tried in the wilderness. They rebel. Calamities befall them. Many are cut off. They approach the good land: but they forgot God's works and words, and believed not his promises. They fall in the wilderness. Moses and Aaron die. Joshua is raised up a leader. He and Caleb alone, of all the adults which crossed the Red Sea, with the nation then existing, cross the Jordan and take possession of the land. God verifies his word to Abraham, and his promises to Isaac and Jacob. They received that inheritance as a gift; for God gave it to Abraham by promise before circumcision, and before the law. Neither circumcision nor the law, nor obedience to the law, entitled them to that inheritance. It was a free gift, received by faith. Those who fell, fell because of unbelief. "We see they could not enter in because of unbelief."

But now the continued enjoyment of the inheritance is made to depend upon obedience: "If you be *willing and obedient* you shall eat the good of the land." But if they rebelled against the Lord, he would cast them out of it. They did so; and he ejected them. They repented, and he forgave them and brought back some of them. They again apostatized from God and crucified his Son. Then he scattered the remnant of Judah and Benjamin to the utmost bounds of the earth, and gave their land to the destroyers. Jerusalem shall continue to be trodden under foot of the Gentiles until the fulness of the Gentiles be come in.

As the matters now stand, the Gentiles have no right to Abraham's estate, and the literal and fleshly descendants of Abraham have no right to any other land than Canaan. They admit this even in the 19th century. They hold not, as a nation, any territory among the Gentiles. They claim Canaan as their inheritance; but having broken the covenant, they cannot now possess it. But their right to the inheritance under all conditions was in Abraham. It is only as the descendants of Abraham, and as connected with him in the original grant, they can claim possession. On this inheritance be it observed—

1. That it was a free gift bestowed to Abraham, and in him to his seed, and was first possessed by his heirs through the obedience of faith.

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2. The continued enjoyment of it was made dependent on the allegiance and obedience of the heirs, according to the tenor of the Sinaitic agreement.

3. It was forfeited to them that apostatized from that institution.

4. The descendants as a people or nation had the promise of it always; but no individual had any personal assurance of it for any definite period of time.

5. But no person other than those in Abraham, either by natural descent, or by agreement, according to the compact, had any right, title, or interest to any part of that inheritance.

Messiah's Estate.

God has constituted his Son "*heir of all things.*" He is not, like Abraham, the heir of a world; but of all worlds. His is the eternal inheritance. All things were created for him. He is now made Lord of his own inheritance. All things are put under his feet. He has all authority in heaven and earth. His, now, is the kingdom, the power, and the glory. His Father gave him power over all flesh that he might be able to give eternal life—the inheritance incorruptible, undefiled, and unfading,—to as many as are given to him.

He is all benevolent, and willing to divide the inheritance; for it can be shared amongst many, greatly to the honor, interest, and happiness of all. He is willing to have many joint heirs, and God has conferred it upon him that he might bestow it upon others to his own glory and their honor and felicity.

All things that are desirable, whether present or future, belong to it. Angels, authorities, and powers, celestial and terrestrial; apostles, prophets, evangelists, and teachers, of every rank; the world, life, death, immortality, are amongst its treasures. Pardon, adoption, sanctification, the Holy Spirit, are its present earnest, in token of the full fruition of heirs of God through Christ. To be an heir of God is surpassing admiration. No eye has seen, no ear has heard, nor heart has conceived the magnitude of such riches, honors, bliss; but all is ours in Christ: for the gift of God is eternal life through Jesus Christ our Lord.

As in the first inheritance the right of enjoyment, such as it is, was vested in Adam; and in the second, or typical inheritance, in Abraham, by a political arrangement through Isaac and Jacob; so in the third, it is vested in the Messiah, and subject to the accompanying regulations concerning the actual possession and continued enjoyment.

Whatever right any person has to the estate of Adam, is derived simply from natural relation; whatever right any Jew had to the promised land, was derived from natural and political relation to Abraham by a covenant in the flesh; so whatever right any Jew or Gentile has to the eternal inheritance, is derived from spiritual relation to Messiah, according to the will of him whose inheritance it is.

The will of the donor or original proprietor, in all cases, settles the principle on which the actual possession and continued enjoyment shall depend. Hence, in reference to the earthly and heavenly Ca-

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naan, which are made analogous to each other, there is to each a will appended. The Old Will and the New Will, as they are sometimes called, accompany the two inheritances. No person can inherit but according to the Will of the Testator. Now it is altogether unreasonable, and without precedent, for any Jew to expect to inherit the Messiah's estate by virtue of his natural or political relation to Abraham: for Messiah's estate is not willed through the flesh or through political relation to Abraham. A Gentile might as reasonably claim a portion in Canaan by virtue of his descent from Adam, as for a Jew to claim inheritance with Christ because he is descended from Abraham. For as respects the promises made to Abraham concerning the Messiah, it was decided that men must be Christ's before they can be Abraham's seed and heirs of the heavenly inheritance, according to the promise concerning it. Again, as no Gentile can claim a right to Canaan, so neither can he claim a portion in the Messiah's estate by virtue of relation to Adam. The inheritance is Christ's. It is in him we have obtained an inheritance. Those who belong not to his family can have no portion in his estate.

But as the pilgrimage of Israel from Egypt to Canaan is made adumbrative of our progress to the eternal inheritance, we must regard the things appointed to them and which happened them on their journey, as types, and as "written for our admonition." They believed the promise, were immersed into Moses, ate the manna, drank from the rock, and kept the institutions. Such as did so obtained the inheritance; such as did not do so, failed of the inheritance. To us the inheritance lies beyond Jordan. We must believe the promise, be immersed into Christ, eat his flesh, drink his blood, keep the institutions, and hold fast our begun confidence unshaken to the end.

Behold the love of our God! He has washed us from our sins in the blood of his Son, adopted us into his family, inspired us with his Spirit, made us heirs, and given us the hope of an inheritance, incorruptible, undefiled, and unfading. But all this in his Son, and according to his own will. The receiving it in whatever way God is pleased to convey it, derogates not from the favor of the donor. It is to the intelligent as full a proof of the wisdom and goodness of God that he has conveyed this estate to the adult or discriminating portion of his family in the manner revealed, as it is to have prepared for man such an inheritance before the foundation of the world. The necessity of receiving it in some way militates not with the awful and glorious saying, "The wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord." EDITOR.

ERRATUM—Instead of the "44th generation," page 252, line 18, read *4th generation.*

"THE COMING OF THE LORD."

"A CONNECTED View of some of the Scriptural Evidence of the Redeemer's speedy Personal Return, and Reign on Earth with his glorified Saints, during the Millennium; Israel's Restoration to Palestine; and the Destruction of Antichristian Nations with Re-

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marks on various Authors who oppose these Doctrines.—By *James A. Begg.*—With additional matter by the American Editor.

"CONTENTS.—Introductory Remarks on the Study of Prophecy—The Conversion of Israel—Restoration of Israel to Palestine—Restoration of both Israel and Judah—Enlargement of the Holy Land—New Division of the Holy Land—Israel the Most Highly Honored Nation—Jerusalem Rebuilt and Enlarged—the whole Earth blessed in Israel's Restoration—Millennial Felicity of the Inferior Creation—The Redeemer's Millennial Reign—The Redeemer's Presence on Earth—The Temple Rebuilt—the Nations coming to Worship in Jerusalem—Review of Promises of the Presence of the Lord—Literal Fulfilment of Prophecy—Views of Believers, in the Apostolic Age, concerning the Millennial Kingdom—New Testament Predictions of Christ's Return at the Restoration of Israel—New Testament Predictions of Christ's Return at the Destruction of Antichrist—First Resurrection, and Reign of the Saints—Period of the Erection of Christ's Glorious Kingdom—New Heavens and New Earth—The New Jerusalem—Future Apostacy, General Resurrection, and Final Judgment—The Submission due to Revealed Truth, with Remarks on Objections to these Doctrines—Destruction of Antichristian Nations—Appendix comprising Faber's Calendar of Prophecy.

"A very good summary of the general bearing of prophecy."
London Morning Watch.

"We know not that we have ever read a work on the glorious subjects enumerated above, with more unmingled feelings of satisfaction, than this admirable volume of Mr. Begg's; nor do we know any work which we could more strongly recommend to inquirers after those important truths which are treated of in this connected view. It contains, indeed, a well selected body of scriptural evidence in support of the doctrine advocated therein. We conclude with strongly recommending to the perusal of the students of prophecy this volume, which, we rejoice to add, is written in a very christian spirit."
Dublin Christian Herald.

The above volume was handed us the other day by the brother of its author, who is preparing to republish it in America. We read it through with our usual despatch. The volume contains 298 pages, 12mo. 3d ed. London, 1831. It has reached the 5th edition in Britain, The 4th was sold in four months. We must say, that we never read any work on prophecy with more interest, nor, upon the whole, with greater satisfaction—though our measure of knowledge of prophecy will not yet permit us to yield assent to all that it contains. But could we make out even a long list of exceptions to this work, such are its merits as still to render it worthy of a very cordial recommendation to the students of prophecy. The method or arrangement, style and spirit of this work, are worthy of the commendation from the *Dublin Christian Herald.*

The author appears alike free from enthusiasm and dogmatism. While the subject is so favorable to that feverish excitement in those of warm temperament, as in the case of the celebrated Edward Irving; and while the vast accumulation of scripture evidence and argument

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adduced in favor of his most prominent points would seem conducive to a dogmatic style, the author seems well balanced, temperate, modest, argumentative.

He is a *layman* too—no small recommendation in this age of clerical pretensions. If the reader is not willing to admit of the literal return of Israel and Judah to their own land, of the literal coming of Jesus Christ, and of the literal resurrection of all the dead saints before or at the commencement of the Millennium, he may expect to find the most formidable array of scripture and argument against him he ever had to encounter in any 278 pages he has read on the subject of prophecy.

William Begg, Canonsburg, Pa. is the publisher. Price per vol. in boards, 75 Cents; bound, 87½. Subscriptions taken at this office.

Indicative of the principles of interpretation on which the work proceeds, and as a substitute for one of our Essays on Prophecy, we will, with full approbation, give the following extracts. The reader will see how they tally with what has been already said upon the method of interpreting prophecy.—*Ed. Mill. Harb.*

"THE LITERAL FULFILMENT OF PROPHECY.

"In endeavoring to ascertain the meaning of scripture prophecy, it is important to observe, that, from the very nature of most of its predictions, they are only capable of a literal interpretation. Were christians to attend with care to their contexts, and even to circumstances introduced in the various prophecies sometimes spiritualized, they would find in these alone checks sufficient to prevent such a perversion of their meaning and design. But it is also farther to be observed, that to explain away all the predictions concerning the *glory* of Christ, is to justify his rejection by the Jews, notwithstanding of the plain declarations of his humility and sufferings. For, if we are at liberty to spiritualize all the prophecies which foretell his reign in glory, how can we blame them for adopting a similar mode of interpreting other predictions not more clear and far less numerous? Besides, this is a method of interpretation which seems not only repugnant to reason, but is quite inconsistent with that literal fulfilment which prophecy has hitherto received. If all past predictions, except where figures are obviously used, have had their fulfilment *literally*, even when the minuteness of prophecy was extreme, on what principle of interpretation is a mode of fulfilment yet unprecedented now to be expected? We can point to a long series of predictions which have been literally fulfilled, and to others which are being so at this very day, in their utmost minutiæ, and can see no reason to suppose that those which, for aught we can tell, may relate to the ensuing month or the ensuing year, are not to have a literal fulfilment also, as no intimation is given by the Spirit of Prophecy of a period at which this mode of their accomplishment shall cease. Thus alone can the criterion divinely given, by which to distinguish the *true* prophet from the *false*, be of any avail: "If thou say in thine heart, How shall we know the word which the Lord hath *not* spoken? When a

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prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." Deut. xviii. 21, 22. And the minuteness with which propheey has hitherto been fulfilled, proves how safely the rule may be applied. The past dealings of God in this respect, which show the perfect correspondence between the prediction and its accomplishment, have, however, been much neglected; and hence, perhaps, the unwillingness so often displayed, believingly to receive the promises he has bestowed, without the intervention of our own limitations; and hence, also, our unbelieving fears to submit divine predictions concerning the future to the ordeal which Jehovah himself has prescribed.

"But of the evidence to be derived from the past fulfilment of prophecy, did our limits permit the prosecution of this branch of the argument, the history of nations and individuals would furnish abundant and valuable illustration. We might take the scripture predictions concerning the state of different countries, and show how amply they are verified by the accounts of recent travellers, wholly unconscious of the coincidence; and, in some cases, with views decidedly hostile to Revelation. Or, taking history as evidence, we might trace the literal fulfilment of prophecy in the rise and fall of empires—the scenes of their splendor, and the means of their overthrow. We might refer to the judgments poured on cities famed of old, and in the height of their glory when denounced of the Lord;—of Nineveh, of Babylon, of Tyre, of Jerusalem, and others: and might gather thence evidence incontrovertible of the literal fulfilment of prophecy in circumstances the most improbable to human foresight—by means the most unlikely in human estimation—and with a specification of incidents so apparently insignificant as would, perhaps, never have been recorded had not the minds of historians been under the immediate control of him whose omniscience they thus unwittingly attested. The very improbability of such prophecies ever being fulfilled, renders their accomplishment a more glorious display of that divine attribute which Jehovah claims as peculiarly his own, and in proof of which he even appeals to prophecy. Some, who have not inquired upon the subject, are apt to imagine, that, although intimations of a general nature have been given, particular circumstances are not condescended upon. This opinion, however, is far from being correct. There is often a perfect delineation of inferior circumstances, and this, in some instances, to a degree altogether astonishing; as when, in picturing forth Idumean desolation, the prediction includes the provision of a mate for every vulture: "There shall the vultures also be gathered, *every one with her mate*. Seek ye out of the book of the Lord and read, no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his Spirit it hath gathered them." Isa. xxxiv. 15, 16.

"These remarks derive much confirmation from a recent publication by the Rev. Alexander Keith, titled, "Evidence of the Truth of the Christian Religion derived from the Literal Fulfilment of Prophe-

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cy;" from which, did our limits permit, we should gladly have availed ourselves of extracts. But for the illustration of our views, we prefer making a selection of scripture predictions concerning the humiliation of Christ, with reference to their fulfilment.

"The patriarch Jacob had left the consolatory assurance that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came, (Gen. xlix. 10.) and, accordingly, it was not till about the time Christ publicly appeared in the temple, in the twelfth year of his age, that the last king, Archelaus, was dethroned and banished. The Redeemer was not only to be of the tribe of Judah, but of the family of David; and his genealogy, both by natural and legal succession, have, in scripture, been preserved as evidence. Matt. i. Luke iii. Isaiah predicted that a virgin should conceive and bear a son; and, in due time, the fulfilment of the glorious prophecy was attested to Mary's espoused husband by an angel from heaven. Isa. vi. 14. Matt. i. 20. Prophecy had pointed to Bethlehem Ephrata, as the place of his nativity; and two of the Evangelists inform us Jesus was born there. Micah v. 2. Matt. ii. 1. Luke ii. 4, 6. The Prophet predicted to Jerusalem the approach of her lowly King riding upon an ass, and a colt the foal of an ass; and the Evangelist records its exact fulfilment, when Jesus so entered the city amid the hosannahs of the multitude. Zech. ix. 9. Matt. xxi. 1. Prophecy declared, "When we shall see him there is no beauty that we should desire him;" and we know that "he came unto his own, and his own received him not." Isa. liii. 2. John i. 11. It was said by the Prophet, "We hid, as it were, our faces from him;" and the Evangelist informs us, "All his disciples forsook him and fled." Isa. liii. 3. Matt. xxvi. 56. The Saviour, in prophecy, complained of being laughed to scorn; and his Evangelists narrate the contempt with which he was treated: "Herod with his men of war set him at nought," and the Roman soldiers having arrayed him in the emblems of mock royalty, bowed the knee before him in derision. Psal. xx. 6. Matt. xxvii. 29. Luke xxiii. 11. If he said, "I hid not my face from shame and spitting," the pen of inspiration records that he was thus ignominiously treated. Isa. l. 6. Matt. xxv. 67. Prophecy had foretold, "They shall smite the Judge of Israel with a rod upon the cheek;" and its fulfilment was witnessed, when "they spit upon him, and took the reed and smote him on the head." Mic. v. 1. Matt. xxvii. 30. The prophecy is, "He was oppressed and afflicted, yet he opened not his mouth;" the fulfilment is, "When he was accused of the chief priests and elders, he answered nothing." Isa. liii. 7. Matt. xxvii. 12. The Prophet predicted he should be "despised and rejected of men;" and when, by their law, a prisoner must be released, the Jews clamorously preferred Barrabas, a robber and murderer, to the holy Son of God. Isa. liii. 3. Mark xv 15. Did prophecy portray him as "a man of sorrows and acquainted with grief?" He not merely "endured the contradiction of sinners," but suffered under the hiding of his Father's face, and in our room experienced the bitterness of divine wrath, till in his agony he sweat blood, and exclaimed that his soul was "ex-

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ceeding sorrowful even unto death." Isa. liii. 3. Heb. xii. 3. Matt. xxvi. 38. If it was foretold that he who did eat his bread should lift his heel against him; "Jesus answered and said, He that dippeth his hand with me in the dish the same shall betray me." Psal. xli. 9. Matt. xxvi. 23. It was predicted that he should be prized at "thirty pieces of silver;" and it is also narrated, that Judas covenanted to betray his Master into the hands of his enemies for that sum. Zech. xi. 12. Matt. xxvi. 14, 15. And the Lord said unto the Prophet, "Cast it unto the *potter*;" and when the traitor returned the reward of his treachery to the chief priests, "they took counsel and bought with it the *potter's* field to bury strangers in." Zech. xi. 13. Matt. xxvii. 8. In prophecy, the Saviour complained, "They shake the head, saying, He trusted in the Lord that he would deliver him; let him deliver him seeing he trusted in him;" and in the very words did not the chief priests with the scribes and elders, "mocking him," say, "He trusted in God; let him deliver him now if he will have him?" Psal. xxii. 7. 8. Matt. xxvi. 43. In prophecy, the Saviour complained, "They gave me gall for my meat, and in my thirst they gave me vinegar to drink;" and it was verified when, at Golgotha, "they gave him vinegar to drink mingled with gall." Psal. lxix. 21. Matt. xxvii. 34. The Prophet foretold that "threescore and two weeks" of years after the edict for rebuilding Jerusalem, the Messiah should be cut off; (Dan. ix. 26.) and history testifies this to have been the precise time that elapsed between the giving of that decree by Artaxerxes and the death of Christ. If it was promised that he should pour out his soul unto death; Jesus said, "It is finished, and he bowed his head and gave up the ghost." Isa. liii. 12. John xix. 30. Though to be put to a violent death, and "cut off out of the land of the living," it was added by the Prophets, "but not for himself; for the transgression of my people was he smitten;" and accordingly he who was "holy, harmless, undefiled, and separate from sinners," "bare *our* sins in his own body." Dan. ix. 26. Isa. liii. 8. Heb. vii. 26. 1 Peter ii. 24. Yet the Prophet declares, "He was numbered with transgressors;" and the Evangelist records, that "with him they crucified two thieves, the one on his right hand and the other on his left." Isa. liii. 12. Mark xv. 27. The prophecy is, "They pierced my hands and feet;" and an incredulous disciple was convinced of the reality of his Master's resurrection by witnessing in his hands the print of the nails by which he had been transfixed to the accursed tree. Psal. xxii. 16. John xx. 27. Again, it was predicted, "They shall look on me whom they have pierced;" and it is also recorded, that "one of the soldiers with a spear pierced his side, and forthwith there came out blood and water." Zech. xii. 10. John xix. 34. If it was farther foretold, "they part my garments among them, and cast lots upon my vesture," Inspiration also informs us, that in this very manner did the attendant soldiers divide the Saviour's raiment. Psal xxii. 18. John xix. 23 The Passover had typified and the Psalmist predicted of the Righteous One, that "the Lord keepeth all his bones, not one of them shall be broken;" and the beloved disciple saw and

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bears record, that while, at the request of the Jews, the legs of the malefactors were broken, the Saviour being already dead they brake not his. Psal. xxxiv. 20. John xix. 33. It was predicted that he should be with the rich in the state of the dead; (Isa. liii. 9,) and it is also recorded by the various Evangelists, that Joseph of Arimathea, an honorable counsellor, having begged from Pilate the body of Jesus, he wrapped it in fine linen, and laid it in his own new sepulchre, wherein never man before was laid. It was again said, in prophecy, "Thou shalt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption;" and early in the morning of the third day his resurrection was declared to his disciples, by an angel whose countenance was like lightning, and his raiment white as snow. Psal. xvi. 10. Matt. xxviii. 3. And, lastly, it was prophetically declared, "Thou hast ascended on high, thou hast led captivity captive." And so it is recorded, that "while his disciples beheld, he was taken up, and a cloud received him out of their sight." Psal. lxviii. 18. Acts i. 9. Eph. iv. 8."

"Prophecy has hitherto been literally fulfilled, and there is the same ground as ever for believing that it will still continue to be so. And indeed it is to be remarked, as a singular inconsistency, that even those who are most strenuous in maintaining the spiritual interpretation of all prophecies which relate to the *future*, seldom pretend that this has hitherto been the way in which prophecy has been fulfilled. They will admit that, in almost all that relates to *the past*, the predictions have received their plain and proper accomplishment; and just as the time has elapsed, the point for commencing this spiritual fulfilment has been advanced.

"But from the continued operation of the same principle—of which up to the present hour we are not left without exemplification—and from the entire absence of all authoritative imitation of any intended alteration, we may reasonably infer—nay, we are bound to believe, that in this respect no such change is designed, and that any interpretation assuming this as its basis, is altogether unwarranted.

"In maintaining the literal fulfilment of prophecy, we are not, however, to be understood as denying that the prophetic scriptures contain many *figures*, which are only to be explained as figurative language must always be. In pleading for the literal fulfilment of prophecy, we are only asking for it the same principle of interpretation that is extended to other compositions. In every case, except that of interpreting God's word, it would be considered as the highest injustice to an author to change entirely the meaning of the language ordinarily employed, simply because figures occasionally occurred; nor would any one consider himself warranted to interpret even the figures themselves otherwise than in consistency with the connecting statements given, discriminating the one from the other. Yet without the least pretence to *divine authority* for the principle, statements in scripture, given wholly or partially in unfigured language, are equally subjected to the spiritualizing process, and meanings extracted which nothing less than a *new revelation* could enable the reader to discover;

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or rather, it may be said, which is *itself* a new revelation, having never been *in* the written language, to be in any way elicited from it.

"Although the Apostle Paul speaks of the seed of Abraham (Rom. xi. 17—24.) *under the figure* of "branches broken off," and to be yet again "*grafted* into their own *olive tree*," no one supposes that the use of such a figure is a reason for denying that the *literal Israel* is there meant. Yet such is the very treatment given to the Old Testament prophecies.

"But fidelity to the word of God requires, that where figures do *not* occur, figurative interpretations be *not* introduced; and where figures *are* introduced, that they be really interpreted as such."

DIALOGUE ON RE-IMMERSION.

[*Continued from page* 229.]

Matthias.—AND what did you think of Mr. Saurin's discourse, friend Rufus?

Rufus.—He stated his proposition, and illustrated it with all perspicuity and precision: but his manner is not engaging. He seemed to be all the while imitating I dont know what orator; but one, no doubt, whom he admired. His whole manner is unnatural, and argues that he admires some one more than himself.

M. But you seem to evade my question. I inquired not about his manner, nor about the stating and illustrating of his proposition; but, Did he prove to your satisfaction the proposition which he so clearly propounded and illustrated?

R. No. His proposition was, that a person might be converted to God and neither know the time nor the place. Whether true or false the proposition, his proof was inconclusive. His analogies were his main proofs. They were not just analogies; and had they been, still analogies are only illustrations, and not proofs. A person in his dotage may *forget* the time and place of his marriage; but would it be just hence to argue that he never at any time in his life could tell when and where he was married!

M. Think not, my good sir, that I defend his views. I only desired to see whether you and I would agree in finding the same faults with his speech. But if our friend Alexander were here, I would press him on this point. Many of the Regular Baptists contend with Dr. Saurin, that a person may be converted to God, and not know when nor by what means.

R. He would call that metaphysical, or perhaps whimsical conversion; for you know he resolves many mysteries into the speculations of that airy and sometimes fantastic science.

Eugenius.—I am come to apologize for the absence of brother A. this evening, and to request you to meet on to-morrow evening, as duties of paramount importance have called him hence.

M. Will you, then, Eugenius, please present to him this question and the annexed case for his consideration. The question is mine and the case was made out by brother Philip.

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QUESTION.—*Is the Regular Baptist Institution, and the Christian Institution, one and the same institution, or kingdom, as some please to express it?*

The case is drawn on the presumption that they are not the same. He sketched it himself in the following words:—

"Suppose a Republic, (say Colombia, in South America,) having the naturalizing act the same in form as that of the United States. A Frenchman emigrates to this Republic—is naturalized—becomes a citizen. After some years' residence in that country, hearing of the freedom and privileges enjoyed by the citizens of the United States, he becomes discontented, and resolves to be no longer a citizen of Colombia. Hearing that the naturalizing act under the government of the United States, is the same with that of Colombia, he comes filled with the assurance of being hailed as a citizen. He claims this privilege. The records are examined, and nothing is found relative to his naturalization. He is interrogated. "Where were you naturalized?" "In South America—I became a citizen of Colombia." Here his mistake is discovered; and he is told that this naturalization will not make him a citizen of these United States. He begins, like the good Regular Baptists and some others, to ask the reasons of this, saying that the act is precisely the same. He is told, however, that Colombia and the United States are two distinct Republics, and that one and the same act will not make a man a citizen of each of these Republics. This is the case fairly made out. The New Institution, or Kingdom of Heaven, is as distinct from all other institutions as the United States as a Republic is distinct from all others."

Eugenius.—I think I can meet both the question and the case without a moment's reflection. I would, for the sake of argument, answer the question with a fearless and unhesitating *No;* and yet methinks neither Matthias nor Philip has gained any thing for the cause they so conscientiously plead.

M. I will be glad to hear you dispose of both the question and the case in point.

E. I have already said that I am prepared to admit that the Regular Baptist Institution as a whole, or any other institution as a whole, now existing in the sectarian world, or anterior to the present century for 1200 years, is not identical with the kingdom of Jesus Christ. But will it follow that he has had no kingdom in the world for 1200 years, because no one sect, as such, taken in its whole constitution, laws, manners, and customs, is that institution founded by Jesus!! The Lord's kingdom always exists; he has a people scattered and peeled. The Jewish nation has existed, but not *as a nation,* for the last 1800 years. They are scattered among all nations. This may be an analogy to illustrate what we mean by the Lord's people now dispersed through many sects, and yet no where, or in no sect, existing as his kingdom. We plead that when any citizen—one who believes in Jesus as the Messiah, and has constitutionally assumed him as his Lord, presents himself to a society founded exclusively upon

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Jesus, his Apostles, and Prophets, he ought, without a re-immersion, to be accredited as a disciple and fellow-citizen, and cordially received. But this is very different from receiving the whole accredited members of any one sect as citizens of the kingdom of Jesus, and feeling ourselves bound to fraternize with them because they belong to that sect.

M. We expected this answer from what has gone before; but the question to which the case adduced applies, is this: Will the immersion, or the act that introduces one into the Baptist Kingdom, introduce the same subject at the same time into the Christian Kingdom?

E. It may or it may not: for the same reason that immersion, which brings a person into the Christian Kingdom as you understand it, may or may not bring him into the Kingdom of God, in its true and scriptural import. But let me examine the case adduced. The Republic of Colombia and the Republic of North America represent the Regular Baptist and the Christian Commonwealtns; and the act, outward and visible, which constitutes a citizen in both, is one and the same. But herein is the inapplicability of the case:—1st. The Colombian and the North American Republic profess not to be the same Republic. 2. They profess not to have one and the same act of naturalization. 3. And in the last place, the affirmation or profession of faith antecedent to the act is essentially different. Now the Regular Baptist Commonwealth and any other christian community, (that of the *Christians*, for example,) profess to be the christian commonwealth—that is, to be the Kingdom of Jesus Christ. The Regular Baptists and the Christians profess to have one and the same act of naturalization; and in the last place, they both profess faith in, and vow allegiance to, one and the same head. If to make the case analogous, the disciples professed faith in Jesus as the Messiah and vowed allegiance to him, and the Regular Baptists professed faith in Dr. Gill and vowed allegiance to him; or if they professed no faith but in themselves, and vowed no allegiance but to their own will; then, indeed, I would say, that if they performed the same act in the most ceremonious way, they are as distinct as Mahomet and Christ—as the Pope and Luther —or as the Colombian and American Republics. But this not being the fact, the case is not pertinent, and affects not the question in debate.

M. I shall let Philip speak for himself. But to me it appears most important that the candidates for immersion should be well instructed in its meaning and design before they are immersed: for it appears that knowledge rather than faith, though connected with it, is of the greatest importance to the enjoyment of this institution and the reception of the benefits promised.

E. In this I am of one mind with you; and therefore I sometimes object to the pressing of persons to be immersed, unless they are previously well instructed in the person, mission, and character of Jesus.

EDITOR.

[TO BE CONTINUED.]

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HISTORY
OF THE *ENGLISH* VERSIONS OF THE NEW TESTAMENT,

From the year 1380, *till the year* 1611—*From Neal's History of the Puritans, vol.* 2, *p.* 112—116. *Boston ed.* 1817.

THE New Testament was first translated by Dr. *Wickliffe*, out of the vulgar *Latin*, about the year 1380, and is entitled, *The New Testament, with the lessons taken out of the Law, read in churches according to the use of* Sarum.

The next translation was by *William Tyndal*, printed at Antwerp 1526, in octavo, without a name, and without either calendar, references in the margin, or table at the end; it was corrected by the author, and printed in the years 1534 and 1536, having passed through five editions in Holland.

In the mean time *Tyndal* was translating several books of the Old Testament, as the *Pentateuch*, and the book of *Jonas*, printed 1531; the books of *Joshua*, *Judges*, *Ruth*, the four *books of Kings*, the two *books of Chronicles*, and Nehemiah. About the same time *George Joy*, some time fellow of Peter College, Cambridge, translated the *Psalter*, the prophecy of *Jeremiah*, and the *Song of Moses*, and printed them beyond sea.

In the year 1535, the whole bible was printed the first time in folio, adorned with wooden cuts, and scripture references; it was done by several hands, and dedicated to king *Henry VIII.* by *Miles Coverdale*. In the last page it is said to be printed in the year of our Lord 1535, and finished the fourth day of October. This bible was reprinted in quarto 1550, and again with a new title 1553.

Two years after the bible was reprinted in English, with this title, *The Holy Byble, which is all the Holy* Scripture, *in which are contayned the Olde and Newe Testament, truelye and purelye translated into* English *by* [a fictitious name] *Thomas Mathew*, 1537. It has a calendar with an almanac; and an exhortation to the study of the scripture, signed *T. R. John Rogers;* a table of contents and marriages; marginal notes; a prologue; and in the *Apocalypse* some wooden cuts. At the beginning of the prophets are printed on the top of the page *R. G. Richard Grafton*, and at the bottom *E. W. Edward Whitchurch*, who were the printers. This translation, to the end of the book of *Chronicles*, and the book of *Jonah*, with all the New Testament, was *Tyndal's;* the rest was *Miles Coverdale's* and *John Rogers'*.

In the year 1539 the abovementioned translation, having been revised and corrected by archbishop *Cranmer*, was reprinted by *Grafton* and *Whitchurch*, *cum privilegio ad imprimendum solum.* It has this title, *The Bible in* Englyshe, *that is to say, the Content of the Holy Scripture, both of the Olde and Newe Testament, truely translated after the veritie of the* Hebrue *and* Greke *Texts, by the diligent study of divers excellent learned men, expert in the foresayde tongues.* In this edition *Tyndal's* prologue and marginal notes are omitted. It was reprinted the following year in a large folio, proper for churches,

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begun at Paris, and finished at London. In the year 1541 it was printed again by *Grafton*, with a preface by *Cranmer*, having been revised by *Tonstal* and *Heath*, bishops of Durham and Rochester. But after this time the popish party prevailing at court, there were no more editions of the bible this reign.

Soon after king Edward's accession, [1548–9] the bible of 1541 had been reprinted, with *Cranmer's* prologue; and the liturgy of the church of England, being first composed and established, the translation of the Psalter, commonly called the *old translation*, in use at this day, was taken from this edition. Next year, *Coverdale's* testament of 1535 was reprinted, with *Erasmus'* paraphrase; but there was no new translation.

In the reign of queen *Mary*, [1555] the exiles at Geneva undertook a new translation, commonly called the *Geneva Bible;* the names of the translators were, *Coverdale*, *Goodman*, *Gilby*, *Whittingham*, *Sampson*, *Cole*, *Knox*, *Bodleigh*, and *Pullain*, who published the New Testament first in a small twelves, 1557, by *Conrad Badius*. This is the first that was printed with numerical verses. The whole bible was published afterwards with marginal notes, 1559, dedicated to queen *Elizabeth*. The translators say, "They had been employed in this work night and day, with fear and trembling—and they protest from their consciences, that, in every point and word, they had faithfully rendered the text to the best of their knowledge." But the marginal notes having given offence, it was not suffered to be published in England* till the death of archbishop *Parker*, when it was printed [1576] by *Christopher Barker*, in quarto, *cum privilegio*, and met with such acceptance, that it passed through twenty or thirty editions in this reign.

Cranmer's edition of the bible had been reprinted in the years 1562 and 1566, for the use of the churches. But complaint being made of the incorrectness of it, archbishop *Parker* projected a new translation, and assigned the several books of the Old and New Testament to about fourteen dignitaries of the church, most of whom being bishops, it was from them called the *Bishop's Bible*, and was printed in an elegant and pompous folio, in the year 1568, with maps and cuts. In the year 1572, it was reprinted with some alterations and additions, and several times afterwards without any amendments.

In the year 1582, the Roman Catholic exiles translated the New Testament for the use of their people, and published it in quarto, with this title, *The New Testament of Jesus Christ, translated faithfully into* English *out of the authentic* Latin, *according to the best corrected copies of the same, diligently conferred with the* Greek *and other editions in divers languages; with arguments of books and chapters, annotations, and other necessary helps for the better understanding of the*

*Here Mr. Neal, as Dr. Grey observes, appears to be mistaken; as Lewis says that "the Geneva Bible was printed at London, in folio and quarto, in 1572." Lewis' History of the Translations of the Bible, in 8vo. p. 264, 2d edition, 1739.—*Ed.*

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text, and especially for the discovery of the corruptions of divers late translations, and for clearing the controversies in religion of these days. In the English College of Rhemes. Printed by *John Fogny*. The Old Testament of this translation was first published at Doway in two quarto volumes, the first in the year 1609, the other 1610, by *Lawrence Kellam*, at the sign of the Holy Lamb, with a preface and tables; the authors are said to be Cardinal *Allen*, sometime Principal of St. Mary-Hall, Oxford, *Richard Bristow*, Fellow of Exeter College, and *Gregory Martyn*, of St. John's College. The annotations were made by *Thomas Worthington*, B. A. of Oxford; all of them exiles for their religion, and settled in popish seminaries beyond sea. The mistakes of this translation, and the false glosses put upon the text, were exposed by the learned Dr. *Fulke* and Mr. *Cartwright*.

At the request of the Puritans in the Hampton-Court Conference, King *James* appointed a new translation to be executed for the most learned men of both Universities, under the following regulations:— 1. That they keep as close as possible to the *Bishops' Bible*. 2. That the names of the *holy writers* be retained according to vulgar use. 3. That the old ecclesiastical words be kept, as *church* not to be translated *congregation*, &c. 4. That when a word has divers significations, that be kept which has been most commonly used by the fathers.* 5. That the division of chapters be not altered.† 6. No marginal notes but for the explication of a *Hebrew* or *Greek* word. 7. Marginal references may be set down. The other regulations relate to the translators comparing notes, and agreeing among themselves; they were to consult the modern translations of the French, Dutch, German,‡ &c. but to vary as little as possible from the *Bishops' Bible*.

The King's commission bears date 1604, but the work was not begun till 1606, and finished 1611. Fifty-four of the chief Divines of both Universities were originally nominated; some of whom dying soon after, the work was undertaken by forty-seven men, who were divided into six companies: the first translated from *Genesis* to the first book of *Chronicles;* the second to the prophecy of *Isaiah*; the third translated the four *greater prophets*, with the *Lamentations* and twelve *smaller prophets*; the fourth had the *Apochrypha;* the fifth had the four *Gospels*, *the Acts*, and the *Revelations;* and the sixth the *canonical Epistles*. The whole being finished and revised by learned men from both Universities, the publishing it was committed to the care of Bishop *Bilson* and Dr. *Miles Smith*, which last wrote the preface that is now prefixed. It was printed in the year 1611, with a dedication to King *James*, and is the same that is still read in all the churches.

*Dr. Grey states more fully and accurately these rules from Lewis and Fuller, "used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith."—*Ed.*

†The division of the chapters to be altered either not at all, or as little as may be, if necessity so require." *Lewis, p.* 317. *Fuller's Church Hist. b.* x. *p.* 46.

‡The translations pointed out by name, as Dr. Grey remarks, were those of Tyndal, Matthew, Coverdale, Whitchurch, and Geneva.—*Ed.*

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HISTORICAL SKETCH

OF THE

ORIGIN AND PROGRESS OF THE NEW TRANSLATION.

THE Presbyterians have been most conspicuous in the enterprize of making new and improved translations. Other societies have made similar efforts, but none have been more distinguished nor more successful in their attempts than they. It is true that all the reformers were favorable to a more general reading of the Holy Scriptures, and expressed ardent desires for improved versions of them. The most eminent reformers were the authors of translations themselves.—Wickliffe, Luther, Beza, Wesley, with others of minor fame, gave to their contemporaries new versions of the Scriptures. Besides those called Reformers, other distinguished leaders in their respective communities have contributed by partial translations of the New Testament, and by some parts of the Old, to the improvement of the commonly received version. Erasmus, Newcome, Wakefield, Lowth, Simon, Piscator, Le Clerc, with many others, are distinguished for their labors in this department. But the Presbyterian Doctors have gained the highest reputation in the work of translating. Doctors Campbell, Macknight, Doddridge, and Stuart of Andover, are of the highest reputation in this denomination. Doddridge, it is true, in matters of church discipline and government was a Congregationalist; but this has not made a breach impassable between him and the Presbyterians. He, therefore, is fraternized by them.

Unworthy objects have been ascribed to us for making an effort to introduce into the houses of private christians and into the public congregations, a new translation, in one volume, composed of the labors of Campbell, Macknight, and Doddridge, with such emendations as more recent critics and translators have suggested. But this scheme did not first originate with us. It was projected and accomplished in Europe before we thought of it. The four Gospels, from G. Campbell; the Apostolic Epistles, from J. Macknight; and the Acts and Revelation by John, from Doddridge, in one volume, were published in London without note or comment, before any attempt was made to print them in this country. A copy of that work was received at Bethany as soon as we could obtain it. It was very badly executed, had many typographical errors in it, and was printed in a very awkward form. The title page is lost, but I think it was published in the year 1818. Shortly after this time, a bookseller in New York, at the suggestion of Henry Errit of that city, issued proposals for publishing an octavo edition of it, full bound, at $3,00 per copy, and at $2,50 slightly bound. Mr. Errit forwarded to me a prospectus, having at that time become acquainted with me through my sermon on the law in 1816, and debate with Mr. Walker in 1820. I subscribed for 100 copies of the proposed impression, for the benefit of the congregations amongst whom I then labored. They failed in obtaining subscribers, and the project was abandoned. This was the only prospectus, as far as known to me, ever published in America

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before that which I issued. Being extremely disappointed in the failure of the New York project, and deeply convinced of the immense importance of such a work, I began to think of undertaking it, but in form different from the London edition and from that proposed in New York. I thought the price ought to be reduced, and that prefaces and some critical notes and amendments from other translations, ought to accompany it, and that it should appear in another form on the paper. Proposals were issued at $1,75 per copy, plain binding, with the additions contemplated. And although it appeared a hazardous undertaking in a pecuniary point of view, and still more as respected the prejudices of the community, it was accomplished, and the impression was soon disposed of, without any loss, but some profit to the publisher.

Conscious, however, that the work could be still farther improved, and desirous to keep it in my own hands until it was made as perfect as possible, I obtained for it a copy-right. A second edition, with some emendations, has been published and chiefly disposed of long since. Through the failure of both printers and bookbinders, this edition did not justify our proposals nor realize our expectations. We expected that it would have been more generally carried to the places of meeting, and more used in families than it is. The dimness of the impression, and the unportable form and size of the volume, have been generally assigned as an objection against carrying it to meeting: and the aged say the print is too small for them.

To perfect two editions of this version (a pocket and a family Testament) has long been a desideratum with us; the latter, in large type, suited to those of dim sight—the former, for the young and middle-aged, suited to the pocket, as a *constant companion.* But we have hitherto been prevented, and the principal obstacles in our way are these:—

In the first place, the printing of Testaments in the old-fashioned way, by setting up one letter at a time, is too expensive for this age of labor-saving machinery. The stereotype, or standing plate form, is now the order of the day; and hence the immense reduction in the price of books so printed The Scriptures now are reduced to one-third their cost in the last generation.

But again, when a book is stereotyped there is no opportunity of correcting, altering, or amending a word; and we could not have the approbation of our own conscience in putting into a standing and immutable form the version, unless in some respects corrected and improved.

Let none be startled at this. It was not until several editions of the present authorized version were stricken off, that the work was made as perfect as it is now: and even in defiance of the governmental arrangements in favor of the king's version, it is not now what it once was in all respects This we have before shown. We never intended to part with the copy-right until the version has our fullest approbation: and for this reason we have delayed a third edition, that we may have it as unexceptionable as possible, and because we wish

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to have the pocket edition reduced to at least half the price of the second edition. This delay has been much longer than was anticipated; and although another edition might have been circulated before this time, we could not find that leisure, from pressing obligations, necessary to revise and prepare the work for this permanent form.

But the expences of stereotyping are so great, that we cannot think of stereotyping the family Testament; and therefore cannot reduce the price of that edition. Indeed, the plan now proposed for the large Testament must necessarily enhance the value of it very much; and the price of it, if not proportionally greater, at least somewhat higher than the first edition.

The improvements in contemplation for the family Testament, are these:—

1. A marginal enumeration of chapters and verses, for the sake of reference, without indenting the page or breaking the connexion.

2. Some enlargement of the notes critical and explanatory of important emendations in the version.

3. In addition to the prefaces in the first edition, such geographical, chronological, and historical documents, as are conducive to a more correct knowledge of the books of the New Testament.

4. Sundry tables, explanatory of Scripture names, and miscellaneous matters, necessary to an easy intelligence of the New Testament style.

5. Other improvements, tending to make the volume what it originally was—*a self-interpreting volume.*

The type designed for this impression are the type on which the first edition was printed, not having been since used. The volume will of course be something larger than the first edition, which contained about 526 octavo pages.

The pocket edition will not be executed until after the family Testament is completed; and just as soon as the sale or orders for the large Testament will justify us to proceed with the pocket edition, it shall be executed.

As the pocket Testament will be stereotyped from the third edition, brought to the greatest accuracy which our times and opportunities will permit, it can be issued in a much shorter time than we have formerly employed to perfect an edition. But the time of its appearance will necessarily depend on the orders received for it and the family Testament.

Such are our plans and objects relative to this all-important undertaking. We are every hour which we can appropriate from our current expenditures of time, preparing for this great work.

But some will ask, 'What are you preparing?' To them I will answer in general terms: We are collecting from all quarters every thing which can elucidate the text. We have within a few days, for example, received from London the last edition of all the works of *Lardner*, in 10 volumes, 8vo. who spent 43 years in collecting all the documents from Christian, Pagan, and Jewish antiquity, on the credi-

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bility of the gospel history; in which all matters pertaining to the chronology and history of the sacred writings, are set forth in order. We are examining the works of the most distinguished German critics on the original text; comparing various English translations, ancient and modern; reading most patiently the original; and re-considering the works of the authors of this translation, for the purpose of improving, if possible, their style; and also for the settlement of some ambiguous renderings—so that the reader may have every possible help to forming clear, just, and comprehensive views of the Christian Revelation. This is in general terms our answer. We are also soliciting, and do hereby solicit, all the aids which the biblical critics of every school may please to furnish, with the promise that we will pay all attention to every suggestion, and do the utmost justice, in our judgment, as we shall give an account to the Divine Author of the Christian Religion, in that great day when every man shall be judged according to his works.

We are assured that more depends upon a perspicuous and correct translation of the New Testament, for the illumination of the christian community, and for the conversion of the world, than upon any other means in human power: for no man can present the testimony of God to mankind more clearly or forcibly than he himself apprehends it, and no man can apprehend it more clearly than he reads it.

We are not now to argue the imperfections of the common version, nor the superiority of the new. This has, to a certain extent, been already done. The preface to King James' version, which we published in the *Christian Baptist*, justifies and recommends the new version, and obviates all objections against it. The fact that the Presbyterians have every few years since been submitting to the public new versions of sundry parts of the volume, shews they feel the need of a new version. Professor Stuart, yet living, and certainly one of the most competent Americans to judge of such matters, has given us a new version of the letter to the Hebrews, and offered many valuable criticisms, not only upon it, but upon various other portions of the New Testament. So have some other American writers.

The most learned periodical which is published in the union, is that from the Andover press, titled "*the Biblical Repository*," conducted by Edward Robinson, and liberally contributed to by Professor Stuart. This fully authorizes all that we have said on the subject of the necessity and utility of a new version, In examining that work and the writings of Horne, Ernesti, and others, we feel ourselves fortified on all sides in the efforts we are making to introduce an improved version of the New Testament. We adopt all their rules of interpretation, and therefore every improvement in the version is according to the laws of the literary world, and to be tried by the supreme law of the commonwealth of letters. To that court we are amenable; we acknowledge its jurisdiction in the case, and will submit to its decisions.

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But the cavils of the traditionized and interested, and the objections of the *mere* sectarian leaders, are what we must expect; for they always opposed every improvement. Their fathers opposed the Bishops' Bible—King James' Bible. Their grand-fathers opposed Luther's Bible; and their great-grand-fathers burned the bones of Wickliffe after he was dead, because he attempted a new version and recommended it to the English people.

But after all, we have little to do in comparison of what has been done by Campbell of Aberdeen, and Macknight of Edinburg. We have not to amend them, nor to depart from them in any cardinal matter affecting *the faith* of any christian in the world. It is not *the faith*, but *the knowledge* of christians which we aim to assist in these improvements. We have no system to aid or promote by a single variation. We have, we think, given proof to silence the greatest sceptic who has any intellect remaining, that the popularity or unpopularity of any tenet has never turned our course a hair's breadth from the way which conscience approves. Truth alone has been our pursuit, regardless of her retinue, admirers or opposers. At all events, if they will tell us what is wanting to assure them of this fact, we shall make an effort, if in our power, to present it to them. But he speaks to the deaf who speaks to the prejudiced; and to the candid enough has been said.

The *faith* of christians who read many versions must necessarily be stronger than the faith of those who read but one. Some, indeed, think otherwise; but they confound faith and opinion. Nothing but facts, or the testimony concerning facts, can be the object of faith. No man can *believe* that the Moon is inhabited, but many may be of *opinion* that it is. Where there is no testimony there can be no faith, and where there are no facts, real or alleged, there can be no testimony. But these matters have been fully canvassed in our pages.

Now he that reads numerous versions has more testimony than he that reads but one: more testimony in favor of the certainty of the facts which he reads in one version; because all translations in our language exhibit all the same facts, and only differ in the degrees of strength, perspicuity, precision, and beauty in which they present them. No new fact in the gospel history is brought to light—no new character introduced—no new transactions exhibited in any version in the modern tongues of the earth. He that reads numerous versions has greater assurance that he has a trust-worthy translation of the original, than he that reads but one—because the more independent versions he reads, the more witnesses he has that the facts which he believes are the facts reported in the original tongue, seeing that all translators, however they may differ about the meaning of the facts, agree in the narration of the facts.

Various translations are like the four gospels—which, indeed, are four versions of the same history. Though not translations of the same original tongue, they are versions of the same original story, or such parts of it as each narrator thought most conducive to the object he had in view in reference to those addressed. Infidels object

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to *four* gospels and a plurality of translations from the same logic and from the same motives. But the intelligent christian can appreciate the value of *four* testimonies, and for the same reasons he will appreciate various versions of the New Testament, until there is a perfect and universal agreement in favor of one; which is not to be expected before the Millennium.

The Vulgate for a thousand years was almost universally received without a scruple; but then it was because few but Priests read it, and none but Priests pretended to understand it. It answered their purpose; and their admirers felt little or no interest in the matter. The more intelligent the community, the more scrupulosity concerning the purity of the original scriptures, and the precision and perspicuity of the translations of them. The last two centuries abundantly justify this observation.

The improvement of the style on the basis of Campbell, Macknight, Doddridge, Stuart, and others, is still practicable; though no new doctrine, no new fact, no new article of belief is to be expected. We hold not a single religious practice, we inculcate no doctrine that cannot be fully sustained from any version, Catholic or Protestant, which we have ever seen. As a *text* or a *proof* book, James' version is for our use quite sufficient. But as giving a perspicuous, precise, forcible, and intelligible translation of the original, it is greatly excelled by some more modern versions. It would be surprising, indeed, considering the structure of the English language, the many improvements in it, and the great advances made in the knowledge of the original tongues during more than two centuries, if a work completed 220 years ago could not now be much improved.

But there is this evident advantage which all have experienced from the new version, that, like the visit of a new preacher, it awakens the attention of the people. The people would go to sleep under Cicero and Demosthenes if they heard them or read them constantly. Their voice becomes monotonous, their tone, cadence, emphasis, gestures become familiar; while an inferior, because a stranger, would, from the love of novelty and change, awaken all. Hence new versions create more reading and inquiry, and consequently increase the knowledge of the community, more than any other expedient which can be adopted. But many more reasons than we can now urge conspire to recommend the exertions we are now making to perfect the family and pocket Testament now proposed.

Orders from our agents, and from all who wish to encourage and patronize these efforts, will be thankfully received and carefully attended to. Great expenditures of time, of mental vigor, and of "money that answers all things," are requisite to perfect these plans. We have now given a full statement of our objects and pursuits relative to this great undertaking. The co-operation and assistance of all devoted to the promotion of the best interests of mankind, are respectfully solicited. To the liberality and public spirit of such is the community already, in a great measure, indebted for what has been done since the commencement of the present reformation.

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Touching our own pretensions to such an undertaking, we have nothing very interesting to say. We have devoted many years to the study of the book, to the language in which it was first written, to numerous translations of it, and have availed ourselves of the best critical works in Europe and America on the original and on the best translations of it. Our humble talents and endeavors have, in concert with others, our fellow-laborers, been much devoted to this work, and to all questions concerning primitive faith and manners. What we have done is our pledge for what we shall do in this undertaking.

EDITOR.

LOCKE'S OPINION OF THE FORM IN WHICH THE SCRIPTURES ARE PRINTED.

LOCKE, the author of the Essay on the Conduct of the Human Understanding, the celebrated mental philosopher, whose fame is commensurate with the English language and the English people, thus condemns the popular plan of printing the scriptures. This is from the London edition of his work on Paul's Epistles, 1823, recently obtained here. Preface, pages 7 and 8:—

"To these we may subjoin two external causes, that have made no small increase of the native and original difficulties, that keep us from an easy and assured discovery of St. Paul's sense, in many parts of his epistles; and those are,

First—The dividing of them into chapters and verses, as we have done; whereby they are so chopped and minced, and, as they are now printed, stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms; but even men of more advanced knowledge, in reading them, lose very much of the strength and force of the coherence and the light that depends on it. Our minds are so weak and narrow, that they have need of all the helps and assistances that can be procured, to lay before them undisturbedly the thread and coherence of any discourse; by which alone they are truly improved, and led into the genuine sense of the author. When the eye is constantly disturbed in loose sentences, that by their standing and separation appear as so many distinct fragments; the mind will have much ado to take in, and carry on in its memory, a uniform discourse of dependent reasonings; especially having from the cradle been used to wrong impressions concerning them, and constantly accustomed to hear them quoted as distinct sentences, without any limitation or explication of their precise meaning, from the place they stand in, and the relation they bear to what goes before, or follows. These divisions also have given occasion to the reading these epistles by parcels, and in scraps, which has farther confirmed the evil arising from such partitions. And I doubt not but every one will confess it to be a very unlikely way to come to the understanding of any other letters, to read them piece-meal, a bit to-day, and another scrap to-morrow, and so on by broken intervals; especially if the pause and cessation should be made, as the chapters the apostle's epistles are divided into, do end sometimes in the middle

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of a discourse, and sometimes in the middle of a sentence. It cannot, therefore, but be wondered that that should be permitted to be done to holy writ, which would visibly disturb the sense, and hinder the understanding of any other book whatsoever. If Tully's epistles were so printed, and so used, I ask, Whether they would not be much harder to be understood, less easy, and less pleasant to be read, by much, than now they are?

How plain soever this abuse is, and what prejudice soever it does to the understanding of the sacred scripture, yet if a Bible was printed as it should be, and as the several parts of it were writ, in continued discourses, where the argument is continued, I doubt not but the several parties would complain of it, as an innovation, and a dangerous change in the publishing those holy books. And, indeed, those who are for maintaining their opinions, and the systems of parties, by sound of words, with a neglect of the true sense of scripture, would have reason to make and foment the outcry. They would most of them be immediately disarmed of their great magazine of artillery, wherewith they defend themselves and fall upon others. If the holy scripture were but laid before the eyes of christians, in its connexion and consistency, it would not then be so easy to snatch out a few words, as if they were separate from the rest, to serve a purpose to which they do not at all belong, and with which they have nothing to do. But as the matter now stands, he that has a mind to it, may at a cheap rate be a notable champion for the truth, that is, for the doctrines of the sect that chance or interest has cast him into. He need but be furnished with verses of sacred scripture, containing words and expressions that are but flexible (as all general obscure and doubtful ones are,) and his system, that has appropriated them to the orthodoxy of his church, makes them immediately strong and irrefragable arguments for his opinion. This is the benefit of loose sentences, and scripture crumbled into verses, which quickly turn into independent aphorisms. But if the quotation in the verse produced were considered as a part of a continued coherent discourse, and so its sense were limited by the tenor of the context, most of these forward and warm disputants would be quite stripped of those, which they doubt not now to call spiritual weapons; and they would have often nothing to say, that would not show their weakness, and manifestly fly in their faces. I crave leave to set down a saying of the learned and judicious Mr. Selden: "In interpreting the scripture," says he, "many do as if a man should see one have ten pounds, which he reckoned by 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, meaning 4 was but four units, and 5 five units, &c. and that he had in all but ten pounds: the other that sees him, takes not the figures together as he doth, but picks here and there; and thereupon reports that he had five pounds in one bag, and six pounds in another bag, and nine pounds in another bag, &c. when as, in truth, he has but ten pounds in all. So we pick out a text here and there, to make it serve our turn; whereas if we take it altogether, and consider what went before, and what followed after, we should find it meant no such thing."

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A GOOD TRANSLATION THE BEST COMMENTARY.

THE following is from the Preface to the Epistle to the Hebrews, in the very learned work of Professor *Stuart* of Andover. It corroborates all we have said of the necessity and utility of the new translation. vol. 1, Pref. p. 6:—

"The second volume of this work will commence with a new translation of the Epistle to the Hebrews. In this, it has been my object to give a more exact view of the features of the original Greek, than is presented by our common English version. Of all the tasks which an interpreter performs, this is the most difficult. To make some kind of translation, is indeed a very easy thing; to follow on, in the tracks of some other interpreter, is equally easy. But to translate, so as to make an author, who has composed in another language, altogether intelligible, and yet preserve all the shades, and coloring, and nice transitions, and (so far as may be) even the idioms themselves of the original, is the very highest and most difficult work which an interpreter is ever called to perform. A translation, faithfully presenting the original, is in itself a commentary. It is the sum of all an interpreter's labors, exhibited in the briefest manner possible. Hence the little success that has attended most of the versions which have been made of the scriptures. Their authors have either abridged or paraphrased the original; more commonly the latter. Neither is admissible in a translation truly faithful. Whether I have shunned the one and the other, must be left to the judgment of the reader.

I much prefer the Saxon English for a version of the Bible. I have accordingly chosen it, whenever I could, and have purposely avoided substituting Latinizing English in its room, unless a regard to the meaning of the original compelled me to do it."

FATHER SIMON, A CATHOLIC BISHOP AND TRANSLATOR, 1697.

WE shall conclude this article with a quotation from the original preface made to the French version of Father *Simon*. He, though a Catholic, censured the mystic interpreters, and the gnostic system of spiritualizing, as fully as some of our Protestant critics. He was for literal translations, and a literal use of them.

His apology for not translating into French the Old as well as the New Testament, is thus expressed:—"I had continually in my mind the answer made on a like occasion to King Henry III. by Gerebrard. That Prince, who was desirous of seeing a good version of the Bible in our tongue, asked him what time and money were requisite. Gerebrard, who perfectly understood this matter, said to the King, that "*thirty years, thirty men learned in languages and divinity, and two hundred thousand crowns were absolutely necessary; and that even then the work would not be without censure.*" We have this from Rene Benoist, who was present when he said it.

EDITOR.

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EXTRACTS FROM LETTERS.

AFFAIRS AT GEORGETOWN.

GEORGETOWN, May 7th, 1832.

Brother Campbell,

THE reformation is going on prosperously in this region; and as it progresses the worldly-minded clergy of the sectarian establishments, with those of their followers who have the least to do with personal piety and the christian graces, seem the more determined to invent new reproaches and slanders against its advocates.

On Saturday last, at the Great Crossing, being one of the regular monthly judicial days, founded on the Philadelphia book of the orthodox Baptists, the members present took their seats. A quorum being present, the Moderator stated the privileges of inviting regular members of other churches. Old father *Hickman* and the Rev. *William Vaughn* took seats also with the court. The first person arraigned for trial was an old brother of colour, who had been a member with them for many years, and who was the keeper of the keys of the meeting-house, (an orderly moral old man.) The offence alleged was, that this old brother had taken the Lord's supper with a sect not in fellowship with the church. The old brother, aided by another member, plead that he had commemorated the death and suffering of the Saviour with the disciples who met at that place for worship; that he believed them to be christians; and that he did not think it contrary to the laws of Christ for him to sit at the *Lord's* table with them, (although it might be contrary to an order or rule of the church.)

Mr. William Vaughn replied to these arguments. He stated, in substance, that the disciples, or reformers, so called, were as different in their faith and practice in all the essentials of christianity, from the Regular Baptists, as light from darkness; or, in other words, that the Regular Baptists and the Reformers were as opposite to each other in the essentials of christianity as day and night; that he could prove from Scripture that the Regular Baptists had a right to make laws for their government, explanatory, or in furtherance of the laws of Christ; that they were commanded to be engaged in every good work, without any specification; and therefore they had a right to make rules, and say with whom they would, or would not eat the supper. That all those who would take the supper with the Reformers ought to be excluded, unless they would say they were sorry for it, and promise to do so no more. That the reformers had united with Arians and Socinians, Universalists and infant sprinklers. That they had broken down all barriers in relation to the supper, &c. &c. and ought to be rejected by all well disciplined Regular Baptist churches.

A motion was then made to postpone a decision for one month, and failed. The question of expulsion was put by the Moderator, and carried by a large majority; (say 18 for it, 3 or 4 against it, and 6 or 8 neutrals, in a church of about 500 members, at least 4-5ths being absent;) and so old brother Jacob, of good moral character, was cast out of their synagogue for the heinous offence of having partaken of the loaf and the cup in remembrance of the broken body and shed blood of our Lord and Saviour, with immersed believers in the Lord.

Brother Campbell, my object particularly in stating the remarks of Mr. Vaughn, is to ask you if you know of any congregation of Reformers in America or Europe who have united with either Arians, Socinians, Universalists, or with infant sprinklers? And if you do, will you please name the place and circumstances? About Georgetown we know of no such unions, neither do we believe that any such exist, except in the mouths of those who *wish* to defame us.

But I will drop this unpleasant subject, and say a few words more to you in relation to the advancement of the Redeemer's kingdom. ——On the third Lord's day in last June, I think, brother John T. Johnson commenced

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teaching the word of life from the New Testament alone, on a little stand, under shade of a few trees, near the old Dry Run meeting house, which was shut against him, and all who rejected creeds, councils of men, &c. upon religious subjects. There was at that time not a single disciple of the Saviour in that neighborhood that I know of, who took the word of God alone for faith and practice.* The audience, however, although small, seemed to be attentive, and in a few months the congregations were large and serious, and some few confessed their faith in the Saviour, and were immersed for remission, almost every month. Lately, when the weather would permit, meetings were held in that neighborhood every Thursday evening at 4 o'clock, and many have made the good confession. On yesterday (Lord's day) brethren Palmer, Davis, and Johnson addressed at that place a very serious and large congregation, (estimated at 1000 in number;) after which brother Johnson immersed nine persons upon the good confession. Several others have made the good confession, and will be immersed on Thursday evening next. I think near fifty have been immersed in that neighborhood, and they meet on Saturday next for the purpose of fixing upon a scite for a meeting-house, an amount deemed nearly sufficient for its erection having been obtained by subscription.

We have now upwards of sixty members at the Crossings, and it is a rare occurrence to have a meeting without some additions.

At Dry Run on yesterday, an elderly lady (upwards of 80 years of age) was immersed in the presence of many of her children and grand children.

B. S, C.

NEW YORK.

BROTHER *Hendrickson*, of New York city, thus writes under date of the 7th April last:—

"My wife, with myself, and two oldest daughters, about 15 months ago united with a congregation of christians in this city, who have renounced sectarianism, and, I trust, all humanisms, and are learning from the New Testament alone the christian faith and hope, and how they should walk in all things so as to adorn the christian character, that others seeing their good works might be led to glorify God.

"This society commenced about four years ago, with nine disciples: since which time they have gradually been growing in knowledge and in conformity to the New Testament. About two years ago they altered from breaking the loaf once in four weeks, to every Lord's day afternoon; being fully convinced that the Lord's supper was an essential part of the christian worship in the apostolic days. A few months after this important alteration we united with these simple hearted christians, disposed to learn the Master's will from the New Testament alone; and we can say, with grateful hearts, that we have found much peace, and comfort, and unanimity in this little society to the present time. So may it continue to the end of the chapter! is my earnest prayer, that we may prove to be a light in this great metropolis.

"Our present number is about 50. Luke Parker, M. D. is our President in the congregation, whose teaching and behaviour so well agree as to make him not only useful to those without, but an example to the flock. We have four deacons. Brother Parmley and his wife are expected to unite with us, as they have recently got acquainted with the congregation, and are zealous for keeping the commandments of the Saviour."

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*There were three or four members of the Christian body in the neighborhood of Dry Run at the time brother Johnson commenced speaking there, who cordially received him, and so did some few of the Baptists, and I think about four members of the old Particular Baptist church have openly thrown off the human yoke at that place. and intend in future to walk according to their privileges, as the free citizens of the Messiah.

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REMARKS ON THE COMPLAINT—(*Page* 238.)

THE very excellent brother who makes the complaint, is one of my earliest acquaintance in his section of Kentucky, and one for whom I have always entertained a very high regard. Had he only interpreted the word "*only*" in the light of its context, he would have seen that we alluded to the tendencies and actual results specified in the same sentence, of which the phrase quoted by him is *only* a member. But he has taken other views of these two brethren upon other matters, and asks whether their former views concerning creeds did not amount to more than a speculative opinion. I concede that, in reference to that matter, there was a practical difference in favor of the brother for whose reputation he is solicitous. But we spoke of the congregations gathered under the two systems in reference to all the specifications there made; and in all these matters there was no pre-eminence in my speculative opinion of the matter. I can find in each a preference in some points to the other; but taken together and weighed in our scales, *they were both as near to, and as far from, the ancient gospel and ancient order of things.*

As to the *renunciations* made at Lexington, I spoke advisedly; and according to my information, they all renounced their former speculations—in the sense stated in the period, of which the clause quoted is but a member. I did not learn that all had renounced their former opinions, but had renounced their former speculations in their preachings concerning the matters specified. If they have not, I could not, on any premises known to me, bid them God speed, or hope for any glory to God or good to men from their co-operation. If my information on this matter has been incorrect, I request to be put in possession of the facts in this case; for if these brethren are not now proclaiming the ancient order of things, I am altogether deceived by misrepresentations. And if any person who has read all that has been written for the last ten years on the ancient gospel and order, can imagine that these are at all identical with the former views and practices of those brethren, we must regard all who have written or spoken on these subjects, the most unintelligible writers and speakers in the twenty-four republics.

Brother Fleming will not, I hope, from all that has been said, think that we lightly esteem the former efforts of many who have plead against human creeds and the tyranny of religious demagogues in the various systems sustained by authoritative councils, and for the excellency of the Scriptures and their intelligibility. These were all pioneers and breakers up of the way for a return to the primitive institutions. We are all in progress onward, and I trust will continue to grow in knowledge and in favor with God and man, till we stand perfect and complete in all his will; and it gives me pleasure to add, that amongst all my numerous acquaintances in the ranks of reformers of every name, I know of none who, I think, will more cheerfully bow to the authority of the Great King, than this same brother L. Fleming.

EDITOR

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ANECDOTE OF JEREMIAH VARDEMAN.

JEREMIAH VARDEMAN was once a proclaimer of the ancient gospel. His reputation as a preacher is fresh in the memory of all the Baptists in Kentucky. No man was a more powerful exhorter than he. He was not embarrassed with the nice distinctions that perplexed the old Calvinian school. He could act the part of a good Methodist while he was in the General Union; and could fling his thunderbolts in the face of transgressors, and shake the souls of the stout-hearted and far from righteousness, by holding them over the fiery lake, and making them hear the groans and agonies of those fast bound in chains of endless despair. He could make sinners feel "the red hot ploughshares of almighty wrath" rending their flesh and blood.

Once upon a time he became more cool and rational, and undertook to preach an immediate remission through faith and baptism. On a visit to his hospitable mansion in the month of November, 1826, amongst many entertaining anecdotes, he related the following:—

"Brother Campbell, I have incomparably more pleasure in baptizing persons now than under the old dispensation. I feel that I am now doing them an essential service. The last two persons I immersed, I immersed them *for the remission of sins*, and I had more pleasure in doing it than I ever experienced in all the baptisms of my past ministry. I thought there was something in the institution worth the trouble and worth the contending for. But, really, the old system seemed like fighting for a ceremony.

"But I must tell you of a rencounter which I had with a Catholic clergyman a few months since. The Right Rev. Mr. ———, from Bardstown, do you know, had the audacity to come over into my bounds, and right in the field of my labors, began to hold forth the rank doctrine of Catholic absolution. He contended that he and his brethren had the power of forgiving sins, and proved it all by scripture. Well, thought I, my good sir, I will return the compliment. A few weeks after, I sent on an appointment to Bardstown, and had it publicly announced that I was going to prove that the Baptist ministry had as much power of remitting sins as the Catholic ministry.* I went on at the time appointed, and was very courteously received by the whole Catholic priesthood belonging to the establishment in that place. My text was, "Whose sins soever you remit, they are remitted; and whose sins soever you retain, they are retained." My method was to show –

"1. That the Lord had conferred on Peter this power.

"2. That Peter did remit and retain sins when first he announced the gospel. He proclaimed remission to all who were penitent and were baptized, and condemnation to them that would not repent and be baptized.

*No doubt but such strong and unguarded expressions concerning remission of sins, the power of remitting sins, and washing away sins in baptism, have been most prejudicial to the cause of truth, and given a pretext to the opposition for their hard speeches against the pleadings of reformers.—*Ed.*

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"3. That he taught christians how they were to obtain remission by confession.

"Then I came to the question which startled the Doctors. It was stated thus:—How is it, said I, let me ask, that we have this power now in the ministry of forgiving sins?

"I answer for myself and my brethren, we have it not in our persons. Nor do the ministers of the Catholic church contend that they have the power of absolving in their persons. So far we are agreed. Well, then, what remains? Our office? Yes, it is an official power. And this is all that the Catholics can claim. But let me add, there is this difference: They, without any warrant, assume to forgive sins committed after baptism; but we assume only to remit sins committed before baptism; and that only in so far as we administer the ordinance of baptism for the remission of sins. But of this power which is in us only as the food or medicine is in the hand of him that administers it, the Catholic clergy have divested themselves by their traditions; for they have presumed to baptize infants, who have no *sins* to remit and no faith to confess; and thus by abolishing the christian institution of immersion, have lost the power of remission: while we Baptists have it in the sense defined; and therefore we can preach remission even to Catholic Priests!!

"The Doctors seemed to take it all in good part, and treated me courteously while I staid in the place; but I believe they found it the best policy to say nothing against my discourses."

But, alas! for the instability of man! Jeremiah quarreled with some of his brethren, and then went back to the old dispensation, and placed himself exactly where he placed the Catholic clergy—having made void not only the boasted power, but the commandment of God, by his traditions! EDITOR.

WHAT IS MAN?

"Lord, what is man that thou art mindful of him! What is the son of man, that thou shouldst visit him."

WE ask not what he *was* when clothed in light as with a garment, he stood beaming forth the moral glory of his Father and his God, amid the ever-glowing beauties and all the joyful harmonies of Eden, before the serpent's discordant tongue whispered a jarring note into the ever-listening ear of woman. We ask not what he was while he stood the rightful sovereign of a world, whose every creature owned him and gladly ministered to him as Lord of all; when every breath bore to his ear the admiring allegiance of all below him; and the approving, ennobling, and enrapturing accents of his complacent and almighty Father. But we ask,

What IS *Man?*

When we look upon the wild untutored savage that roams the wilderness in quest of blood as a beast of prey—upon the wretched slave, sunk in ignorance and chains, degraded by his more knavish

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fellow to a beast of burthen—upon the miscreant, insatiate of crime, self-doomed and self-degraded, without shame and without remorse, rioting on the rankest sins, and sporting himself in worse than brutal lusts—well may we exclaim, *What is man!*

Shall we say with Young,

"His very crimes attest his dignity,"

and estimate his primeval excellence and glory from his ability to descend, by a ladder of such countless rounds, so many steps below the beasts that perish?

In what creation, or in what part of immensity itself, is found a being of such capacities as man? In what species of being are such antipodes of character, such contrasts of light and shade, of vigor and imbecility, of good and evil, of grandeur and degradation?

Abel, of countenance placid, serene, unclouded, leaning upon the promise of the Immutable, over his bleeding lamb, in admiration of the immaculate purity of the sin-forgiving Jehovah: Cain, of aspect sullen, suspicious, dejected; incensed in heart, and machinating vengeance against a brother because more excellent than himself—stand first in contrast at the head of the two chapters which, with reference to *moral* character, classify all the descendants of the once happy pair.

But who next in the same two chapters, as specimens of the vast extremes, are worthy to be named? If from remote points we might place side by side men of renown, we would compare Abraham, the first Chaldean pilgrim of renown, chief of the fathers of mankind, standing upon Mount Moriah's top, through faith obedient even to the sacrifice of an only son, receiving from the dead the child of promise, joyfully looking through the long vista of two thousand years, to the day in which Isaac's son, on the same spot, should achieve a victory of such transcendant glory as to enlighten eternity with its train;—and whom?——Robespierre, prince of Atheists, in the glory of Atheism, in "the reign of terror," enraged to madness at the very name of Abraham's God, standing by the guillotine, sacrificing human victims to his own insatiable ambition, feasting on the blood of the thousand rivals of his infamous renown.

And who next? Mary, the amiable, sitting at the feet of Jesus, drinking grace from his lips, and Jezebel sacrificing by scores the prophets who uttered the words of the Lord; the widow, casting her whole living into the treasury of the Lord, and Judas betraying and selling the Saviour of the world for fifteen dollars; Paul peregrinating all nations, hazarding all dangers, encountering all privations, enduring all toils to save men's souls; and Napoleon, spreading desolations over many lands, wading through rivers of human blood, offering up millions of human souls on the altar of his own ambition. But it is in vain. We cannot bring the antipodes together, nor in all points contrast any two of the race. Could we arrange all the ranks of intellect, all the classes of moral and immoral character, all the contrasts in the whole race, the number would be only equalled by the whole aggregate of individuals that have ever lived.

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But no mortal can survey the capacities of man. His Maker alone knows what he is capable of; and the price which he has set upon him, even in his crimes, in sending his Son to redeem him by his own blood, teaches us how to regard ourselves and one another more than all the speculations of philosophers from the first apostacy to the resurrection of the dead.

"And what in yonder world above
Is ransom'd man ordain'd to be?
With honor, holiness, and love,
No angel more adorn'd than he.

Before the throne, and first in song,
Man shall his hallelujahs raise;
While countless angels round him throng,
And swell the chorus of his praise."

EDITOR.

THE CHURCH—*No. II.*

THE calling of Abraham is one of the most memorable and instructive events in the annals of six thousand years. It happened in the year of the world 2083 and in the 75th year of his life. That his family should become the most renowned family in all the earth, was intimated to him as soon as he was commanded to leave Haran; nor was this all—it was distinctly promised that he who called him would bless all the families of the earth through one of his descendants. By a series of the most extraordinary occurrences he was taught to walk by faith, and in consequence of his great attainments under the influence of this elevated principle, he was called *"the Friend of God,"* and *"the Father of all Believers"*

In the fulness of time, through faith in God's promise, Isaac, the child of promise, was born, and to him were repeated the promises which God made to Abraham his father. Of the two sons of Isaac and Rebecca, Jacob was chosen to inherit the promises; but from amongst his twelve sons no election was made; they were all chosen of God to be the heads of the family of Abraham. Thus far, and to the end of the Jewish age, the election was without regard to personal character.

At the end of the first memorable period in the history of this people, just 430 years from the first promise to Abraham, his descendants amounted to about 2,000,000, and God was pleased by a special compact with them to constitute them "a kingdom of priests, a holy nation." Thus their ecclesiastical and political existence, as a people, commenced in the year of the world 2518.

Their organization into this new mode of existence was the result of a series of the most astonishing agencies preparatory to this most illustrious event. They had been for more than one hundred years reduced to the most abject slavery under one of the most obdurate tyrants that ever sat upon a throne—one whose heart was proverbially hardened through the kindness and long suffering of God. Most ungrateful to the people of Joseph, who saved his people from famine, and built up his own throne, Pharaoh most cruelly oppressed this people. God had long endured this vessel of wrath, now ripe for destruction, whose family ought to have been annihilated before Moses was born, for then it sought to crush the rising strength of Jacob. But God knew how to abase him, and by giving him such elevation of rank and notoriety, to make his fall and "the God of the Hebrews" conspicuous through all the earth.

The son of Amram was constituted the Apostle of God, and made the executor of his will in the land of Egypt. He prepared the Hebrews for the new circumstances, as well as abased the pride and insolence of him who said, "Who is the Lord that I should obey him?" The field of Zoan trembled under the rod of Moses, when out of Egypt God called his Son. Israel his first born

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saw the wonders of his power, and obeyed the call of Moses. But their redemption could not be achieved but at the price of the best blood of Egypt. The first born of man and beast, from him that sat on the throne down to the meanest vassal in the tabernacles of Ham, "the first born of the maid-servant behind the mill," was smitten by the angel of the Lord before this haughty chief could lend a willing ear to the mandates of the leader of God's chosen people.

But Israel was *redeemed* and *saved* by the Lord from the tyranny of the Pharaohs, and the power that tyrannized over them lay in the bottom of the Red Sea, *before God proposed to them through this mediation the basis of a new government.* Jehovah proposed himself to be *their King*, and to reign over them, on condition that they would submit unconditionally to his will To this they willingly acceded, after all that they saw in Egypt, at the Red Sea, and more especially from the top of Mount Sinai. This political and religious confederation was under the supervision of the God of Abraham as its *head*, and he was both their King and their God.

The order of preparation for this national consecration is worthy of marked attention. It may be arranged thus:—

1 Moses *revealed* to the people the knowledge of the character and promises of God before he called them to obedience.

2. He then commanded or *called* them to forsake Egypt.

3. But as their masters would not release them, it was necessary to humble them and to visit upon them the blood which they had shed until they would send forth these enslaved people emancipated and remunerated for their toils. This was done by a long series of calamities, and finally consummated at the expense of the destruction of the first born of all the land. The Israelites out of doors sprinkled with blood marched forth after the midnight cry of that night of horror which left not one house without a corpse. Hence the Jews are ever after called "*the Redeemed of the Lord.*"

4 They were immersed into Moses, and *saved* from Pharoah by passing through the channel of the Red Sea, covered with a cloud, before God proposed to them a new state under a new constitution. From these facts in the history of the typical people, we may deduce this great lesson:—

Israel was enlightened, redeemed, saved, and called out of Egypt before erected into a church or nation in the wilderness; and from the transactions through the mediation of Moses at Sinai, the Lord Jehovah himself became their *King* and their *God*, as a nation, on the conditions stipulated Exod. xix. in the words following:—

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and had pitched in the wilderness; and there Israel encamped before the mount.

And Moses went up unto God, and the Lord called unto him out of the mount, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third

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day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount."

The constitution is prefaced with these memorable words, Exod. xx. 1—3. "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Thus by a national compact they became his kingdom, and God called himself their King. Of this he reminded them on the first appearance of national apostacy, when they desired a king like the Pagans around them. I Sam. xii. 12. "*When the Lord your God was King, you desired a king to reign over you.*"

But a nation of priests that people must be over whom God reigns as King. Hence the religion, morality, and politics of this congregation were all divine. Their religion was a part of their politics, and their politics a part of their religion. All sorts of powers, religious and political, were lodged in the same hands. The nation was the church, and the church was the nation under that constitution and administration. Critics need not be told, that if they interpret the term *church* to mean a people *called out*, a people *redeemed*, a people *saved by the Lord*, or a simple *congregation*, in all these senses it literally applies to the confederation of the twelve tribes under the Sinaitic Economy. They were *effectually called* out of Egypt, redeemed, saved, and sanctified before they became a nation or a church.

But if God be their King, his residence must be among them. This suggests to us the importance of looking very carefully into the genius of that government which God administered over this people, and into the nature of his *house* or residence among them. For most assuredly that was a good, and just, and blissful government which God exercised over a people whom he delighted to honor and to bless. But of the King's house and government at another time.

EDITOR.

THE WATER AND THE SPIRIT.

THERE are two ways of settling the meaning of any disputed passage usually resorted to—the one is argument, or criticism, in accordance with the well defined rules of interpretation;—the other is, by authority—by adducing the opinions or decisions of those great masters in the science or art to which the difficulty belongs. Besides these, there is sometimes a third, very common amongst children and those of uncultivated minds. This is the word "*because*," which is with them a decisive reason. 'It means so, *because* it means so.' To which of these three the following decision belongs, is left to the reader to decide.

"The Water and the Spirit," says Mr. Brantly," in John iii. 5. "mean one and the same thing." But the passage must be laid before the reader from the *Index* of May 12, page 29.—

"For, first, the Water and the Spirit in this place signify the same thing; and by Water is meant the effect of the Spirit, cleansing and purifying the soul, as appears in its parallel place of Christ's baptising with the Spirit and with fire. For, although this was literally fulfilled in Pentecost, yet morally there is no more in it, for it is the sign of the effect of the Holy Ghost, and its productions upon the soul; and it was an excellency of our blessed Saviour's office, that he

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baptises all that come to him with the Holy Ghost and with fire; for so John the Baptist, preferring Christ's mission and office before his own, tells the Jews, not Christ's disciples, that Christ shall baptize them with fire and the Holy Spirit; that is, all that come to him, as John the Baptist did with water. For so lies the antithesis. And you may as well conclude that infants must also pass through the fire as through the water. And that we may not think this a trick to elude the pressure of this place, Peter says the same thing. For when he had said that baptism saves us, he adds by way of explication, "Not the washing of the flesh, but the confidence of a good conscience toward God;" plainly saying that it is not water, or the purifying of the body, but the cleansing of the Spirit, that doth that which is supposed to be the effect of baptism."

Now no one can say that Mr. Brantly decides this question by authority; for none is adduced. Almost all authority is against him. All the Westminster Divines, all the authors of the 39 Articles, all the Catholic Doctors, all antiquity for 400 years, and I believe a majority of every sect of dissenters in christendom. But this with us weighs but little against the canons of sound criticism or fair argument from philological principles; but with them who rely so much upon authority as Mr. B. it is entitled to some respect.

Well, now, what are his arguments and proof. The Spirit and fire in a parallel passage mean the Spirit: *ergo*, the Spirit and water mean the Spirit. Verily, this is assumption in the superlative degree!

1. It is *assumed* that the preaching of the immersion of the Spirit, and the immersion in fire preached by John the Immerser, is parallel to the conversation between Jesus and Nicodemus. Mr. B's first proof is, therefore, that these places are parallel; but again this needs to be proved; and we think that a bench of Bishops cannot be found from John the Immerser down to my friend Brantly, who will agree with him in this assumption.

2. It is assumed that the phrase *immersion in fire and in water* mean the same thing; for things that are equal to the same are equal to one another. John's threatening *fire*, and Christ's preaching *water*, mean the same thing. What a singular sort of blessing is that which *fire* and *water*, in their metaphorical import, equally well represent!! But we must not *reason* Mr. B. *assumes* for proof!

3. It is assumed that the phrase *like as of fire*, in Acts ii. means *fire*. For the tongues *resembling* lambent flame are appealed to as proof of the Spirit and fire meaning the same thing. Well now, if *fire*, and *like fire*, mean the same thing, what has become of all the dictionaries, grammars, and rules of interpretation?—by one fell swoop all immersed in the flame of sectarian zeal! Suppose, if any one can be so serious as to suppose, that "*fire*," and "*like as of fire*," mean the same thing, and what is the version of the "*parallel* passage?" Matt. The chaff he will 'like as burn up in like as unquenchable fire;' for "*fire*," and "*like as of fire*," mean *fire*. Can it be possible that Mr. B. thinks there was *fire* on the heads of the Apostles, or only tongues "*like as of fire*"!! I know not what he may assume.

But yet he denies in fact, his own assumption in the very passage above quoted. He says, "the water and the Spirit mean the same

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thing, and by water is meant *the effect of the Spirit.*" *Ergo*, the Spirit and the effect of the Spirit mean the same thing, for water means the Spirit and the effect of the Spirit: and things that are equal to the same are equal to one another! What does not the phrase "born of water" mean? It is equal to *born of fire, born of like as of fire, born of Spirit*, and *born of the effects of the Spirit.* If such be not Mr. Brantly's meaning, I profess to be ignorant of every principle of criticism. He is, in the passage quoted, fighting with the Paidobaptists; but if he thinks them to be smitten with such logic, he has conceived a most contemptible opinion of their heads as well as of their hearts!

And so Jesus, the Great Teacher, is made to say, for the sake of carrying a point, 'Except a man be born of the effects of the Spirit and of the Spirit, he cannot enter into the kingdom of God!' Truly, Mr. Brantly, you have but a poor opinion of him that spake as never man spake! EDITOR.

CHRONOLOGICAL DIFFICULTY IN DANIEL.

IN the book of Daniel I find a difficulty in reference to the dates, which I wish you to examine carefully, and if it can be satisfactorily answered, I desire you to attend to it either privately or publicly.

In the days of Jehoiakin, Nebuchadnezzar took Jerusalem, and carried away, with others, Daniel and the three Hebrew children. These four persons he required Ashpenaz, the president of the eunuchs, to prepare for the space of *three* years, that at the end of that time they might stand before the King. Now at the end of three years, it is said, verse 18, ch. i. they were brought before the King, and found to be very wise and were pleasing in his sight. This would seem to be their first interview with the King.

But the second chapter commences by stating that "in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar "dreamed dreams;" and as none of the Chaldeans could satisfy the King, he was about to destroy them all. Whereupon Daniel desired to see the King; and chap. ii. verse 16, he went in to the King, which shows that it was after his introduction to the King. After three years of probation, and yet only the second year of the King's reign! How can these things be reconciled? Q.

ANSWER.—Nebuchadnezzar reigned two years before his father's death. The second year of his reigning *alone* was, therefore, the *fourth* of the captivity of Daniel. Nabopolassar, the father of Nebuchadnezzar, invested him with the title of King, and sent him with an army to reduce Phenicia and Coelasyria, which provinces had revolted from him. In the third year from this appointment Nabopolassar died, and Nebuchadnezzar then reigned alone over the dominions of his father. Calmet, in his Dictionary of the Bible, thus explains these matters:—The Babylonish Captivity commenced A. M. 3398. Their return was in the year of the world, 3468—about 536 years before the Christian Era. EDITOR.

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SUMMARY OF NEWS—*May* 31, 1832.

THE Church of Christ in Richmond now consists of 75 persons. Their harmony among themselves, and mild and clement demeanor to their opponents, with the ancient gospel in their hands and hearts, cannot fail to commend the truth to the reception of their fellow-citizens. The additions to the brethren at the Great Crossings, Scott county, Ky. under the labors of brother Johnson, are almost as frequent as their stated meetings. To-day's mail informs us, that on the 18th of May 12 persons were added to them, 8 recently immersed, and 4 of the Regulars who resolved to subscribe to the New Testament alone. That congregation now numbers more than 70.—Brother Johnson immersed 4 in *Dry* Run! on the 10th inst. The excision of brother Jacob has not prevented other members of the same church from uniting with the disciples. "Campbellism" is dying fast in Kentucky, and will soon be extinct, as the disciples acknowledge no leader but the Messiah. At Monticello, in Wayne county, Ky. a congregation, amounting to 40, has lately been organized. Brother Smith's last visit there issued in the immersion of 21 persons; also, 9 persons at Crab Orchard. The brethren at Monticello have appointed brethren J. S. Frisbe and Francis P. Stone to labor among them and preside over them—the former, a member of the Medical Faculty; the latter, a member of the Bar, who was saved from scepticism by the debate with Robert Owen. We thought some time ago of publishing a letter from him to that effect, received some months since, but have hitherto postponed it. The congregation in Cincinnati, Ohio, amongst whom brother Scott now labors, reports 240 members. May the disciples every where grow in the knowledge of our Lord and Saviour, and in favor with God and man!

It would be desirable to have a statement of the churches which do actually meet every Lord's day to keep all the ordinances of our King. None else can we, with regard to truth, call the churches of Jesus Christ. It is necessary to have this for the sake of those who wish to visit the brethren, as well as for their co-operation in the work of the Lord, and for various purposes. Some are opposed to an enumeration of the members of churches or of the churches, because of abuses; but such may remember that Luke was not straitened as they are, nor any of the Apostles: they tell us the names and the number of the first assemblage of disciples afterwards called Apostles. Luke tells us of the number of names in Jerusalem before the day of Pentecost, and counts up 3000 enrolled that day in the army of the faith, and again tells us of 5000, &c. And elders in Jerusalem could tell Paul, (Acts xxi.) that "many myriads of the Jews believed." Let the brethren who travel among the congregations ascertain these matters, and if they will forward to us their respective lists, we will be at the pains to arrange them geographically. It is not the churches which are called disciples, or christians, or reformers; but those who meet weekly for the purposes specified, from which we desire information. EDITOR.

THE CHOLERA.

THIS pestilence is spreading in England and France. From its first appearance in England in November last, up to the 31st March, 8707 cases are reported, and more than 3000 deaths. Latterly the deaths are in a greater proportion to the whole number of cases, being generally more than one half. In the province of Ghillan, in Persia, out of a population of 300,000, there have survived the plague and the cholera only 60,000 men and 40,000 women—two-thirds of the whole inhabitants being swept off!

MORE than 100 preachers in England, with about the same number in Ireland, aided by several periodicals, are now proclaiming the literal coming of Christ, and the literal resurrection of the saints at the commencement of the Millennium.

REFORMATION is now preached from all the signs of the times; but if men will not hear Jesus and the Apostles, they will not be persuaded though one rose from the dead. During the outpouring of some of the vials, it is said that the subjects of these vials of vengeance repented not of their deeds, but blasphemed the God of heaven.

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THE MILLENNIAL HARBINGER.

No. 7. BETHANY, VIRGINIA: *MONDAY, JULY 2, 1832.* Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

To the Editor of the Millennial Harbinger, concerning the Ancient Gospel.

LETTER I.

Dear Sir,

I HAVE been a constant reader of your works, from your Sermon on the Law, 1816, to the 4th number, vol. 3, of the Millennial Harbinger. I have always, when I heard you attacked by an opponent, defended you; and when I have met with a warm friend, who seemed over zealous in defence of all you wrote, I took occasion to question the correctness of certain of your views. I have kept my mind uncommitted, and, as much as possible, in suspense on all your "novelties;" neither approving nor disapproving but according to evidence. I cannot say that I am wholly without prejudice in your favor or against you; but I feel myself authorized to say that I allow it not, and do flatter myself that I am as impartial a reader of your writings as can be found.

After this introduction of myself to your notice and that of your readers, permit me now to state to you and them my object in requesting a hearing in your periodical. It may be necessary to state that I am a preacher of the gospel, in the popular sense of the word *preacher*; but while I preach the gospel, which I think is not only the *ancient* but the *original* gospel, I differ from most of those who preach the ancient gospel in its popular acceptation. Having read all that has been written against you, with the exception of the writings of that now generally acknowledged impostor *Lawrence Greatrake*, who I perceive is now published as an impostor by the very persons who defended him while he wrote against you; I must also say, that I have no prejudice in favor of their views nor against them; and therefore I hear them as I hear you—with all impartiality.

Possessed, as I am, of all the lights elicited by this very interesting controversy, I flatter myself that I have come to some maturity of judgment, and own that I feel a confidence in myself to speak of these great matters which I did not formerly feel.

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Permit me, then, to say, that while I agree with you in your views of faith, repentance, baptism, and perhaps of the Holy Spirit also, I am constrained to dissent from you in calling these views *the ancient gospel*, and also from the manner in which the ancient gospel has been preached by yourself and some others of reputation whom I have heard preach it. As you have taught me to call no man *master*, and as Dr. George Campbell long ago taught me to sacrifice every thing to truth and truth to nothing, I know you will bear with me in thinking for myself, and gladly hear me stating my objections to any thing you may have said or written on this much controverted theme. But there are other subjects than these on which I wish to be heard; but as this is most fundamental, I choose to begin with it. And let me add, while I hope to keep myself equidistant from the flattery of your admirers and the acrimony of your opposers, I will, with all candor, so far as I can, fearlessly and uncompromisingly state my objections and tender my reasons, and will expect with the same measure in which I mete to you, to have measured to me again.

1. I object to the name "*ancient gospel*," because it is vague and indeterminate. In proof of this I will first adduce its acceptation amongst those called "Reformers." I find, even in your own writings, that it does not now mean what it meant nine years ago. The first piece of writing in reference to which I find this phrase used, appeared almost *nine* years ago, and from your own pen. The article which you in the index to vol. 1, C. B. called "*the Primary Intention of the Ancient Gospel*," was written by a correspondent and signed T. W. This is the only article which defines the phrase as then understood by you. There are two other articles in the same volume, designated, the one "*The Rapid Spread of the Ancient Gospel*," and the other, "*The Means of the Universal Spread of the Ancient Gospel.*" But neither of these define in the least what you meant by the "ancient gospel." The only article which defines your views of the ancient gospel, is that which first obtained from you the name. This is dated September 1st, 1823. I therefore take this to be a fair *expose* of what, in your judgment, at that time, constituted the ancient gospel. It is true you call that article only the *primary intention* of the ancient gospel; but must we not thence infer what you understood to be the ancient gospel. The writer of that excellent essay (for I esteem it to be one of the most excellent essays on that subject which has appeared,) modestly enough calls it "the proper and primary intention of the gospel, and its proper and immediate effects." He affixes no epithet to it, but you "christen" it in your index, "*the Ancient Gospel.*" Now, my good sir, what is the purport of that essay? Its author contends that the gospel is divinely called "the word of reconciliation," and regards it simply in the light of "a gracious proclamation of pardon to every one that received the testimony of the Apostles concerning Jesus, repented, and was baptized." With your permission I will quote from that essay pretty liberally; and as it was the first intimation to me of what was in the mind of the Editor of the Christian Baptist when he undertook that work, which, perhaps, few

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apprehended at an earlier period than myself; and as it was the first cause of rousing me to think upon the subject, I claim your indulgence and that of your readers, if indulgence it may be called, to read over again the following extracts:—

"Such, then, being the actual state of mankind, considered as the object of divine benevolence, we see the indispensable necessity of the means which infinite wisdom and goodness devised to effect a change for the better among such guilty creatures; namely, the proclamation of a general and everlasting amnesty, a full and free pardon of all offences, to all, without respect of persons; and *this* upon such terms as brought it equally near to, equally within the reach of *all;* which was effectually done by the preaching of the gospel; [see Acts xiii. 16—19. and x. 34—43. and ii. 14—35. with many other scriptures.] In the passages above referred to, we have a sufficient and satisfactory specimen of the truly primitive and apostolic gospel, as preached both to Jews and Gentiles, by the two great Apostles Peter and Paul; in each of which we have, most explicitly, the same gracious proclamation of pardon to every one that received their testimony concerning Jesus. "Repent," said Peter to the convinced and convicted Jews, (Acts ii. 38.) "and be baptized every one of you in the name of Jesus Christ for the *remission of sins.*" And again, (Acts x. 43.) "To him gave all the Prophets witness that through his name, whosoever believeth in him shall receive *remission of sins.*" To the same effect, Paul, in his sermon at Antioch, in the audience both of Jews and Gentiles, (Acts xiii. 38, 39.) "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the *forgiveness of sins,* and by him all that believe are justified from *all things*" God, by the gospel, thus avowing his love to mankind, in giving his only begotten Son for the life of the world; and through him, and for his sake, a full and free remission of all sins; and all this in a perfect consistency with his infinite abhorrence of sin, in the greatest possible demonstration of his displeasure against it; in the death of his Son, (which he has laid as the only and adequate foundation for the exercise of sin-pardoning mercy,) has at once secured the glory of his character, and afforded effectual relief and consolation to the perishing guilty by a full and free pardon of *all sin.* "And you, being dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" Col. ii. 13. Such being the gospel testimony concerning the love of God, the atonement of Christ, and the import of baptism for the remission of sins; all, therefore, that believed it, and were baptized for the remission of their sins, were as fully persuaded of their pardon and acceptance with God, through the atonement of Christ, and for his sake, as they were of any other article of the gospel testimony. It was this, indeed, that gave virtue and value to every other item of that testimony, in the estimation of the convinced sinner; as it was this *alone* that could free his guilty burthened conscience from the guilt of sin, and afford him any just ground of confidence towards God. Without *this justification,* which he received by faith in the divine testimony, could he have had peace with God through the Lord Jesus Christ, or have rejoiced in hope of his glory, as the Apostle testifies concerning the justified by faith? Rom. v. 1, 2. Surely, no, or how could he have been reconciled to God by the death of his Son, had he not believed, according to the testimony, that he had redemption through his blood, even the forgiveness of sins, according to the riches of the divine grace, thus most graciously manifested? Or why could he have received baptism, the import of which to the believer was the remission of his sins, had he not believed the divine attestation to him in that ordinance, concerning the pardoning of his sins upon his believing and being baptized? Every one, then, from the very commencement of christianity, who felt convinced of the truth of the gospel testimony, and was baptized, was as fully persuaded of the remission of his sins, as he was of the truth of the testimony itself. Indeed, how could it be otherwise, seeing the testimony held forth this as the primary and immediate privilege of every one that believed it?

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"For to him gave all the Prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Likewise, Ananias to Saul of Tarsus, after he was convinced of the truth concerning Jesus of Nazareth, saying, "Why, tarriest thou? Arise, and be baptized, and wash away thy sins," &c. &c. But the fulness of evidence with which the scriptures attest this blissful truth, will abundantly appear to all that search them for obtaining a full discovery of it. In the mean time, from what has been produced we may see with what great propriety the pure and primitive preaching of the gospel was called the ministry of reconciliation, and how admirably adapted it was to that gracious purpose.——Hence, also, we may see a just and adequate reason of the great joy, consolation, and happiness that universally accompanied the primitive preaching and belief of the gospel amongst all sorts of people; as also, of the very singular and eminent fruits of universal benevolence, of zeal, of brotherly kindness, of liberality, of fortitude, of patience, of resignation, of mutual forbearance and forgiveness—in a word, of universal self-denying obedience in conformity to Christ; contentedly, nay, even joyfully suffering the loss of all things for his sake: so that the Apostle John could boldly and confidently challenge the world, saying, "Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?"

"Such was the virtue of the primitive faith, and such faith the just and genuine effect of the apostolic gospel; for it could produce no other correspondent faith, if it produced any at all. In fine, from the premises before us, that is, from the whole apostolic exhibition of the gospel, and its recorded effects upon all who professed to believe it; many of whom, it is certain, did not truly understand the gospel, and therefore could not truly believe it. Nevertheless, from the whole of the premises it is evident that the professing world is far gone, yea, very far indeed, from original ground; for such was the import of the gospel testimony, as we have seen, that all who professed to believe it, whether they were intelligent persons or not, understood *at least* so much by it that it gave assurance of pardon and acceptance with God to every one that received it—that is, to every baptized believer; consequently, every one that was baptized, making the same profession, he both thought himself, and was esteemed by his professing brethren, a justified and accepted person. Hence we do not find a single instance on the sacred record of a doubting or disconsolate christian, nor a single hint dropped for the direction or encouragement of such; but, on the contrary, much said to detect and level presumptuous confidence. How different this from the present state of the professing world, the discreet and judicious reader need not be informed.—Now, surely, if similar causes uniformly produce similar effects, the same preaching would as uniformly produce the same faith that it did in the beginning in all them that believed it, and even in all them that *thought* they believed it; namely, of the person's justification and acceptance with God; and, of course, the same faith would produce the same peace and joy in the believer, and in him that thought himself to be such, as it did in the days, and under the preaching, of the Apostles and of their faithful coadjutors."

Now, my dear sir, does not this represent the gospel as a testimony, or proclamation of pardon through the sacrifice of God's Son, "to every one who believeth and is baptized for the remission of his sins?" But now let me ask, Does not the phrase "*ancient gospel*" represent a certain arrangement of views on faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life, and as composed of five or six points or propositions? You thus speak of it in your notice of a sermon on "the *fifth* point" by your friend Mr. Walter Scott. This notice of "the *fifth* point" appeared in page 480, vol 2 of the Harbinger. Some say that you intended that as a compliment to your friend Scott; but I regard it as not only countenancing, but

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actually authorizing, in your judgment, a new system, completed in the year 1827, called "the Ancient Gospel," and consequently the year 1827 is called "the Era of the Ancient Gospel."

I have, then, from your own pen, I think, demonstrated that what you called "the Ancient Gospel" in 1823, is not that which you called "the Ancient Gospel" in October, 1831. My first objection, then, I think, is fairly sustained—that the phrase is vague and indefinite.

But it is necessarily vague, not only in your acceptation of it, but also in the very import of the word *ancient*. The phrase *ancient times* means any times at a great distance—say, one, two, or three thousand years ago. So the phrase *ancient gospel* may apply to the gospel preached by Luther, Wicklife, Peter de Bruys, or Constantine the founder of the Paulicians, A. D. 650. "Ancient gospel" does not mean the first gospel, nor the Abrahamic, nor the Apostolic gospel; but *some* gospel of former times.

2. But my second objection is to the speculative character which it has recently assumed as a system submitted to the understanding, as the "Five Points" of Calvinism or any other system. This is more serious with me than the former, and therefore I request your attention to it. The illustration of faith, repentance, baptism, &c. in their New Testament import, may be, in regard to modern systems, a useful work; but to call these correct views of these terms the ancient gospel, is the very error which you reprobate in others. You condemn the Calvinist or the Armenian for calling his views of election, depravity, atonement, effectual calling, &c. "*the gospel.*" No matter how he explains and arranges them, you tell him these are not the gospel: for a person may perceive and believe them and not be saved. Now may not any person perceive your definitions of faith, repentance, baptism, &c. to be more correct than other representations of them and receive them, and be as far from the kingdom of heaven as any man, Calvinist or Arminian, in the nation? And might not an ingenious Calvinist retort your own arguments against yourself, and call your views of faith or of repentance the ancient gospel of faith or repentance, as you speak of his *five points?* This may be the *theory* of the ancient gospel, in your acceptation of it; but the theory of any gospel, ancient or modern, is not *the gospel*, and ought not, in my judgment, to be so denominated. It is not glad tidings of great joy to all people, that faith is the belief of testimony; that repentance means *reformation;* that baptism signifies *immersion*, or that it means for the *remission of sins*, &c. nor is it glad tidings that these items are so arranged; but, as I understand your correspondent T W, it is glad tidings to all sinners that God has proclaimed pardon to every sinner who will return to him through Jesus Christ, and that he requires no more of him than to believe his testimony, repent, and be immersed for the remission of his sins, in order to admission into his family.

As I intend, with your consent, to lay before yourself and readers, various objections to your course, I have, in this introductory letter, commenced at the beginning, and touched but one item; but have not, even on that, quoted any of the sayings or doings of those in cor-

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nexion with you. It will, however, be expedient that I lay before you what I have seen and heard touching the *preaching* of this ancient gospel.

As I have never been called a "*Campbellite*," though I have to my congregation long taught many of the things so stigmatized; I do not choose to give my name, because it would add nothing to what I have to advance, and I cannot think the suppression of it ought to detract any thing from my reasonings. It might, indeed, injure me in the estimation of some who receive from *me* what they would reject from *you*; and for their sake, and neither through cowardice nor false shame, I subscribe myself your friend for the gospel's sake,

EPAPHRAS.

As my name can afford no proof of my doctrine, so neither can my place of residence.

P. S. If you will not give me a full hearing, so long as I demean myself in a becoming manner, please return this and do not insert it.

TO EPAPHRAS—*No. I.*

Dear Sir,

IT is with pleasure I have given publicity to your communication, because I have the highest confidence in your candor and ability, and feel assured that if, in the numerous conflicts in which we have been engaged, we have either assumed a false principle, or have been betrayed into any inadvertency, there is none more capable of detecting it, nor of setting it more clearly, candidly, and convincingly before the public, than yourself. You will, I doubt not, admit, that in a controversy so long and so diversified, and with such a host as have opposed our progress, it would have been super-human, and beyond the good fortune of erring mortals, not to have spoken or written something which ought not to have seen the light. We plead no exemption from the common lot of fallible man; and it would be saying very little for the experience of more than twenty years, to repeat, that, had we now again to run the same race, we would avoid some hills and swamps, some narrow passes, and some winding labyrinths, which have impeded our progress. But still we wonder more at the straight-forward course which we have taken, and at our progress in that course, than at any incident which has befallen us in all our struggles for "the faith once delivered to the saints."

Since our editorial career commenced, since we launched our feeble bark upon the mighty ocean of human opinions, tossed with the tempests of all the passions of every creed, we have *tacked* but seldom, if at all. The reason is, we had full experience of what all systems could achieve, and by what means they did achieve their results; and saw distinctly that no theory in christendom was exactly the faith or the gospel once delivered to the saints. Episcopalianism, Presbyterianism, Independentism, Methodism, in all their forms, stood full confessed and full depicted in all their tendencies in our view. The

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little *isms* of Fullerism, Sandemanianism, and the hosts stigmatized New Lightism, were also fully explored before we weighed our anchors.

You, my dear sir, it appears, soon saw the object in view; but prudence required that the developments should have been as gradual as they were. Some imagine that our course has been changed because certain matters have been much more discussed now than formerly. But no attentive reader can believe this. They will see in embryo, in the first three numbers of the Christian Baptist, all that has been developed in the last nine years. And this most prominent matter with which you have commenced your strictures, is more fully developed in the quotations you have made, than was any item in that volume.

But I will not say that the name there selected to distinguish this gospel from all others, is entirely free from objections. But the history of its origin will best explain its merits and demerits. The letter from my correspondent T. W. was written at my request, and was designed for the first number of the Christian Baptist; but not arriving in time, it was not printed till the second number. The subject on which that letter treats had been fully discussed and most satisfactorily established in the mind of that correspondent and myself before the Christian Baptist was commenced. There is no person in existence to whom I am more indebted than to the author of that letter. To his devotional reading, to his prayerful study of the Book, and to his indefatigable labors in the word and teaching for almost half a century, many are indebted; and, indeed, all who are benefited by the present reformation. And yet there is no person with whom I have debated more on all questions than with him. But on the burthen of that epistle we were fully agreed before the Christian Baptist was commenced.

He, as you have stated, headed the article "the proper and primary intention of *the gospel;*" but by examining the whole article you will find that he has distinguished it by the epithets "*apostolic*" and "*original.*" The phrases "original gospel" and "apostolic gospel" were selected by him to mark out its importance and to arrest attention to it. In making out the index for that volume, for the sake of contrast and of brevity we called it the "*ancient* gospel," an epithet then familiar by way of contrast from *modern* orders, arrangements, measures, and gospels. Ancient and modern are the proper contrasts, and for this reason alone did we prefer the phrase *ancient gospel* to the phrase *original gospel.* But I doubt not if any epithet by way of contrast or distinction is to be prefixed, the epithet *apostolic* has the best claims. But of this I am not tenacious, and I would not contend with any man for an epithet of this sort which claims so humble an origin. It is true that we might urge in justification of this term, that, during the Jewish apostacy, when, like the Christians, they had departed from their original order of things, the holy Prophets, such as Jeremiah, used this epithet as we now use it. "My people" (says the Lord by Jeremiah, chap. xviii. 16.) "have forgotten me; they have burnt incense to vanity, and they have caused them to stumble in

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their ways from the *ancient paths*, to walk in paths in a way not cast up." The two apostacies so analogous, and the two returns so similar, may we not, friend Epaphras, like Jeremiah, say, the ancient gospel and the ancient order of things? So much for the origin, reason, and philosophy of the name.

Now for the thing thus designated: for things are prior to names. You, have, indeed, given a fair representation of the thing first thus designated. As farther illustrative and confirmatory of this matter, I will ask of you the indulgence to read the following quotations from my debate with Mr. M'Calla, which occurred in the month following the date of the aforesaid letter. The capital and distinguishing article of the ancient gospel is discussed in several speeches in that debate; but the following specimens must suffice:—

"To every believer, therefore, baptism is a *formal and personal remission*, or purgation of sins. The believer never has his sins formally washed away or remitted until he is baptized. The water has no efficacy but what God's appointment gives it, and he has made it sufficient for this purpose. The value and importance of baptism appears from this view of it. It also accounts for baptism being called *the washing of regeneration*. It shows us a good and valid reason for the despatch with which this ordinance was administered in the primitive church. The believers did not lose a moment in obtaining the remission of their sins. Paul tarried three days after he believed, which was the longest delay recorded in the New Testament. The reason of this delay was the wonderful accompaniments of his conversion and preparation for the apostolic office. He was blind three days; scales fell from his eyes, he arose then forthwith and was baptized. The three thousand who first believed, on the selfsame day were baptized for the remission of their sins; yea, even the Jailor and his house would not wait till day-light, but the same hour of the night in which he believed he and all his were baptized." I say this view of baptism accounts for all these otherwise unaccountable circumstances. It was this view of baptism *misapplied* that originated infant baptism. The first errorists on this subject argued that if baptism was so necessary for the remission of sins, it should be administered to infants, whom they represented as in great need of it on account of their "original sin." Affectionate parents, believing their children to be guilty of "original sin," were easily persuaded to have their infants baptized for the remission of "original sin"—not for washing away *sins actually committed*. But of this again.

"Faith in Christ is necessary to forgiveness of sins; therefore baptism without faith is an unmeaning ceremony. Even the Confession of Faith, or at least the Larger Catechism, Quest. 185, says that "baptism is a sign of remission of sins." How, then, can it be administered to those without faith? Is it to them "a *sign* and *seal* of engrafting into Christ, of remission of sins by his blood, and regeneration by his spirit," as the answer to this question declares?

"Our argument from this topic is, that baptism, being ordained to be to a believer a formal and personal remission of all his sins, cannot be administered to an infant without the greatest perversion and abuse of the nature and import of this ordinance. Indeed, why should an infant that never sinned—that, as Calvanists say, is guilty only of "original sin," which is a unit, be baptized for the remission of *sins?*"

In this extract it is used as an argument against infant baptism; but we desired to rouse the Baptist preachers then present to the importance of this view of christian immersion, and to induce them to preach it in that sense; and for that purpose to urge an *immediate submission* to it. Thus on page 143. -

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"On this topic I would rally again. Its grand importance to all disciples will excuse me for being diffuse on this subject. Also its aspect to paidobaptism is such as to *frown* it out of the world. This Mr. M'Calla sees, and therefore he frowns contemptuously at it. Peter promised to three thousand Jews forgiveness on repentance and baptism. "*What shall we do?*" said they, in an agony of despair. "Repent and be baptized, every one of you, in the name of the Lord Jesus, *for the remission of sins.*" The preposition *eis* here means *in order to*—in order to the remission of sins. Now I would say to any person or persons inquiring what they should do, just what Peter said—"Repent and be baptized in the name of the Lord Jesus, *in order to* the remission of sins." "What God hath joined together let not man put asunder." God hath, in the first opening of the new religion, associated repentance and baptism in order to the remission of sins; and let him take heed to himself who preaches repentance in order to the forgiveness of sins without baptism in water, or who preaches baptism in order to forgiveness, without repentance or faith. We have already seen that Ananias preached baptism to one possessed of faith in order to the washing away of sins; so that we may safely say, that a believer unbaptized has not his sins washed away in a very important sense. If, as Paul affirms, Titus iii. 3—6. God our Saviour saved sinners, *dia loutron paliggenesias*, "by the washing of regeneration and the renewal of the Holy Spirit;" then, indeed, we may be bold to affirm, "Except a man be *born of water* and of the Spirit, he cannot enter the kingdom of God," and he only that believes and is baptized shall be saved.

"My Baptist brethren, as well as the Paidobaptist brotherhood, I humbly conceive, require to be admonished on this point. You have been (some of you, no doubt,) too diffident in asserting this grand import of baptism, in urging an *immediate* submission to this sacred and gracious ordinance, lest your brethren should say that you make every thing of baptism—that you make it essential to salvation. Tell them you make nothing essential to salvation but the blood of Christ; but that God has made baptism essential to their *formal* forgiveness in this life—to their admission into his kingdom on earth. Tell them that God has made it essential to their happiness that they should have a pledge on his part, in this life—an *assurance* in the name of the Father, and of the Son, and of the Holy Spirit, of their actual pardon—of the remission of all their sins—and that this assurance is baptism. Tell the disciples to rise in haste and be baptized, and *wash* away their sins, calling on the name of the Lord."

It was, indeed, impracticable to give it a more practical aspect in a controversy upon the true and ancient import of this institution; but this indicates the stress then laid upon this capital item.

Remission of sins ever must be the burthen of any message which can be called *glad* tidings to a guilty and polluted world. Without this, any message called *gospel*, must be miscalled. Hence the ordinance with which actual and personal remission is connected, must be most conspicuous in any scheme worthy of the name of glad tidings to sinners. I then thought that the discovery of this matter, and giving it its original importance in the proclamation of mercy to a ruined world, was worthy to be designated the *ancient gospel;* not, indeed, as if the mere design and meaning of this institution, abstractly considered, was entitled to this honor; but its scriptural connexions with faith in the blood of Jesus, and repentance, or reformation towards God.

Its connexion with the Holy Spirit, as the promised blessing to the subjects of the christian institution, was also asserted in the very next proposition in the aforesaid discussion, in the words following:—

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"In the next place, under this head, all the promises connected with baptism are addressed to such as believe. Remission of sins, the promise of the Holy Spirit on the day of Pentecost, their participation in the death, burial, and resurrection of Jesus Christ, and every other promise connected directly or indirectly with baptism, is given to such only as believe before they are baptized."

Thus you will see that faith, repentance, baptism, remission of sins, and the Holy Spirit, were all regarded in this connexion from the very adoption of the name—*ancient gospel.*

But the same arrangement, being so natural and so simple, has since that time occurred to many minds; and to some, perhaps, it has been as original as if it had never been before apprehended or taught either in word or writing: for how often do we all say, 'Such a thing is entirely new;' because, though we may have heard it a hundred times, it never struck us before in the same light. From all this we think we may infer that no important change in the import of this phrase has occurred since its first adoption.

But to advance to your second objection. I own that it is possible to convert a proclamation into a *theory*, and to dwell so much upon names, definitions, and arrangements, as to lose sight of the things so named, defined, and arranged. And that now, since the preaching of the ancient gospel is got into so many hands, (and would to Heaven that there number were a thousand times more numerous than they are!) it is quite possible that it has been on many occasions held forth too much in the form of a new theory, and treated as the popular schools now treat the *five points* of Calvinism or Arminianism. That I may have given countenance to such a systematic arrangement of things from my former writings upon the subject, and from the notice of the sermon on the *fifth point*, I will cheerfully admit.

Brother Scott, the first successful proclaimer of this ancient gospel, who was first appointed to the work of an Evangelist by the Mahoning churches in 1827, did, with all originality of manner, and with great success, not only proclaim faith, repentance, baptism, remission, &c. but did call upon believing penitents to be immediately baptized for the remission of sins; and did, instead of the anxious seats, mourning benches, and altars for prayer, of modern invention, substitute the water. What is called "a great revival," grew up under his auspices; and hundreds, instead of crowding up to altars to be prayed for, to mourning benches and anxious seats, did "come to the water," and were immersed for the remission of sins. His ardent manner and great success gave much *eclat* to the ancient gospel.

Whether they who do the work of an Evangelist have not more reason and authority to say, 'Come to the waters,' than 'Come to the mourning bench,' is a question not now to be discussed. But the theorizing on these six points—(for the sake of the five fingers it would be well to cut them down to five: say faith, repentance, baptism, remission, the Holy Spirit, for the present salvation and a new life issuing in eternal life subsequent to the resurrection of the just

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for future salvation)—I say, this theorizing on these points no sensible proclaimer of the gospel ever attempted, only in so far as he found the minds of his audience polluted with the mystic faith, repentance, baptism, and Holy Spirit of the schools. To disabuse the public mind from confusion and error on these matters, is all that is designed, either in writing or speaking of them in this artificial order. That faith is faith, and not repentance; that repentance is repentance, and not immersion; that immersion is immersion, and not the Holy Spirit; and that the Holy Spirit is the Holy Spirit, and not conviction, nor conversion, nor fear, nor shame, nor terror, is all that is meant by these definitions. And as to order, it is no more than the reason of things. A man must believe before he repents or reforms; he must be a christian before he can have the spirit of a christian. The Lord made Adam before he breathed into his nostrils the spirit of life or gave him an inheritance.

But, sir, when any doctrine is professed and taught by many, when any matter gets into many hands, some will misuse, abuse, and pervert it. This is unavoidable. We have always feared abuses and extremes. This was the very reason which occasioned our series of essays on the ancient gospel in 1828. We saw it spreading, and feared that in the warmth of great excitement, in the fervor of a burning zeal, or in the conflicts of discussion, at that time so frequent and general, the ancient gospel might be brought into discredit or retarded in its progress. To this cause is owing whatever of systematic aspect or theoretical details appeared in these essays. And, indeed, he knows but little of men and things, who has not learned to fear as much from the friends as from the enemies of any cause of much interest to men.

Be assured, my good sir, that we have no idea of substituting one theory for another, however true or superior in its speculative character. A favorite saying of my correspondent T. W. is, that "*the preaching of any theory is not the preaching of the gospel of Christ*," and we have often directed the attention of our readers to it. Meantime I wait for, and solicit all your objections. Whatever is not accordant to the Oracles we will give up with all cheerfulness.

In much esteem,

EDITOR.

TO A. CAMPBELL,

Editor of the Millennial Harbinger.

No. I.

Brother Campbell,

I HAVE read with care your six numbers of Reviews of the three first numbers of Archippus, of which I am the author, and continue unshaken in the belief that it is the doctrine of the gospel that ungodly men and sinners are justified by faith without baptism; and that your opinion that penitent believers obtain the remission of their sins in immersion or baptism, is not the gospel doctrine.

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I regret that you should have manifested so much zeal to fix upon me the opinion of a Jew's baptism and of a Gentile baptism; one *for* the remission of sins, and the other *not* for the remission of sins, seeing that I reject the doctrine of baptism for, or *in order to*, the remission of sin altogether, and maintain that there is but one baptism as a gospel ordinance, and that God has but one plan or method of remitting the sins of Jews and Gentiles, and that is by faith.

The essential point of difference between you and myself is suggested in the following question:—"Is, or is not, the free favor of God, by which he justifies a believing sinner, or remits his sin through the blood of Christ, suspended, according to the gospel, upon his being baptized in water?" You defend the affirmative, and I maintain the negative side of the question.

Waving any notice for the present of the erroneous account you have given of my statements relative to the Novatians and other subjects, I will attend immediately to the question of the remission of sin by baptism, which is at issue between us. Truth is common property, and there are no envious rivalships in religious truth, unless it be perverted to sectarian and selfish purposes. Where there is a difference of sentiment on a religious subject, it ought never to excite unkind feelings, or generate a spirit of hostility to the disciples of Jesus Christ towards each other. There are many important things in which you and I agree, in reference to religion and the philosophy of mind, and in which we differ from others. We are so firmly established in the sentiment that there cannot be any religious knowledge in the world, in the present state of man, without a supernatural revelation *in words*, that we do not think it a debatable subject among those who understand, in any good degree, the powers and susceptibilities of their own minds.

The agreement of our views of the powers of the human mind, in relation to religion, and of the necessity of a divine revelation in intelligible words and sentences, in order to the knowledge of divine things, may be collected from your debate with Mr. Owen, and other of your works, and from the volume I published in 1813, titled "The Philosophy of the Human Mind in respect to Religion; or a Demonstration that Religion entered the world by Revelation," and from other of my publications made since.

Those who differ from us, deny that *scriptural account* of the *total depravity of man;*—they deny that man lost the knowledge of God by the fall; and they deny that *God is an object of faith*, in the scripture use of the term; and believe that *the world by wisdom knew God.* They make *natural religion*, or *deism*, the *foundation* of revealed religion! By this they, in a great measure, mystify the word of God, and run into the most palpable contradictions and mystical absurdities.

What can we know of sin, as such, or its *remission*, without the word of God? And what is baptism, or any other ordinance of the gospel, without it? What effect of *divine truth* can baptism, or any other ordinance of the gospel, produce upon the mind, than what the

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mind perceives it to derive and possess from the word? The nouns, verbs, adjectives, prepositions, &c. the parts of speech of which the word of God consists, are primary and ultimate principles in the christian religion. By these our faith, if it be true, was produced, and into them it must be finally revolved. These are the instruments of our thoughts, as they are the means of our faith, hope, and love in religion. In the investigation, therefore, of any subject of religion, the divine authority of God's word having been ascertained, all that we ought to be concerned about is to learn, by the correct rules of interpretation, the signification of the words and sentences in which it is revealed; and having done this, to be contented with it, and to cultivate and discipline our minds and affections by it.

There is another thing in which you and myself agree; that is, in the high estimation in which we hold Professor Stuart of Andover, whom you have deservedly described in your 3d Extra Harbinger, p. 25, as "one of the most learned and most renowned biblical critics now living on this continent;" on whose writings, with those of Michaelis of Gottingen, and Horne of Cambridge, in England, you profess to rely "to do more good to direct the generation to come in the correct interpretation of the words of the New Testament, than, perhaps, any other three men in Europe or America." [*Mill. Harb. vol. 2, p.* 490.]

From my great anxiety to possess the true meaning of Acts ii. 38. and to be able to reconcile the apparent discrepancy between what was said by Peter to the Pentecostal Jews, in reference to baptism and the remission of sin, as it appears in our *common translation*, and *in your new one*, with what occurred at the introduction of the gospel to the Gentiles in Acts x. and as explained in chapter xi. in relation to the same subject; I wrote to Professor Stuart to favor me with his interpretation of the Greek preposition *eis*, as it is connected with, and follows baptism. He was kind and obliging enough to comply with my request, and sent me his remarks, which I now present to you, and hope that they will conduce much to unite our views on the subject of discussion between us.

He observes, "The word *baptize* may be followed by a *person* or a *thing*, (doctrine) which has *eis* before it. In the first case, when it is followed by a person, it means, "by the sacred rite of baptism to bind one's self to be a disciple or follower of a person, to receive or obey his doctrines or laws." *e. g.* 1 Cor. x. 2. "and were baptized into (*eis*) Moses." Gal. iii. 27. "For as many of you as have been baptized into (*eis*) Christ, have put on Christ." Rom. vi. 3. "Know ye not that so many of us as were baptized into (*eis*) Christ, were baptized into (*eis*) his death." 1 Cor. i. 13. "Were ye baptized into (*eis*) the name of Paul?" v. 14. 15. "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized into (*eis*) mine own name.' Or it means to acknowledge him as Sovereign, Lord, and Sanctifier. *e. g.* Matt. xxviii. 19. "Baptized them into (*eis*) the name of the Father, and of the Son, and of the Holy Ghost." Acts viii. 16. "Only they were baptized into (*eis*) the name of the

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Lord." Acts xix. 5: "When they heard this, they were baptized into (*eis*) the name of the Lord."

That *name* is used after *eis*, as it is in some of the above cases, makes no difference in the sense. In Hebrew, "the name of the God of Jacob defend thee," is just the same as "the God of Jacob defend thee."

2. A person may be baptized into a thing (doctrine)—so in Matth. iii. 11. "I baptize you with water into (*eis*) repentance:" *i. e.* into the profession and belief of the reality and necessity of repentance, involving the idea that themselves professed to be the subjects of it. In Acts xix. 3, we have "into (*eis*) one body," all in the like sense—viz. by baptism the public acknowledgment is expressed of believing in, and belonging to, *a doctrine*, or *one body*. So in Acts ii. 38. "Baptized on account of Jesus Christ into (*eis*) the remission of sins;" that is, into the belief and reception of this doctrine; in other words, by baptism and profession, and acknowledgment of this doctrine, on account of Jesus Christ, was made."

Professor Stuart has rendered the word *eis* INTO in Acts ii. 38. as it is done in other places when connected with the ordinance of baptism; and as you have rendered the same word in Matt. xxviii. 19. in the new version, and which you have justified by the authority of Dr. Dwight. *See Mill. Harb. vol.* 2, *No.* 5, *p.* 239.

Mr. Erskine, a living author of reputation, makes the following observations:—"I think any person, acquainted with the original Greek, will agree with me in translating Acts ii. 38. differently from our common version. It ought to be "Repent," or rather, "change your minds, and let every one of you be baptized into the doctrine of forgiveness of sins for Christ's sake." To be baptized into a doctrine is the ordinary phraseology of the New Testament. Matth. xxviii. 19. Rom. vi. 3. In Acts ii 38. The Greek preposition *eis*, which belongs to "the forgiveness of sins," and not that one, *epi*, which precedes "the name of Jesus Christ," is the preposition, which, in the Greek Testament, usually indicates the direct object of baptism; and thus even attention to grammatical accuracy will conduct us to the conclusion that the true reading is, "Baptized into the doctrine of forgiveness of sins for Jesus Christ's sake," and not "In the name of Jesus Christ for the forgiveness of sins."

In your 3d note in the Appendix to your second edition of the New Translation, page 452–4, you have a number of remarks on the word *eis*, when used in connexion with the ordinance of baptism, which are in accordance with the criticism and observations of Professor Stuart and Mr. Erskine. As they illustrate and confirm what they have said, I will transcribe some of them.

You say, "By what *inadvertency* the King's translators gave *eis* IN, instead of INTO, in Matth. xxviii. 19, and elsewhere gave it INTO, when speaking of the same ordinance, I presume not to say." And permit me to ask, can you say by what inadvertency or *authority* they gave the same word *eis* FOR, and Dr. Doddridge and yourself gave it *in order to*, in Acts ii. 38. in your translation, and elsewhere gave it *into*, as you have done, and maintain it ought to have been

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done by the King's translators when connected with the same ordinance? Was not this owing to inattention to accuracy in translation, that was intended to correct the errors of the old one, in consequence of which much schism and strife have been produced within a few years past on the subject of baptism and remission of sin, and by which remission of sin, through the blood of Christ, by faith, has been thought to be suspended upon the act of immersion, without which a penitent believer cannot be pardoned, justified, converted, or saved? And may not inadvertencies like this, connected with wrong views of Christ's conversation with Nicodemus, have been the cause of the early errors and corruptions in the christian religion which began in the second and third centuries, relative to baptismal regeneration and remission; which, at a subsequent period, having been united with the notion of apostolic succession, produced many of the peculiarities which appear in the writings of Roman Catholic, Protestant, Episcopalian, and other authors?

In the note above quoted, you observe, that "to be immersed into the name of the Lord Jesus, was a form of speech in ancient usage, as familiar and significant as the expressions were when persons were said to enter *into* matrimony, to enter *into* an alliance, &c. And when we analyze these expressions, we find them all import that the persons are either under the obligations or influence of those things into which they were said to enter, or into which they were introduced. Hence those immersed into one body, were under the influences and obligations of that one body;" (and I would say, those immersed into the doctrine of remission of sin, were under the influences of that doctrine, through faith in Jesus.) "Those immersed into Moses assumed Moses as their lawgiver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, acknowledged his authority and laws, and were governed by his will; and those who were immersed into the name of the Father, Son, and Holy Spirit, regarded the Father as the fountain of all authority, the Son as the only Saviour, and the Holy Spirit as the only successful advocate of the truth and teacher of christianity. Pagans, therefore, when immersed into the name of the Father, &c. renounced all the names that were worshipped by the Pagan world—all the saviours in which the Gentiles trusted—and all the inspirations and philosophy of which the heathen boasted. A woman, when she enters into matrimony, assumes the name of her husband, acknowledges him as her lord and master, submits to his will, and looks to him for protection and support. Just so they who are immersed into the name of Christ, *assume his name*, acknowledge him as Lord and Master, and look to him for support and protection. This view of the matter made Paul thank God when the Christians at Corinth were assuming different names, (one the name of Paul, and another the name of Apollos, &c.) that he had immersed few, or none of them, lest the report should get abroad that he had immersed them into his own name."

JAMES FISHBACK.

Lexington, Ky. Dec. 6, 1831.

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REPLY TO JAMES FISHBACK.—*No. I.*

BROTHER FISHBACK,

Dear Sir—YOUR letters addressed to me through the *Christian Messenger*, on the principles of courtesy, call for a reply. Glad would I have been, however, had you not "waved for the present" the review of your letters signed Archippus. Nothing new has yet appeared from your pen, in the new series, as far as I have examined it. You do not appear to take a fair view of the point at issue. You choose rather to make the issue for me, than to meet me on the issue I have proposed. You say, "The essential point of difference between you and me is suggested in the following question: 'Is, or is not, the free favor of God, by which he justifies a believing sinner, or remits his sin, through the blood of Christ, suspended, according to the gospel, upon his being baptized in water?' You defend the affirmative and I maintain the negative side of this question." Such is your statement of the point at issue. Now let me tell you that *I maintain the negative too.* So we are both agreed! Because, mark me closely, I do admit that a person who believes the gospel, and cannot be immersed, may obtain remission. So that I cannot take the affirmative and say remission is absolutely suspended upon being baptized in water. Now, Doctor, what comes of your point at issue? I never affirmed what you say I did affirm. Point me to the line that ever fell from my pen, which, in its connexion, affirms such a matter. But if you will have the point at issue, I will give it you in the form of a question. 'Is, or is not, the favor of God, by which he affords to the believer in the mission and sacrifice of his Son an *assurance* and the *enjoyment* of the remission of his former sins, according to the gospel, suspended, or consequent upon his obedience?' You deny and I affirm, unless you call faith itself obedience. But why seek to entrammel me with such questions, and not rather meet me upon my own propositions?

I cannot form such an opinion of your candor as to imagine you wish to treat me as a Quaker treated one of your Calvinian brethren on "faith alone." The Quaker asks, "What is faith?" "*The belief of testimony, oral or written,*" was the reply. "And without faith there is no remission," adds the Friend. "No remission!" rejoins the Calvinist. "Well," says the Quaker, "you suspend the favor of God upon ink and paper—upon a printer's fingers—metallic types—or upon wind put in motion by some person's mouth; or, as "faith comes by hearing," on the tongue of a speaker and the fleshly ear of the hearer. What sort of grace is that which is suspended upon such contingencies?—upon flesh and blood, ink and paper, language and translations?—upon voices, tongues, and ears? I go for the spirit, friend. That is the true light and the true grace."

My dear sir, I am sorry to see you run into these ultraisms of reasoning upon the case absolute. Your mind labors under false impressions, if you are fighting against such phantoms. Please read again the documents in the letter of Epaphras, and in the reply in

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the antecedent pages, which show what we have from the first taught on this subject.

The translation of Professor Stuart is very good, and the review of it by the Editor of the *Christian Messenger* is also very good, and shows how futile the comments made upon the import of the phrase "be immersed *into* the remission of sins." A critic on the text and a commentator upon the meaning of a translation, are two things as distinct as Greek and English.

But we have in our 3d Extra considered this matter fully, and shown that to be immersed into remission fairly implies that they were not *in* that, *into* which they had yet to come. He that is *in* the house, needs not to go *into* it. To be baptized *into* a doctrine without being baptized into the thing set forth in the doctrine, is a metaphysical splitting of subtleties which we have no faculty so refined as to perceive, much less to comprehend.

With all due deference to Professor Stuart, and all other critics, I beg leave to remark, that although *into* is the literal, and common, and general meaning of *eis*, and will always make some sense; yet it cannot be always rendered *into* to do full justice to the original writers. Take a few examples:—Rom. xvi. 6. "Greet Mary, who bestowed much labor *eis* (into) us;" who labored much *for* us, I would say. 1 Cor. xvi. 1. "Now concerning the collection *eis* (into) the saints;" I would say *for* the saints. 2 Thess. i. 11. "We pray always *eis* (into) you;" we would say *for* you. Just so, Mark i. 4. "John did preach the baptism of repentance *eis* (into) the remission of sins;" *for* the remission of sins. Acts ii. 38. "Be baptized *eis* (into,)" *for* "the remission of sins." These are a few specimens where *for* is much more in accordance than *into*, with our idiom in translating this preposition. "*In order to*" is still more expressive; and thus Parkhurst would have it sometimes translated. Rom. i. 17. and xvi. 26. From faith *in order to* faith—*in order to* the obedience of faith.

With an infinitive mood after it, it must be translated *for*, or *in order to*, which shows the great force which the Greeks sometimes put into this preposition. *e. g.* 1 Cor. x. 6. "For these things were our ensamples (*eis*) to, to the intent that;" in order that. 1 Cor. xi. 22. "Have you not houses *eis* (to) for eating in?" or in order to eat in. Ep. i. "That (*eis*) to, we should be to the praise of his glory;" *in order to* our being, &c. with many such like occurrences. From these, as well as the foregoing, it appears how much more congenial with the spirit of the context it is to render it *for* or *in order to*, than by *into*, and then to have to explain *into* by such arbitrary expositions as those resorted to by Messrs. Stuart and Erskine. But if any one will have it *into*, let him have it *into the remission of sins;* but he must not foist in the word "doctrine" to help him to explain *into;* for no authority can be adduced by any man, in Greece or out of it, to show that *eis* necessarily means *doctrine* in any writer dead or alive.

My dear sir, I wish you would have the goodness to inform us, in the most literal way you can, what you would have a person immersed for. Every rational being acts from motive; and what is the ar-

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gument you would hold out to a penitent believer to induce him to be immersed? For what purpose would you immerse him? "To put on Christ." Be it so. But for what interest? Not for the sake of blessings which he could as well enjoy out of him, or without constitutionally putting him on. Are not all the blessings of Christ's kingdom constitutional blessings? and if constitutional, must not a person be a citizen in order to enjoy them? Is a person a citizen of Christ's kingdom who has never been naturalized? If so, why should any one be born of water? Is there not one law for all the subjects of King Jesus!

You and I agree so fully on ten thousand matters of opinion, as well as on all matters of faith, why then should you differ from us on a subject which compels you to seek aid from a foreign land! You cannot get along with Dr. Erskine's theory that all men were pardoned when Christ died, and that pardons are filed for all who will call for them! You cannot trust in Dr. Stuart as a commentator. Why, then, go the ends of the earth for assistance to help you out of the meshes of *into* and *for*. What uncharitable doctrine is it to teach that no man can have a rational or scriptural assurance of his personal remission until he does what Peter bid the believing penitents to do. What can be done in the case *absolute* in granting forgiveness, is not the principle to test the meaning of the *positive* commandments of the Holy Apostles.

I would, my dear sir, rejoice to see you follow up and practise to the end of the chapter your own decisions. The reasons which compelled brother Stone to divide your first letter, have also, though with reluctance, compelled me. In the mean time be assured of my continued affection and esteem. EDITOR.

THE CHRISTIAN PREACHER—*No. IV.*

AFTER what model does the christian preacher fashion his discourse? Does he seek the model of his addresses in the schools of Grecian and Roman rhetoric? Tell it not in Gath! What! shall a christian preacher place before him the masters of the schools of Pagan eloquence, polluted with all the idolatries and immoralities of two thousand years! To the priests of Pagan temples, or to the political demagogues of the "fierce democracy" of ancient Greece, shall the preacher of righteousness turn his eyes for the mould of an address to bring sinners back to God? It cannot be! Every sentiment which christianity inspires revolts at such a thought.

Must he, then, look to the Alexandrian school, enriched with Egyptian speculations and the oriental philosophy, consecrated by the genius of an Ammonius or an Origen, to that sable mysticism which overshadowed East and West, and spread darkness over the world again? Can he find in any of the schools which reared and nurtured the fathers of the great apostacy, a guide to his efforts, a lamp to his feet, in presenting the light of life to a bewildered world? It is worse than absurd, if Experience that ablest teacher is to be heard at all.

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Will the textuaries of the reformation, the sermons and homilies of those who have sucked the paps of the meretricious mother of that brood of abominations doomed to the vials of almighty wrath, become the masters in the christian school, and direct the energies of those who would be the imitators of the promulgers of the ancient faith? Or must the christian preacher be the copyist of those who, lured by some ecstasy, or smitten with some frenzy, imagine themselves uttering the inspirations of the Holy Spirit, when, with all the vehemence of fanaticism, and incoherence of lunacy, they are only vociferating the hallucinations of a frantic imagination? Reason and Revelation alike forbid it.

Whither, then, shall he devoted to the work of the Lord turn his eyes? Not to the schools filled with the formal, and cold, and speculative reasoners, who sit in the chair of Seneca and the frigid moralists. In a word, not to any other school than that founded and educated by him that taught as mortal never did. He that is consecrated to the Lord will spend his days and nights in musings upon the specimens of those great masters; he will learn every speech and catch the spirit of those whose artless heaven-directed eloquence broke down the obduracy and unbelief of Jew and Gentile, and leveled to the ground the ramparts in which a vain and deceitful philosophy had entrenched itself.

To aid such as are resolved to be the imitators of those first and best and most successful of christian preachers, we shall present an analysis of the few samples of their speeches recorded by Luke, and attempt to show that they are worthy of universal imitation. That they are alone sufficient for every purpose in addressing sinners, we will attempt to demonstrate from an examination of as many of them as will complete a model for every christian preacher, whether Gentile or Jew. To do this most effectually, we shall lay before the student in one unbroken series the whole of each discourse. And with whose discourses ought we first to begin, rather than with his whom Jesus honored first to announce the gospel to Jew and Greek:—

MODEL I.

Peter's Pentecostian Speech.

"Men of Judea, and all you that inhabit Jerusalem! let this be known to you, and listen to my words; for these men are not drunk, as you suppose; since it is but the third hour of the day: but this is that which was spoken of by the Prophet Joel, "And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. Yes, in those days I will pour out of my Spirit upon my servants, and upon my handmaids; and they shall prophesy: and I will give prodigies in heaven above, and signs upon the earth beneath; blood, and fire, and a cloud of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that whosoever shall invoke the

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name of the Lord shall be saved." Men of Israel, hear these words: Jesus the Nazarene, a man recommended to you by God by powerful operations, and wonders, and signs, which God wrought by him in the midst of you, as you yourselves also know; him have you seized, being given up by the declared counsel and predetermination of God, and by the hands of sinners have fastened to the cross and slain: whom God has raised up, having loosed the pains of death, as it was impossible that he should be held under it. For David says concerning him, "I have regarded the Lord as always before me; because he is at my right hand, that I might not be moved: for this reason my heart is glad, and my tongue exults; moreover too my flesh shall rest in hope that thou wilt not leave my soul in the unseen world, neither wilt thou permit thy Holy One to see corruption. Thou hast made me to know the ways of life; thou wilt make me full of joy with thy countenance." Brethren, permit me to speak freely to you concerning the patriarch David; that he is both dead and buried, and his sepulchre is among us to this day: therefore being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would, according to the flesh, raise up the Messiah to sit on his throne; he foreseeing this, spoke of the resurrection of Messiah, that his soul should not be left in the unseen world, nor his flesh see corruption. This Jesus God has raised up, of which all we are witnesses: being exalted therefore to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has shed forth this, which you now see and hear. For David is not ascended into heaven, but he says, "The Lord said to my Lord, Sit thou at my right hand, until I make thy enemies thy footstool." Let, therefore, all the house of Israel assuredly know that God has made this Jesus, whom you have crucified, both Lord and Messiah."

Let these preliminary matters, as previous to the analysis, be first maturely considered:—

1. The audience must always be regarded in its proper character before it is addressed, and before the propriety of an address to it can be correctly appreciated.

2. The object to be gained must always guide the speaker in the selection of his theme, and to this object all his thoughts and arrangements must be turned.

3. The theme proposed may sometimes be different from, and sometimes the same as, the object to be accomplished. But this the occasion of the discourse must always decide.

These things premised, we shall first consider the character of the audience addressed. Let it then be noted, that they were all Jews and proselytes to that religion: "devout Jews from every nation under heaven." They were intelligent in the law and prophets, expected a Messiah, held the traditions of the times, and are regarded by the speaker as acquiescing in the deeds of the rulers respecting Jesus the Nazarene. They were, it is to be presumed, the most devout part of the nation assembled from all quarters to celebrate the Pentecost.

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Next, the occasion of the speech. The excitement produced by the gift of tongues occasioned Peter to arise and address this immense throng. The question agitated by the audience at the time of his rising, was, "*What does this mean?*" To settle this question was the first object of the Apostle as preliminary to his grand design. His theme was the Holy Spirit; and his ultimate object was to prove that "God had made Jesus Lord and Christ."

ANALYSIS OF THE DISCOURSE.

1. An explanation of the miracle before them, and its meaning. In doing this, Joel's prophecy is adduced and applied to the gifts of the Spirit, visible and audible, of which the audience were witnesses.

2. A narrative of the life, miracles, death, and resurrection of Jesus, is next presented in order to give a proper direction to their minds as to the bearing of the miracle before them.

3. A concentration of the evidence in proof of his resurrection, from the prophecies of David and the living witnesses.

4. His exaltation to the right hand of God proved by the descent of the Spirit and other prophecies of David.

5. The miracles and the prophecies are shown to give assurance that God has constituted Jesus both Lord and Messiah. Thus his grand object is gained. Conviction is produced, and he pauses for the effects, or is interrupted by another question.

The points introduced and touched with a master's hand in this discourse are numerous. That God approved the life of Jesus, is alleged from "the wonders and signs which God did by him." That the Jews had full opportunities of testing his miraculous displays, is affirmed from their being done "in the midst of them;" and that they were not ignorant of them is boldly asserted to their face. That Jesus being delivered into their power was in accordance with the counsels of God long ago promulged; and was not as they supposed, because God cared not for him:—that his resurrection was by the power of God and in proof of his righteousness:—that he was now seated on the right hand of God, and, in consequence of a promise to that effect, he had received the Holy Spirit, which was now at his disposal:—that his exaltation must terminate in the total abasement and destruction of his enemies. And, as the conclusion of the whole matter, "Let all the house of Israel know, as most certain and not to be gainsayed, that God had exalted him in heaven whom they had judged and condemned as unworthy to live on earth." These are chief matters in this discourse, and show the point to which the eye of the speaker was from the first to the last word directed.

The argument of the discourse was irresistable. It is briefly this: All the gifts, and wonders, and signs of that day are ascribed to Jesus; and as the witnesses of his resurrection were the most large and distinguished participants of them, consequently their testimony is not to be rejected; and the amount of their testimony is, *that Jesus is made Lord and King*. Submission, or destruction from his presence,

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is the only alternative. To this point are the audience brought. Then from a thousand tongues the question resounds, "*What shall we do?*" It is answered, and new arguments and exhortations to obedience are presented. Remission of sin, and the enjoyment of the gift of the Spirit, as now in the hands of Jesus, are proposed to them that obey him. With many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." Such was the discourse of the first christian preacher under the new economy.

His manner was most conciliatory. "Men and brethren;" "Men of Israel, hear;" "Let me speak freely;" all was candid and benevolent—all was in the spirit of the message which he delivered—nothing wanting in gravity, dignity, firmness, uncompromising faithfulness, and the most condescending tenderness and compassion. It was all logic, reason, point, testimony, proof. There was no declamation, noise, tinselling, painting, and mincing in the set phrase of the rhetoricians of this world. No enthusiastic appeals to the passions. It was all addressed to the understanding and the heart. The preacher forgot himself wholly in his subject. His Master filled his eye, his head, and his heart. He saw, he heard, he felt nothing but the glory of the King in the salvation of his countrymen. That Jesus was the Messiah, the Son of God, was never more convincingly preached; and never was the truth told with more plainness, force, and persuasion.

The best commendation of the sermon, however, remains to be told. Three thousand souls gladly received the message, understood the argument, and were that same day immersed for the remission of their sins. EDITOR.

THE DEIST'S CORNER.

Corruption of Religion no argument against its Divine Origin.

The Deists and others *assume* that, independent of revelation in words, and from the works of creation alone, a natural man can know that God exists, and that he is a rewarder of them who diligently seek him. This religion, in contradistinction from *revealed*, is called *natural* religion. Deists differ among themselves in the number of distinct items which may be learned from the volume of nature. There is, however, a pretty general agreement among them so far as this—that the being and some of the perfections of God can be ascertained from his works, the immortality of the human soul, a future state of existence and rewards, and the nature and extent of moral obligation.

Revealed religion is with them not only wholly unnecessary, but evidently false, because it is capable of perversion and corruption. For the sake of argument we shall concede their assumptions, and examine on their own premises this argument against revealed religion. We shall moreover admit that not only were the Jewish and Christian religions capable of corruption, but that they have actually been corrupted by superstition and worldly policy. But if there be

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any logic in this argument, "Christianity is a figment of human invention, because it has been corrupted," is there not as much argument in saying "Natural religion is a figment of human invention, because it has been corrupted"? And where is the deist who denies that natural religion has been corrupted until every idea of the God of nature, and of moral obligation, has been so obscured as to be wholly unavailing to any moral or religious use whatever? Can any deist instance any nation, tribe, or family, which has not so far corrupted this natural religion of his as to equal it to the vilest forms of Paganism? If so, is it not a good argument that works both ways? If liability to perversion be an argument against the divine authority of revealed religion, does it cease to be an argument against natural religion!!

Yes! but the *text* of our bible cannot be corrupted like the text of your bible," responds the deist. This is another argument. But where is the text of your bible? who read it alike? who translate it alike? It is illegible, and therefore cannot be translated. The folks are all dead who once could read your bible. No man living does read it, can read it, who has no other book than this book of nature. It will settle the whole controversy if you produce only two men who read it alike; nay, only one man who can read it all, without the aid of dictionary, grammar, or spelling book. The book of nature can be read after the book of revelation has been learned. But here is the question, *Who, without the book of revelation, has ever learned to read the book of nature?* It is as useless as the dream of the Assyrian monarch till Daniel gave him the interpretation. The dream first, and the interpretation afterwards; but without the interpretation what avails the dream? The book of natural signs is illegible to him who has not read the book of stipulated artificial signs.

A WORD FROM SIMPSON.

From the Boston Recorder.

Mr. Editor—The following extract from "Simpson's Plea for Religion," seemed to me so forcible when reading it, that I was induced to copy it, and request you to insert it in your paper, in the hope that it might strike some eye unaccustomed to view the subject. Being so short and comprehensive a statement of the evidences of christianity, it might induce some to read it who would never peruse a treatise on the subject, and thereby excite curiosity and interest to examine further. The work from which it is taken is well worthy the perusal of every one.

The Truth and Divinity of the Bible.

There are four grand arguments for the truth of the Bible. 1. The *miracles* it records. (These are easily proved to have been recorded and published at the time they profess to have been, and not having been disputed for several hundred years after, cannot be doubted.) 2. The prophecies it contains. (See those in the Old Testament, held by the Jews then and to this day, who disbelieve in the Messiah Jesus Christ and the New Testament; but which prophecies any child may see fulfilled in Christ and in the events of his time.) The celebrated infidel Rochester was converted by reading the 53d chapter of Isaiah. 3. The goodness of the doctrine, (the greatest infidels acknowledge it and no one can deny it.) 4. The moral character of the penmen.

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The miracles flow from divine power; the prophecies, from divine understanding; the excellence of the doctrine, from divine goodness; and the moral purity of the penmen, from divine purity.

Thus christianity is built upon these four immutable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be the invention of *good* men or angels; of *bad* men or devils; or of God.

It could not be the invention of *good* men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

It could not be the invention of *bad* men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their own souls to all eternity.

I therefore draw this conclusion: the Bible must be given by inspiration of God. [*Simpson.*]

ATHEIST'S CORNER.

"*The fool has said in his heart there is no God.*"

The atheist chooses to say the universe is *uncaused*, rather than to say it has an intelligent First Cause. Because, says he, it is so difficult to conceive how the universe came to be, and to continue to be as it is, if we suppose an intelligent first cause. But to cut the matter short, we ask, whether is it not more difficult to conceive how the universe came to be, and to continue as it is, upon the supposition that there is no intelligent contriver, creator, or governor of it, than upon the presumption that there is!! "If weak thy faith, why choose the harder side!"

Again, says the atheist: It is as difficult to conceive of an intelligent *first cause* uncaused, as to conceive of an universe uncaused. Yes; but this is a play upon words: for it is impossible to conceive of a *first* cause caused. If any cause is caused, it is not the *first* cause. But reason says that so long as any thing has existed, a cause has existed, or something began to exist without a cause: i. e. nothing produced something. Now he who can conceive of nothing causing *something*, or something *causing* nothing, is more fit for an hospital than a college.

Something always existed, or nothing could begin to exist. Grant it, says the atheist; but here is my refuge: *any eternal something is as easily to be understood, or conceived of, as another.* This we deny; for an eternal unintelligent something never could be the cause of any intelligent something. An eternal intelligent something is necessary to the existence of any intelligent creature. This our experience attests; for we see that intelligence can control and modify that which is unintelligent, but we have no experience of unintelligent matter creating, modifying, or controlling intelligence.

And may we not in all reason ask, seeing something must be eternal, whether it is not more difficult to conceive of an eternal unintelligent something, than of an eternal intelligent something; the latter being doubtless more adequate than the former to our existence? "if weak thy faith, why choose the harder side?"

EDITOR.

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THE VERSE-A-DAY SYSTEM THE HIGH ROAD TO HERESY.

MUCH is now said and done in behalf of the Bible. As Paul once said concerning some who preached Christ in pretence, so say we in reference to all these enterprizes in honor of the Bible. Whether in sincerity or pretence the Bible is extolled, its excellency set forth, and the reading and memorizing of it commended, we rejoice, and will rejoice, that it is so far honored even by them who will not submit to be governed by it alone.

The "*verse-a-day*" system, or the daily committing a period of the scriptures to memory, has of late been much extolled. It is a very dangerous course. This was one principal cause of my ruin. My father, from my earliest recollections, imposed this task upon me; and not upon me only, but made it a part of his domestic economy. All his children and domestics were, by a law like that of the Medes and Persians, compelled daily to commit one complete period, whether one or more verses, and to repeat it every evening when the family assembled for worship.

Emulation sometimes led us to commit a chapter per day. I have heard whole epistles repeated off in an evening, each one repeating in turn a chapter, until some of the longest were thus recited. The consequence was, his children became heretical, and were ruined. We lost all relish for creeds, for fashionable sermons, and for all the ceremony belonging to sectarianism. We became sceptics in every thing sectarian—in every thing in religion—but the Bible. We doubted of every thing that had not a "*thus saith the Lord*" for it.

When I had completed what is usually called an education, or after some fifteen or sixteen years' schooling, and had counted 21 years, I was good for nothing. The Bible had spoiled me. I could not be a lawyer; for, as I then viewed that profession, it was not favorable to avoiding "every appearance of evil." I could not be a Doctor, because I then thought that men's souls needed more medicine than their bodies, and that to have souls for patients was better than to have bodies for cure. But worse than all, after trying it for a while, I could not be a Clergyman in its proper import, because I saw that Clergymen generally were ministers of a creed and of a party, and that I must either harden my heart and sear my conscience, or abandon that honorable calling.

Again, if I taught nothing but the Bible, I foresaw that I must starve. I was driven to the alternative of seeking some other way of getting my bread and meat, and of preaching the Bible without money or price. But not only was my living just snatched from my teeth, but my reputation was blasted in a moment! I was "gone!" "ruined!" "a confirmed heretic!" in the estimation of my religious acquaintance. Thus the "verse-a-day" system proved my ruin.

Charity compels me to give this timely notice, and to relate so much of my experience as pertains to this project, now that the religious periodicals are so highly recommending it to the young. Having

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seen and experienced the consequences of this course, I can speak with all assurance, and must inform the eulogists of this scheme that it will, in the clerical import of the term, *ruin* the youth of this generation. Let all who wish for the wealth or fame of this religious world, beware of the "verse-a-day" system!

EDITOR.

QUERIES,

From Baltimore and Richmond, touching Universalism.

1. MUST I study Paley, Beattie, Hume, Kaimes, and Comb, on the philosophy of the human constitution, mental and physical; must I be a moral philosopher, a master of Locke, Reid, Brown, and Stuart; must I read all the decisions of ecclesiastical councils, the creeds of all sects and the historians of the church, before I can judge of the truth of a system of religion, before I can decide which merits my approbation, and what I ought to do to be saved?

Answer. Before you are competent to decide where doctors disagree, you must be wiser than they. You must read all the systems of moral philosophy and religion in the world, ancient and modern, before you can decide on the claims of the Calvinistic or Arminian creed: for in them are found propositions which involve all the discussions of two thousand years. I am not sure but that you ought to read Confucius, Zoroaster, Mahomet, Aristotle, and Plato, before you can safely decide on every proposition in these creeds. But if you want to know *what you must believe and do in order to be saved*, one volume is sufficient; nay, the book of the Acts of the Apostles fully settles this matter.

2. I am at a loss to know what is meant by the word *Satan*, since I heard a Universalist preach—What is the meaning of that word?

Answer. We once thought that the word *Satan* and the word *devil* denoted that evil agent which deceived our race, and has opposed our happiness ever since the seduction of Eve. But certain wise and benevolent men have of late discovered, by the means of some greatly improved telescopes, that the word *Satan* represents a fictitious, not a real person, and is, indeed, a mere personification of the evil nature of man. There is, therefore, no such being in existence, but like the Centaur, the Hydra, the Sphinx, the Polyphemus, it is a creature of imagination!! It is of use to affright some folks who are not philosophers, as are the tales about ghosts and witches told to children to keep them quiet. But these men of *universal* genius and lofty philosophical minds, regard the whole matter as an innocent fraud, or a bold metaphor, used by the sacred writers in those dark corners of the earth where they lived and labored, finding it well adapted to alarm the ignorant and depraved.

3. I have read a long disquisition on the word "*damnation*," and the phrase "*shall be damned*," in the Cincinnati "Sentinel," and I

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would be glad to have your definition of it. What does the term *damnation mean?*

Answer. Condemnation. "He that believeth not shall be *condemned,*" is the new version of it. But I see from the pieces alluded to, by the aid of these immensely powerful telescopes it only means doomed to "a state of ignorance, sin and blindness, without any future punishment." He that believeth not *shall be* (whereas he *is now* free and intelligent) doomed to a state of ignorance and sin in this present life, but after death will be just as happy as he that believeth and is baptized: so that the true version of the whole passage is, "He that believeth and is immersed shall be saved just now, and he that believeth not shall be saved at last. According to the new system of grammar which these philanthropists have introduced, "*shall be*" and "*is now*" are perfect equivalents. "Shall be condemned" is no threat of future punishment: for they are now condemned; and as the future means the present, so the present means the future—and therefore, those that shall be condemned are now condemned, and those that are saved shall be saved in no other sense than that in which they are now saved.

4. What is the meaning of the word *Hell?*

Answer. See Notes on Matth. v. new translation. But it has been discovered by these philosophers to have no metaphorical nor literal meaning as respects future punishment. *Gehenna* is burned out; and as there is now no literal hell, or Tophet, or Valley of Hinnom in this world, so there is nothing like it in the future. The only place now metaphorically called hell, is the heart of a sinner; and this admits but one person. It is, also, only temporal. So soon as the heart turns to dust, the sinner escapes out of his individual hell, and is at once in Abraham's bosom. Elysium, Tartarus, Purgatory, and future punishment, are all of the same school, the inventions of the orthodox demons of ancient and modern times; of which class there are yet many legions. By the aid of these new discoveries, it is to be hoped that the whole universe will be converted into heaven; that both cold and darkness will be proved to be but heat and light: for a benevolent creator could never have been the author of either winter or night. Every thing incompatible with universal benevolence, according to the new standard of benevolence, is the creature of the wicked orthodox. Indeed, had it not been for them, we would have had no torrid, no frigid zones; no night, no winter, no death, no devil, no hell, no future condemnation: we should have all been in Eden, in paradise, if these were not mere figures of speech.

5. What is the meaning of the word *Heaven?*

Answer. Once we regarded it as the eternal home of the righteous, a state of pure and perfect felicity. But we do not now know what to think about it. If these gentlemen were only to turn their telescopes in that direction, perhaps they might discover that it only means *air.* It is only a strong metaphor. And as *Satan* is a metaphor for an evil nature, so the term *Saviour* is a metaphor for a good disposition, and *heaven* denotes only peace of mind. Religion is very

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much simplified by the recent lights which have been shed upon revelation by these spiritual astronomers. There is nothing real and unfigurative but this present life. The good are now in heaven, and the wicked are now in hell. Satan and the Saviour are two beautiful eastern metaphors; one the emblem of light and moral good, the other the emblem of darkness and moral evil. Every thing is temporal; and there is but one tense, and that is the present. The day of judgment is past, and we are all now in our eternal homes. Let us, then, eat, drink and be merry.

If we have not answered these questions correctly, it must be owing to our having been too intimate with several systems of universal salvation; and it may be that we have become still more liberal and benevolent than the rigid Universalists of the western school, though we are yet behind some of the brethren of the east.

EDITOR.

DIALOGUE ON RE-IMMERSION.

[CONCLUDED.]

Rufus.—IS there not a very essential difference between believing that Jesus is the Messiah, and believing what he says?

Alexander.—As respects logic or the propositions there is a marked difference. But can you conceive of one believing Jesus to be the Son of God, and doubting whether he speaks the truth?

R. I acknowledge that to believe him to be the Messiah necessarily implies that he speaks the truth; but this does not reach my difficulty. I suppose it to be possible—yes, probable, and more than probable—most certain, that some believe him to be the Messiah, and yet do not believe what he says.

A. *Understand* what he says, I presume you mean.

R. Can a person believe that which he does not understand?

A. On proper authority he may. Do you not believe in the resurrection of the dead and in a future life?

R. Yes; but I understand the terms, though I cannot understand how the dead are raised, nor in what sort of bodies the justified and the condemned will appear, nor how an eternal life is to be sustained. The fact is revealed, but the mode of its accomplishment is not, farther than that God is able and faithful to accomplish it.

A. Would it not, then, be better to say, that a person may believe that which he cannot understand, than affirm a universal proposition; such as, 'No person can believe that which he does not understand?' A child may believe every thing which a truth-speaking father asserts, merely upon the authority of his character for veracity, and understand not a single fact which it believes.

R. Grant it. But I contend it must understand the terms; and the things believed can have no moral influence only in so far as they are understood.

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A. To this I object not. But why do you press this matter? I may, if I understood your object, save you the trouble of some definitions.

R. In retrospecting your arguments, I feel inclined to doubt one of your propositions, viz. Every one who believes that Jesus is the Messiah the Son of God, has the faith that saves the soul, and every such person who is immersed into this faith is born a citizen and becomes a member of the christian kingdom. To this effect you have spoken. Now although I do not feel authorized to deny this proposition, yet I hesitate in giving it my unqualified approbation; because many seem to believe this proposition who do not believe what Jesus Christ has spoken concerning immersion and many other matters.

A. I now apprehend your design. You would not, then, baptize any candidate simply upon his profession of faith, unless he professed in detail his faith in all the sayings of Jesus and his Apostles; or what I would say is the same thing—satisfy you that he *understands* these sayings in the proper sense.

R. I would, indeed, wish to be assured as much as possible that he believes all that is spoken concerning the remission of sins and adoption into the family of God prior to his immersion.

A. And who would not? But if these matters are first stated to him, or if the ancient gospel is first announced to him, it is fairly to be inferred, that in coming forward and professing the faith, he is understandingly immersed into that faith.

R. But this brings us to the old question—What of those who had not this previous knowledge? Can they receive or enjoy the remission of sins? They did not believe the sayings of Jesus, though they might have believed him to be the Saviour. And do you not teach that *no person can enjoy that which he understands not?* If, then, they understood not immersion for the remission of sins, they could not receive, or what is equivalent, they could not enjoy, the remission of sins from immersion.

A. True: many are immersed because they think their sins are forgiven them before they are immersed; nay, amongst the Regular Baptists it is required that they profess a hope of remission before they are supposed to be worthy of immersion.

R. *A hope of remission!!* What a man possesses why does he yet hope for?—! If they have remission why do they yet hope for it!

A. Unquestionably the term is wholly misapplied; for hope looks not back: it can never turn its eyes backward: it can look only forward. But they mean one thing and say another.

R. Let them tell their own meaning in their own words. How do you know they mean what they do not say?

A. Because when they explain themselves they say they had remission through faith; and if they thought they were not forgiven, they would not solicit immersion. But I confess many of them speak as if they had a hope that they would hereafter be forgiven, and no assurance nor pledge that they are forgiven.

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R. To hear one say he hopes he is pardoned, is as incongruous as to say he fears he shall be happy. Hope is the expectation of good, or the expectation and desire combined. We may *desire* what we cannot *expect*, and we may *expect* what we cannot *desire;* but when desire and expectation are united in any one object, then do we hope for it.

A. Rufus, now you reason like a man. But as many think they are pardoned before they are immersed, and are immersed in obedience to Christ for all promised blessings, recollect you cannot for this mistake of theirs propose to them a re-immersion on any scriptural ground, as our previous reasonings show, unless you assume that confession of this error, as well as other errors, and prayer for forgiveness, cannot be acceptable to God, nor availing to man; and that they are necessarily aliens from the kingdom of God. To discuss these matters over again is certainly useless, unless some new light can be thrown upon the subject not yet elicited.

R. I think that some new light may be elicited if you concede that a person may believe that Jesus is the Son of God, and yet not believe what he says.

A. To satisfy you that there is nothing in this, I will concede to you all that you can claim from the most free and liberal sense of the word *believe*. Nay, I will summon several witnesses to prove that even the disciples, the Apostles too, were spoken of, and spoken to, as not believing all that was written, all that Jesus said, even after they acknowledged him to be the Messiah the Son of God; but they were not, on this account, regarded as aliens. Luke xxiv. 25. "O simpletons, and slow of heart to *believe* all that the prophets have spoken. Ought not the Messiah to have suffered," &c. John xii. 15. "I am glad that for your sakes [Apostles] I was not there, to the intent *you may believe*." "Martha, *believest* thou this?" "Yes, Lord, I believe that thou art the Messiah," [that implies every thing.] v. 40. "Said I not to you *if you would believe* you would see the glory of God," &c. &c. Now does it not appear that in your own style, christians may be spoken to as not believing all that Jesus said, and yet not worthy to be unchristianized and treated as aliens.

R. This was before the day of Pentecost; but show me any thing like this after that memorable day.

A. Read 1 Cor. viii. 5—8. "To us there is but one God the Father, of whom are all things, and we by him; and one Lord Jesus Christ, by whom are all things, and we through him. Howbeit, there is not in every one (disciple) this knowledge, (faith you would say:) for some with conscience of the idol unto this hour eat it as a thing offered to an idol, and their conscience being weak is defiled." These persons had heard the ancient gospel from Paul—were immersed into it. Did they believe all the sayings of Christ; or would you, on that account, say, that they had not faith in Jesus, and ought to be again immersed?

R. I think I will pursue this matter no farther. There appears to be difficulties on all sides,

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A. There is not so much difficulty, Rufus, if we will submit to the holy scriptures, and not legislate for others. I will tell you, my good sir, as far as I can go in this matter. If any person immersed upon a profession of his faith, should afterwards be convinced that neither his faith nor immersion was good for any thing, and should again confess the faith and be immersed into Christ, we have no right to make it a matter of discipline or of inquiry. Let him be fully persuaded in his own mind. It is a matter which wholly concerns himself. But if any person desires fellowship with us who can produce testimonials declarative that he did for himself confess the Lord, and was immersed on said profession, and whose behaviour is unexceptionable as a professor, no man, now-a-days, has any right to refuse him a seat in the family of God; and still less to insist upon his being immersed according to the views or for the good pleasure of others. This is my private opinion or judgment in this matter; but he that preaches to others whose views may be changed since their first immersion, that they must be again immersed in order to remission or to christian fellowship, acts without any scriptural authority and without any good reason to sustain him, as far as we can judge.

R. I think for the present distress this is, perhaps, the most prudent and discreet course; for as the public mind is now excited to the consideration of this institution, there will necessarily be a waning of the influence of tradition and a waxing of the Apostle's doctrine, and soon all that are immersed will be immersed into the ancient faith.

A. May the good Lord speed the coming of that day and bless the efforts of all who labor in the word and teaching!

No man can enjoy in any sense what he does not understand in some sense, and the fulness of joy will ever be associated with the fulness of light. More pains ought to be taken to enlighten those who are candidates for immersion, than is sometimes taken: for much of our after enjoyment depends upon an intelligent profession of the faith.

R. Let me ask you, in the close of our present interview, were you not immersed by a Regular Baptist and in the Regular Baptist way?

A. I was immersed by a Regular Baptist, but not in a Regular Baptist way. I stipulated with *Matthias Luse* that I should be immersed on the profession of the one fact, or proposition, *that Jesus was the Messiah the Son of God*, when I solicited his attendance with me on that occasion. He replied that it was not usual for the Baptists to immerse simply on that profession; but that he believed it to be scriptural. Fearing, however, to be called to account for it by some of his brethren, he solicited the attendance of *Henry Spears*, a very worthy brother, for whose undissembled piety I always cherish the highest regard, to accompany him and to bear the half of the censure which might fall upon him for this great aberration from the good old Baptist way. Brother Spears accompanied him, and on this profession alone I was immersed; nor have I ever immersed any person but upon the same profession which I made myself.

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It was this confession that cost Jesus his life, when he denied not, but confessed before Pontius Pilate that he was the Messiah the Son of God. Is it not on this account alone, if we had no apostolic precedent, most suitable and worthy to be the confession of all who are about to be buried with him. I scarcely ever ask man or woman before I lead them into the water, "*Do you believe that Jesus is the Messiah the Son of God?*" but it recalls to my remembrance the scene in Pilate's Judgment Hall, when the Messiah knowing what would follow, made this good confession. For it he died—by it we live.

R. I have been looking into history on this subject, and I discover that you have a very general concurrence of all antiquity and in all ages since the Christian Era in favor of but once baptism. There is a more general agreement amongst all parties, the reputed sound and unsound in the faith, upon this subject than on any other. And what has no little astonished me, is, the very general admission that even the baptisms of the most degenerate churches is valid. Even the Presbyterians at this very time are contending that the baptisms of the Roman church are valid. I was amused with the following avowal of a distinguished Presbyterian, Dr. M'Leod, I think, of New York, in favor of the validity of the baptism of the church of Rome. It is rather too strong for me: it proves that the daughters have some natural affection for the mother, though she has played the harlot with all the kings of the earth. Hear the Doctor in the "Christian Expositor."

Presbyterian Baptism valid because derived from the Apostate Church.

"We have no design to conceal or to palliate popish abominations. The Romish church is unsound in doctrine, idolatrous in worship, tyrannical in government, unholy, and bloody in her administrations. In judging of her ecclesiastical acts, it will be safe to follow, however, the footsteps of the flock. Of the reformation of Romans in Spain, and in Italy itself, we will not now write. Of the French Hugonots, the German and the Belgic, and the British churches, it is unnecessary to speak. Every well informed ecclesiastic has heard of the popish baptism and the *valid* ministry of Zuingle, and Luther, and Calvin, and Cranmer, and Knox.

"The fathers of the purest part of the old Presbyterian church deserve to be mentioned by their children, as both furnishing a noble example, and affording an *index* to the manner in which we should answer the question now under discussion.

"The first Scottish Protestants were clergymen of the Roman establishment, while many priests, friars, abbots, and even bishops and cardinals, became members and ministers of the churches, on the continent of Europe. Patrick Hamilton was an abbot; Thomas Forrest a vicar; Beveridge and Kylee were friars; Simpson was a priest; Henry Forrest, Gourley, Russel, &c. who led the way for the settlement of Presbyterianism, were all ministers of the church of Scotland, whose popish baptism and orders were never yet called in question by their Presbyterian descendants. They left behind them many

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seals of their ministry, and with their blood as well as through life they gave evidence of the validity of their baptism, although the ordinance had been dispensed in a corrupt church from which they took their departure. We believe there are much error and many superstitious rites in the churches of the nations; and we think the Roman Catholic is not only the largest, but the most corrupt of them all. We give it, notwithstanding, as our opinion, that it would be unjust to rake up the ashes of the Protestant martyrs who were baptized in the popish church, and declare them all unbaptized heathen, and we consider of course that baptism by a Romish priest does not need to be set aside as invalid. Baptism is not to be repeated."

A. I never urge such a concurrence of antiquity as an argument, except to those who plead for it. Yourself not leaning to human authority in these matters, forbade me to introduce any other than that of *the book*. I never liked to hear the Presbyterians calling the popish church Antichrist, and then pleading for their right to minister in things divine as good and valid, because they got it from this same Antichrist.

R. Till something entirely new occurs to my mind on the subject of our conversation I will not again introduce it. But I wish for an interview on other matters as soon as opportunity serves.

A. I shall be ever glad to spend with you a leisure hour on whatever subject interests your heart.

EDITOR.

From the Christian Index.

CARSON ON BAPTISM.

THIS is a powerful work; not calculated, however, to be popular. It is intended for the learned, and by them should be read. Paidobaptists and sprinklers should read it, and give up the question. Mr. Carson has demolished their last resort, and left them in deplorable destitution of scripture and reason for their belief and practice. His chief excellence consists in fixing and determining, by reference to classic usage in the Greek language, the very words on which the controversy must turn. These words are hunted out in many particulars, their invariable import settled and defined beyond all possibility of question or evasion, and the whole dispute about the mode of baptism is thus reduced to a single point. We know not that we ever read an abler piece of judicious, manly criticism. Mr. Carson is a Scotchman, and a minister of the gospel. He has had Mr. Ewing and Dr. Wardlaw in his eye, throughout the performance. These gentlemen had each made out an article in support of the fashionable error of infant sprinkling. They are imbecile in the hands of Mr. Carson. He drives their theories and criticisms into confusion, and forces into a dismal explosion all their fine conjectures.

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REMARKS.

THE Editor of this paper having seen the three gentlemen above named, and having been intimately acquainted with two of them, begs leave to say, in further commendation of them, that Messrs. Ewing and Wardlaw, both Scotchmen and ministers in Glasgow, are the pastors of Independent congregations. Mr. Carson, an Irishman, once a member of the Presbyterian church, as were Mr. Ewing and Mr. Wardlaw, differs from the other two only on the question of infant baptism. They are all men of the highest order as respects talents, education, and moral character, and are equally able advocates for the weekly celebration of the Lord's Supper. The congregations over which they preside meet every Lord's day to break the loaf. Their arguments are as conclusive on that subject as Mr. Carson is represented to be on this darling Baptist concern, viz: "*the mode of baptism.*"

EDITOR.

LITERAL FULFILMENT OF PROPHECY.

TO do justice to the students of prophecy, we should give them the conclusion of the article begun in our last No. from the work of JAMES A. BEGG. To have the whole force of the passage now given, it would be expedient to preface it by a second reading of the part extracted, in No. 6.

The subject of prophecy is daily eliciting more attention, and an increase of light must be the result of the discussions now in progress. In this, as in other matters, we desire to give our readers all sides; not merely the views consonant with our own, but those from which we must dissent. In this way they are better prepared to judge for themselves. The views of this author are rendered much more plausible from the fact that his principal rules of interpretation will give the results which have been approved by the fulfilments already agreed upon; and therefore, had he written one hundred years before the coming of the Messiah, or two thousand years ago, he would have come to the results which distinguished the times of the Messiah. But as we have given place to him, we shall reserve a more full examination of this work until a more convenient season.

EDITOR.

"The legitimate conclusion from this literal fulfilment of Prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment, and that, as Jesus was really born of 'a virgin,' so will he also 'come with the clouds of heaven,' when there will be 'given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' Is. vii. 14—Dan. vii. 13, 14. That, in the day of his power, he will as certainly come to Egypt 'riding on a swift cloud,' as, in his humiliation, he entered Jerusalem seated on an ass. Is. xix. 1—Zech. ix. 9. That as 'the spirit of whoredoms in the midst of Israel' has hitherto blinded them, that 'they have not known the Lord,' they *shall* 'know that the Lord

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of hosts hath sent' him, when he shall inherit Judah, his portion in the Holy Land. Hos. v. 4—Zech. ii. 11, 12. That as, when formerly he tabernacled with men, he brake not the bruised reed nor quenched the smoking flax, so shall he yet 'go forth as a mighty man, stirring up jealousy like a man of war.' Is. xlii. 3, 13. That as he really submitted to oppression and affliction, while 'he opened not his mouth,' so will he, in the day of his fierce anger, 'destroy and devour at once.' Is. liii. 7; xlii. 14. That as the humble Shiloh truly came ere the sceptre had departed from Judah, so will the Lord, when he builds up Zion, appear in his glory. Gen. xlix. 10—Ps. cii. 16. That as, when formerly he appeared in our world, the Jewish nation saw in him no form nor comeliness,' so will he be 'the desire of all nations' when he comes again. Is. liii. 2—Hag. ii. 7. That as, at his first coming, he was truly 'a man of sorrows and acquainted with grief,' he will, at his return, 'rejoice in Jerusalem, and joy in his people.' Is. liii. 3; lxv. 19. That as the children of Israel have really remained 'many days without a king and without a prince,' 'so they will, in the same sense, have this reproach removed, when, in the latter days, they 'shall return and seek the Lord their God, and *The Beloved, their King*.' Hos. iii. 4, 5. That as he who 'is to be Ruler in Israel' was really born in Bethlehem, so, when he has 'returned unto Zion, he will dwell in the midst of Jerusalem.' Micah v. 2—Zech. viii. 3. That as 'the city and the Sanctuary' were really destroyed by 'the people of the prince' who came to execute the vengeance of God, so will the House of the Lord of hosts 'be built' again when he is 'returned to Jerusalem with mercies.' Dan. ix. 26—Zech. i. 16. That as really as his disciples 'hid their faces from him' in the hour of his distress, shall 'many people and strong nations come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.' Is. liii. 3—Zech. viii. 22. That as on Calvary he really 'made his soul an offering for sin,' so will he reign 'in Mount Zion, and in Jerusalem, and before his ancients gloriously.' Is. liii. 10; xxiv. 23."

What valid reason can be offered for putting a spiritual interpretation on the one class of predictions, in the above series, which was not extended to the other? Notwithstanding the unbelief of the Jews, those concerning his sufferings and death were fulfilled to the very letter; and what is there in the language of the other which should induce us to adopt a system of interpretation so opposite in its nature? This mode of spiritualizing certain prophecies appears the more exceptionable when we perceive, that while one clause of a sentence is allowed to have a literal signification, another is understood spiritually, although there be nothing observable which can direct to such a change—the system being still farther encumbered by the difficulty of managing certain portions which will in no way bend to such accommodation as it requires. Have we, then, no reason to fear that in thus introducing an unauthorized system of prophetic interpretation, we may be "teaching for doctrines the commandments of men"? Instead, therefore, of unreasonably persisting in adherence to such opinions, and putting upon prophecy a meaning it cannot

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bear, let us inquire whether the more natural and the more obvious sense be not that which the Spirit of God designed. The answer to this inquiry may perhaps be read in the fact, that prophecy has hitherto been fulfilled in its proper sense; while the consequences of abandoning this mode of interpretation by the Jews, form a beacon which ought ever to be kept in view. By overlooking the plain declarations of his sufferings and death, they would not receive the despised Nazarene as their anointed Lord. Let us not, in defiance of their punishment, reject the more numerous declarations of his coming and kingdom in glory. Let christians attend to the lofty descriptions of the holy prophets—let them weigh their united evidence—let them examine the multitude of these predictions, and the sublimity which pervades them—let them consider the harmony with which they all bear testimony to His coming and abiding with his people—and let them then reflect whether it is probable that all these promises, clear as they seem, and literally as prophecy has hitherto been fulfilled, do not in reality imply, and afford evidence of the truth of Christ's personal reign on earth during the Millennium."

DEVOTIONAL.

A SOLILOQUY BEFORE PRAYER.

"IF I regard iniquity in my heart, the Lord will not hear my prayer." Now about to fall upon my knees before my Heavenly Father, does it not become me to examine how I feel disposed to all his children? If I forgive not from the heart every brother that has trespassed against me, my Heavenly Father has said by his Son that he will not forgive me. Ought I not, then, to search my heart diligently how it stands affected to all the holy brethren, and towards all mankind? Am I at variance with one of my Father's children, for whom he has as much affection as for me? If so, is it enough that I am satisfied that I am in the right and that he is in the wrong; that he is the aggressor and I the aggrieved? Say not, O my soul, that it is enough! Thou must feel for him as for an erring brother; thou must carry up his case to thy Heavenly Father, and plead with him that thy brother may feel that he has erred, and be converted to God and thee. Thou must not only speak for him, but thou must *feel* for him, or thy Father cannot feel for thee.

But does it seem doubtful whether thou mayest not have been the occasion of the estrangement of his affections from thee, and consequently of his aggression against thee? then be humbled, O my soul; expiate thy own fault;—extirpate the bitter root of this discord: for if thou do it not, how canst thou speak to God for thy brother! The errors of thy heart, thy secret wanderings from the way of peace, he will set before the brightness of his face, and thou shalt be ashamed before him.

But hast thou abundant evidence that he has treated thee unkindly, wantonly, most ungratefully—then remember thy numerous faults,

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thy own base ingratitude to thy Heavenly Father; how often thou hast feasted upon his bounty, and been satisfied with his goodness, and yet the incense of thy gratitude ascended not to the heavens: nay, thou hast abused his favors upon thy lusts, and forgotten his mercies. Remember these thy wanderings; then resentment against thy offending brother will not agitate thy bosom; neither wilt thou meditate evil against him, but thou will plead with God to lead him to repentance, that he may be reconciled to his brother and forgiven his transgressions.

And is there, O my soul, on the face of all the earth, one of thy brothers, one of thy Father's children, whom thou hast injured and to whom thou hast not made reparation? then how canst thou lift up thine eyes to him who said "*first be reconciled to thy brother*," until thou hast set on foot some ministry of reconciliation, and redressed the wrongs which thou hast inflicted on a brother? Let me beseech thee, before thou approachest the throne of mercy, *as thy happiness depends much more upon the state of thy feelings to all mankind, than upon their behavior towards thee*, ask thyself—Hast thou an avowed enemy, an unfaithful friend, an unworthy neighbor; is there one of Adam's race against whom thou indulgest one unkind feeling, one unfriendly desire, on whom it would please thee that any calamity would fall? then be assured thou art not right in the sight of God, and canst not be heard when thou callest upon him: "for he who turneth away his ear from the law, even his prayer shall be an abomination." When thou makest thy prayer to the Almighty; when thou comest into his presence, thou must not only cherish all affection for thy friends and brethren, all good will to the great family of man, but in the spirit of repaying blessings for curses, benevolence for hatred, kindness for the injuries of thy most bitter foes. When thou breathest kindness to all the sons of men; when thou feelest the glow of ardent affection for all the beloved of God, and canst pour out thy supplications for all men with all the intensity of godly sincerity, then the Lord will make thy peace to flow like a river, and thy joy like the brightness of the morning—then will thou feel thyself refreshed as the parched field when the clouds gently pour their treasures into its bosom. "Thou shalt go forth with joy, and be led forth with peace: the mountains and the hills shall break forth before thee into singing, and all the trees of the field shall clap their hands."

EDITOR.

ADDRESS TO CHRISTIAN WOMEN.

THE following letter from Mr. Judson, the Baptist Missionary in Burmah, merits an almost unqualified approbation. A few technicalities excepted, we can give it a very cordial recommendation to all the christian matrons and sisters in the Union. I am glad of an opportunity of publishing, from the pen of this distinguished Missionary, an article of such importance, especially as we took occasion at

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an early period of our editorial career, to notice the alleged extravagancies of Mrs. Judson in this very department. We have since learned that these reports were greatly exaggerated, if not entirely without foundation.

Though we cannot concur with all the views of Mr. Judson, yet we regard him as one of the most devoted and conscientious Missionaries in the field, and rejoice to see that he has had courage to plead a cause which we have long desired to see ably plead with christian women in these United States.

It gave us pleasure to find that even Dr. Brantly, of Philadelphia, has highly recommended it. We will go as far as Mr. Brantly himself in aid of carrying out this proposed Reformation—only let the church have the honor of it, and let the sisters in all churches dress rationally. The savings of money, of time, and frivolous chit-chat, which sobriety in apparel would necessarily introduce, would be incalculable. The mind would be enriched, the understanding improved, many of the foolish passions restrained, and much remain for the wants of the destitute, should the apostolic injunctions be fully carried out, as Mr. Judson has so eloquently shown. Give the address, christian sisters, your most candid and sincere consideration.

EDITOR.

To the Female Members of Christian Churches in the United States of America.

DEAR SISTERS IN CHRIST:

EXCUSE my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me) which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. The obstacle lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely con-

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sidered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be supported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the street to array themselves anew.

In the mean time, I was called to visit the Karens, a wild people, several days journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ancles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal, perforating the lower part of the ear by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a Missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii. 9, and read these words of the inspired Apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the Apostle? Not without betraying the trust I have received from him. Again: I considered that the question concerned not the Karens only, but the whole christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmein and the other stations; I considered the state of the public mind at home. But "*what is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After the usual examination, I inquired whether

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she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the Apostle's prohibition. She looked again and again at her handsome necklace. (she wore but one) and then with an air of modest decision that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she took it off, saying, *I love Christ more than this.* The news began to spread. The christian women made but little hesitation. A few others opposed, but the work went on.

At length, the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the christians came forward in my face, and declared, that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sisters, and sympathize a moment with your fallen Missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However, though cast down I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could. After some conflict, the enemy fled the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures; to her commiseration I commended my grief. With what ease, and truth too, could that sister reply, Notwithstanding these beads, I dress more plain than most minister's wive and professors of religion in our native land. These beads are the only ornament I wear; they were given me when quite a child, by a dear mother, whom I never expect to see again, (another hard case) and she enjoined it on me never to part with them, as long as I lived, but to wear them as a memorial of her! O ye christian mothers, what a lesson you have before you! Can you, dare you give injunctions to your daughters, directly contrary to the apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold beads; and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing is yet done. And why? This mission, and all others, must necessarily be sustained by continual supplies of Missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by

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death, and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representations of the christian religion from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress, "the mantles and the wimples and the crisping pins," (see the rest in Isaiah, chap. iii.) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to re-purchase and resume their long neglected elegancies—the cheering news will fly up the Dah-gyaing, the Laing-bwai and the Sal-wen—the Karenesses will reload their necks and ears, their arms and ancles;—and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of Apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested, of course; the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration—

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

2. Consider the words of the Apostle quoted above from 1 Tim. ii. 9—"I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Peter iii. 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot

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the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we, then, bow to the authority of an inspired Apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the Missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love —upon you, his daughters, his spouse; wishing above all things, that you would yield your hearts entirely to him, and become holy as he is holy; rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way: for, on that account, he will be able to draw such precious souls into a nearer union with himself, and place them at least in the higher spheres, where they will receive and reflect more copious communications of light, from the great Fountain of light, the uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny, and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment—look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory: and on that glance, decide the question, instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear rings, tearing away your ribbons and ruffles, and superfluities of head dress; and I hear you exclaim, What shall we do next? An important question, deserving serious consideration. The ornaments you are removing, though useless and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark minded, disseminate the holy scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want? How many have languished and groaned on beds of abject wretchedness? How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity? How many immortal souls have gone

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down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour? Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter. Some—yea, many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks!" had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride!

O! christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! and can you hesitate, and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant; hasten, with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, christian sisters, *of all denominations*, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her very vitals. As a counter-part to the societies just mentioned, may I respectfully suggest that *Plain Dress Societies* be formed in every city and village throughout the land, recognizing two fundamental principles,—the one based on 1 Tim. ii. 9. *all ornaments and costly dress to be disused;* the other on the law of general benevolence,—*the avails of such articles, and the savings resulting from the Plain Dress system to be devoted to purposes of charity.* Some general rules in regard to dress, and some general objects of charity may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual; yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about *small* things. Great things depend on small; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and sevese. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small, which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up.

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Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that he, who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter tne strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts, that in this warfare, *the Lord Jesus Christ expects every woman to do her duty!* There is probably not one in the humblest walks of life, but would, on strict examination, find some article which *might* be dispensed with, for purposes of charity, and *ought* to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish, that, in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity, and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *And as you will then wish you had done,* DO NOW!

Dear sisters, your affectionate brother in Christ,

Maulmien, Oct. 1831. A. JUDSON.

THE FORCE OF TRUTH.

THE following extracts appear without the knowledge of my correspondent. I should publish the whole epistle but for two reasons: the one, I have not the consent of the writer, and some things in it require that; the other, some parts of it speak in too high terms of the debate with Mr. Owen. But we find our reasons and our apology for publishing the following extracts, because they so graphically de-

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lineate the actual condition of many minds under the popular influences, and because we think they are calculated to benefit some of that class. It gives me pleasure to add, that the writer has not merely changed opinions and become a speculative believer, but a practitioner of the faith confessed. He has been immersed into the Lord Jesus, and now labors occasionally in the word and teaching.

EDITOR.

"*Monticello, Wayne co. Ky. Nov.* 17, 1831.

"MR. CAMPBELL—You have been the agent of the Lord in converting my mind from the darkness and ignorance of scepticism, to the light and truth of the gospel of the Redeemer. In the 17th or 18th year of my age I felt some concern about eternal things, and turned my attention occasionally to the reading of the Bible. I frequently went to preaching, and have now little doubt that if a right direction had been given to my exertions and inquiries, I should long ere this have embraced christianity. The preacher so often talked of holy fire, baptism with fire, irresistible operations of the Spirit, &c. &c. that I was made to think that unless I saw or felt the *physical* wonders and operations in relation to which they so loudly declaimed, I could not be a christian. I waited and prayed for these signs and wonders. I done all I could do; but, alas! I could see and hear no wonderful things, nor could I feel any sudden irresistible operation. I felt a change in my desires and the inclination of my mind was to obedience. But for want of the dreams, and sights, and visions which appeared to be a capital point in the detail of nearly every experience I heard told to the church, and the theme of almost every exhortation, prayer, and song, I concluded I was left in darkness, and after a while took shelter under the shade of deism. But fortunately about four months ago some of the numbers of the Harbinger fell into my hands. I read them attentively, and was struck with the force of reason and philosophy exhibited in the dialogue between Austin and Timothy on the Holy Spirit. I saw there drawn with graphic hand the important landmarks of distinction between the physical and moral operations of the Spirit of God. The one mode of operation is addressed to the senses, as in the miraculous conversion of St. Paul; the other is addressed to the mind through the medium of words which convey the will and mind of God to us. The arguments employed and the authority quoted and explained in this dialogue, rent asunder from my mind the mysterious illusion of physical operations, which had diverted my mind from the true cause of investigation. The only obstruction then left as a barrier to my cordially embracing christianity, was as to its divine authority, with a view to forming an opinion upon this point, upon which the entire fabrick reposes. I turned my attention to an examination of the testimony, in the course of which examination I was able to procure a copy of your debate with Robert Owen in Cincinnati. I had heard about Mr. Owen's social system, and had some years ago read some of his views in a newspaper. I regarded Mr. Owen as the great Ajax of scepticism,

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and concluded that if his mind were unable to bear up in argument against the arguments and evidences in favor of christianity, it would be unreasonable and unphilosophical any longer to doubt its truth. Before I had got half through the book I was thoroughly convinced of the utter futility and absurdity of the doctrine of the social system. The whole tissue of chimerical nonsense was torn into atoms. The king of scepticism dethroned, and the empire of reason and revelation established upon the foundations of philosophy, reason, and testimony, I consider the arguments advanced in this book in support of christianity, as amounting to nothing less than a positive moral demonstration of its divine authenticity. It is there irrefragably demonstrated that without a direct revelation from God, man never could have formed the idea of God, Spirit, Sacrifice, Altar, &c. &c. *ergo*, would never have had words expressive of these ideas. The utter inability of the human mind to form and create a new original substantive idea of either a material or spiritual thing, shows conclusively that christianity must be a revelation from God to the world. The testimony upon which rests the truth of the recorded facts, are shown to have all the criteria which ancient historical facts possibly can have. The facts are shown to have been addressed to the senses, and of the most public notoriety, and in their nature calculated to make the deepest impression on the human mind. Monumental commemorative institutions were established coetaneous with the transpiration of the facts, and have been perpetuated down to the present day as testimonials of their truth. Well might you challenge Mr. Owen to show that any fact recorded in history, possessing these criteria of their verity, ever was or could be shown to be false. Your achievement in that debate has lit up a new torch of light in the christian world, and it will illuminate the paths of many.——

"With high respect, yours, F. P. S."

CHOLERA IN PARIS.

THE deaths from cholera in Paris on the last day of March, and up to the 14th of April inclusive, were 7831. The deaths on the 13th were 816; on the 14th, 692; and on the 16th, 522; so that the disease is diminishing in intensity.

Among the persons of rank who became victims of the disease on Sunday and Monday were Prince Casteleila, (Neapolitan Ambassador,) M. M. Morel, and De la Pommerale, (Deputies,) a son of M. de Schoonen, a Commissary of Police, a Greek officer in the French service, (Manvrocordate,) Count Morand, the Marchioness d'Etampes, and the Baroness de Lritre.

A sufficient number of Deputies could not be retained to constitute a House. The President of the Chamber of Peers had announced on that day the death of Viscount de Cassine, one of the new Peers.

Still later from England.

The cholera appears by the official accounts to be diminished in Paris, but spreading throughout France. A London paper of the 28th says it has broken out at Havre de Grace. All the French Ministers have been attacked. The Chamber of Deputies is prorogued.

Letters from Paris, dated April 13, state that 20,000 had died in that city of the cholera.

The cholera continues very mild in England, but more severe in Ireland.

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DREADFUL HURRICANE IN INDIA.

Extract from a private letter, dated November 10, from the neighborhood of Balasore.

"I THINK of nothing but the hurricane which occurred here on the last day of October; such a calamity I have never heard or read of; at least 10,000 persons in my jurisdiction were drowned, and I fear the accounts will show double that number, including children. The high road from Madrass to Calcutta runs through Balasore, about 5 miles north of this, and where it is in a direct line 9 miles from the coast, the sea crossed it, carrying with it every living thing in that space, in that direction. At least 150 square miles were inundated from 10 to 15 feet deep.

"The sea came up to Balasore, and to the northward also the inundation was little less. The deck and part of a vessel are on the road. Where the sea crossed it on the West side, and where its progress was checked by the road on the East side, are lying, all dead and heaped together, men, tigers, buffaloes, cows, &c. I have sent out hundreds of people to burn and bury; but if it does not breed a pestilence we shall be lucky. It is not easy to dispose of bodies covering miles."

The Bengal Hurkaru, after describing the total destruction of crops in the above district, states, that on the night of the 9th November 7000 maunds of grain had been despatched for the use of the famishing survivors of the dreadful flood.

From the Christian Index.

Lonely Hours of a Bereaved Mother.

AND I am left! There is a strange delight
In counting o'er one's bitterness, to cull
A flower of comfort from it. I am left
To bear the gathering storms of life, my child,
Still tempest-toss'd upon its dangerous seas,
While thou art safely moor'd: thy little barque
Is anchor'd in the haven where the winds
Of sorrow never blow; thy star has risen
In climes of peace and love, to set no more
Forever and forever. All thy life
Was like a rosebud—like a gentle breath
Of purest fragrance wafted on the wing
Of early zephyr,—like the opening ray
Of morning's softest blush. Thy little heart
Had never tasted woe. Thy infant breast
Was heaven's own dwelling place; it never knew
The touch of aught save innocence and love.
————————Blessed child,
Thy lot on earth was bright, and now thou art
With holy angels. I will cease to mourn!

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O! had I lov'd thee less, my foolish heart
Had sigh'd to keep thee in this changing world,
Had fasten'd thee to life, till thou had'st drain'd
Its very dregs of woe! Never, O! never
Could I have knelt, and kiss'd the chastening rod
With such unfeign'd submission! Never, never
Could I have look'd so calmly on the smile
Thy parting spirit left, had my fond soul
Less dotingly hung o'er thee in thy life,
Less proudly treasur'd up thy darling name
In the deep recess of my heart! But now
Our very lives were one! There could not be
A deeper, purer tenderness, than heaved
This trembling breast for thee. How could I, then,
Ask aught for thee but happiness! In life,
When thou wast closely folded in these arms,
And I did feel thy warm breath on my cheek,
Thy smiling eyes fix'd tenderly on mine,
My prayers were full of pleadings—agonies
Almost, of earnestness, that Heaven would bless
Thy opening day with joy, and every good
That might be deem'd most proper. O! are not
Those prayers most fully answer'd? Could my soul
In all its deepest gush of tenderness
Have ask'd a holier boon, a blessedness,
More durable, more infinite and pure,
More like the nature of a God to give,
Than heaven's own self, with all its blessed ones,
Its high society, its holy love,
Its rapturous songs of gratitude and praise,
Its pure celestial streams and fruits and flowers,
And glorious light reflected from the face
Of God's beloved Son; could I have claim'd
A higher boon, my precious babe, for thee?
And then again, to be exempt from woe
And human suffering, forever free
From all the toils, and pains, and nameless cares
That gather with our years, and Oh! perchance,
At last a hopeless death! O! I could weep
With very gratitude that thou art sav'd,
Thy soul forever sav'd. What though my heart
Should bleed at every pore, still thou art blest.
There is an hour, my precious innocent,
When we shall meet again! O! may we meet
To separate no more! Yes, I can smile,
And sing with gratitude, and weep with joy,
Even while my heart is breaking!

H. M. Dodge.

☞THE greater part of the preceding number was written and prepared in the last week of May, preparatory to our making a short excursion for two weeks. This will explain some omissions in it and the reason of any supposed neglect of our correspondents.

EDITOR.

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THE MILLENNIAL HARBINGER.

No. 8. BETHANY, VIRGINIA: *MONDAY, AUGUST* 6, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

TO ALEXANDER CAMPBELL,

Editor of the "Millennial Harbinger."

[CONTINUED.]

WE will now endeavor to interpret and understand the account that we have of the remission of sins and baptism of the Pentecostal Jews, in the 2d chapter of the Acts of the Apostles, agreeably to the foregoing critical remarks and observations of Professor Stuart, William Erskine, and yourself.

The miraculous gifts, which were the promise of the Holy Ghost, and which Christ, after he was exalted by the right hand of God, received of the Father, and shed forth upon the hundred and twenty disciples when the day of Pentecost was fully come, in visible and audible appearances, which were seen and heard by the multitude, and Peter's discourse, convinced the Jews that they had crucified the Messiah, whom God had raised from the dead, and made both Lord and Christ:—they were pierced to the heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do? And Peter said unto them, Reform and be each of you baptized on account of Jesus Christ, into the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, as many as the Lord our God shall call. And with many other words he bore his testimony, and exhorted, saying, Save yourselves from this perverse generation. Then they who gladly received his word were baptized. They gladly received the testimony concerning Jesus Christ, and reformed before they were baptized. Jesus Christ was exalted a Prince and a Saviour, to give reformation and remission of sin to Israel: by faith in the testimony they received him, and received reformation and remission, and were justified from all things. Acts v. 31.—ch. xiii. 38. 39. God having given to them reformation unto life, and purified their hearts by faith, they were baptized into the doctrine of forgiveness of sins, for Christ's sake, and thereby professed to receive and acknowledge forgiveness on account of Jesus Christ, by which they would be saved, (or had the pledge of it,) and had the answer of a good conscience towards God. They were baptized into Christ and put him on. They renounced the law of Moses for salvation, and acknow-

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ledged Jesus Christ as their lawgiver, guide, protector, and Saviour; bound themselves to be his disciples and followers, and to receive and obey his doctrines and laws, and risqued every thing upon his authority, wisdom, power, goodness, and faithfulness. Having *been born of God* under the old typical covenant, by being the natural descendants of Abraham, they were *born again* under the *new covenant*, by the incorruptible seed, the word of God, which by the gospel was preached unto them by faith in Jesus Christ.

You will not, I suppose, differ much from me in giving reformation and remission precedence to baptism. Do you not demand reformation before baptism? or do you administer baptism in order that men may *afterwards* reform? According to "the ancient gospel" was not penitence before baptism? This question is answered by the first part of the verse, Acts ii. 31. "Repent and be baptized." Did not remission of sins of course follow repentance, or gospel reformation? Has not God always and every where granted remission, of course, to reformation? If so, how can obtaining remission be suspended on the act of baptism, an act dependant on the will and agency of another person, on the act of the administrator, and not on the penitent? These questions settle the matter when correctly answered, and prove that justification or the forgiveness of sin in the case of the Pentecostal Jews, preceded their baptism. If it be not the doctrine of the gospel, that the sins of penitent believers are remitted, through faith in Jesus Christ, or that sinners are justified by faith; then it follows that the grace of God through the atonement of Christ, and a living faith in him, do no more in the forgiveness of sin than to put it in the power of the administrator of baptism, to remit the sins of the believer by baptizing him; and should sickness or any thing else happen to prevent it, and he should die without being baptized, he would die in his sins. I lately heard of a young man who was in the last stage of consumption, becoming greatly concerned about the salvation of his soul, and was anxious to know what he should do to be saved. A proclaimer of immersion for the remission of sin visited him, and finding him too low to be baptized for the remission of sin, could not say a word to him by way of instruction or comfort; he could not say to him as Paul did to the Jailor, 'Believe in the Lord Jesus Christ and thou shalt be saved," but left him; and afterwards adduced this case by way of argument, in a powerful appeal he made to a congregation, to induce those who believed and had bodily health and strength, and had never been baptized for the remission of their sins, to be baptized lest they be involved in the hopeless condition of the young man. This I think was entirely consistent with the doctrine; and I would advocate it too, for the same reason he did, were I to believe that sin is actually remitted in baptism. He did not propose to baptize any one in unbelief, but considered faith of no effect without baptism; I too would urge believers to be baptized, but for a different reason. I must attend a little to the remission of sins and baptism of the first Gentile congregation, in Acts x. 4. before I conclude this number.

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You did not bestow that attention upon the 2d number of Archippus which it demanded, and which was necessary for your understanding it. I am the more particular in attending to the facts and circumstances, which are recorded of the order and manner according to which the gospel was introduced to the Jews on the day of Pentecost, and to the first Gentile congregation, in Acts x. because it is here, as you have observed, that we can find a full and explicit developement of the institution of baptism, and its connexion with faith and the remission of sin, as what is said in the epistles and other remote documents, is by way of allusion, and does not teach the literal import of baptism and remission of sin in their relation to each other. Then we are not to learn from mere allusions, or oblique hints, or fugitive representations, such as appear in the conversation of Christ with Nicodemus, (John iii. 5, 7.) but from the direct and primary discoveries of the Apostles upon the subject.

After Peter had delivered a short but comprehensive discourse to Cornelius and household, under the authority of previous revelations made to himself and Cornelius, which occasioned the meeting between them, in which he exhibited the most conclusive proof that Jesus Christ was Messiah and Saviour, and just as he concluded his testimony in the following words: "To him gave all the prophets witness, that *whosoever*, or *every one* that believeth on him, shall receive remission of sins through his name," the Holy Ghost fell upon all them that heard the word, and they spoke with tongues, and glorified God. Then said Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Acts x. 34—48. Were these people in their sins when they received the gifts of the Holy Ghost and glorified God, which occurred before they were baptized? I answer, No; because they had now received the comforter whom Christ had promised to his disciples, and whom the world could not receive; after that they believed, before they were baptized, they were *sealed* with the Holy Spirit of promise, Eph. i. 13. In the next chapter, Acts xi. we have this subject made very clear, which records Peter's defence before the Apostles, elders, and brethren against a complaint made by some of the Jewish converts against him, for going to the Gentiles and eating with them. In his defence he rehearsed the matter in order to them as it occurred. He told them that after he delivered his testimony, "the Holy Ghost fell on them as on us at the beginning" Acts ii. 1—4. Then remembered I the word of the Lord, how that he said, (Acts i. 5.) John indeed baptized with water, but ye shall be baptized with the Hely Ghost. For as much, then, as God gave them the like gifts as he did unto us *who believed on the Lord Jesus Christ*, what was I that I could withstand God? When they heard these things they held their peace and *glorified God*, saying, *Then hath God also to the Gentiles granted repentance unto life.*" This plainly proves that the Apostles and elders judged that the sins of the Gentiles *who believed*, were *remitted*, and that the gifts of the Holy Ghost were bestowed upon them in *consequence* of

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it, and in proof of it, before a word was said about baptism, and *before* they were baptized, they are represented as being in the same state of divine favor that the one hundred and twenty disciples were on the day of Pentecost, when the Holy Ghost was poured out upon them. We have further information upon this same subject from Peter. In the apostolic council at Jerusalem, Peter rose up and said unto them, "Men and brethren, ye know that God a good while ago made choice among us that *the Gentiles*, by my mouth, should *hear the word of the gospel and believe*. And God who knoweth the heart bear them witness, giving them the Holy Ghost even as he did unto us, and put no difference between us and them, having purified their hearts by faith." And thus by the miraculous gifts of one spirit the Jews and Gentiles were baptized into one body, (Cor. xii. 13.) before either of them had been baptized with water into the name of Jesus Christ, and of course neither of them entered into the kingdom by the ordinance of baptism. When the hundred and twenty disciples in Acts chap. i. verse 15. and Acts ii. 1—4. were baptized in water, the new covenant was not ratified, for the blood of it was not shed, the new kingdom was not set up, and the King was not crowned. And the Gentiles were in the kingdom before Peter commanded them to be baptized, Rom. xiv. 17. through faith they had received the remission of their sins and glorified God by the gifts of the Holy Ghost. The miraculous gifts saved no person who possessed them, but they were the witness and seal of God that those "upon whom he bestowed them were saved by faith and enjoyed the divine favor. They moreover *sealed* and *confirmed* the testimony that *whoever believed* in Jesus Christ received remission of sin, and that he actually *does receive it* by faith at *the moment of believing*, without respect to baptism, altogether, as was the case with the first Gentile congregation—and they of course seal the testimony that it is altogether an error to baptize any person in order to obtain remission for sin.

I have been thus particular in attending to the case of Cornelius and household in relation to faith, remission of sins and baptism, because they were the first Gentile congregation to whom the gospel was preached, and they are always spoken of and attended to as *public characters and as the representatives of the Gentile world through all succeeding ages, in relation to God's order and method of remitting their sins, or of justifying them, and of receiving them into his favor.* Hence they are denominated "*the Gentiles.*" Acts 10, 45, ch. 11, 18. And their faith is referred to as a rule and example in all other cases. Acts xv. 7—9, xiv. 23—29. Their case shows that faith in Jesus Christ is the radical principle in the christian character, as it is the principle of communion with God, and of christian union and fellowship. We are justified by faith; but faith is not baptism, as faith in the case of Abraham was not circumcision. Although our sins are not remitted by baptism, it is nevertheless the duty of all who are the children of God by faith in Christ Jesus, to be baptized into Christ and put him on.

In my next letter I will endeavor to show the distinction between the justification of a sinner by faith only, without works, in making

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him a righteous man, and the justification of a righteous man by works and not by faith only.

I shall expect you to give this communication a place in the Harbinger, and hope that you will acquiesce in the reasons it contains, "why sentence of heresy shall not be passed upon me for maintaining that sinners and ungodly men are justified, or that their sins are remitted by faith without baptism," which you demanded of me in the Millennial Harbinger, vol. 2, page 408.

I am, in the faith and love of Christ, your brother,

JAMES FISHBACK.

REPLY.

BROTHER FISHBACK,

Dear Sir,—THE substance of your letter quoted above is but a reiteration of one of your former letters, signed Archippus. It has, in my review of that series, been fully examined, and I think fairly and fully met, with arguments to which you seem not to have attended. Unwilling, however, to pass it by with a simple reference to my former remarks, I shall briefly suggest to *your* consideration a few remarks upon it, for few of my readers can at all think that you have either sound logic or sacred documents to sustain your opposition to the scriptural doctrine of remission.

When any one out of the kingdom asks you what he shall do to get rid of his past sins, you say to him, Believe for the remission of your sins, and be immersed, *if convenient*, into the doctrine that you are forgiven. Your reprobation of him who would not say to the dying youth, "Believe in the Lord Jesus Christ and thou shalt be saved," together with your various reasonings, authorize this conclusion. Now, my dear sir, it requires, I think, but a very superficial knowledge of your system and of the scriptures of truth, to discover the great contrariety between you and the ancient proclaimers of the gospel. To this I would first call your attention, supposing that if corrected in this one point, you would, yourself, be every way able to refute your own reasonings.

Few read the New Testament with the discriminating attention that is due to the most ordinary productions. Hence it is that we find so few, comparatively, who understand it, amongst the teachers or the taught. Nine tenths, perhaps, of the sect from which you and I separated, quote and apply the passage on which you rely so much, as if of universal application. As Paul once spoke to a Roman jail keeper, alike ignorant both of the religion of Jesus and its founder, so they speak to every inquirer. So did not any prophet or apostle of divine authority ever speak to men. They all regarded inquirers according to their state, views, prejudices, and general circumstances. Let me impress this again upon your attention, and permit me to enforce it by high authority: for it appears that your education, in this one instance, still triumphs over your better judgment and general accuracy. Pardon my plainness in elucidating and enforcing this remark. John, the harbinger, Luke tells us, was, at

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a certain time, addressed by three sorts of inquirers. His general theme was reformation, and the fruits worthy of it. A whole class or multitude asked him, "*What shall* WE *do?*" His answer was, "Let him who has two coats impart to him who has none, and let him who has victuals do the same." A second class called publicans next coming to him, said, "*What shall* WE *do?*" He answered, "Exact no more than what is appointed you." A third class called soldiers also inquired, and "*What shall* WE *do?*" Again he answers them in character, "Injure no man, either by violence or false accusation, and be content with your allowance." Thus, while reformation was his topic, he answers every man with special regard to his circumstances and character. Now what is the force of this example? Not, surely, that we address every man as Paul addressed the Philippian jailor! And is not this, my dear sir, the censure you inflict upon the preacher of reform—"He could not say to a dying young man what Paul said to the jailor!" This remark of yours opens a window through which I can see the reason of your opposition to immersion for remission—you would preach faith for remission to every person, irrespective of all circumstances. You would preach to the whole multitude, to the publicans, and to the soldiers, what John preached to the soldiers!!

But this is not all—you are arbitrary, in selecting the answer to the jailor's question, rather than the answer given to the same question, proposed by others. Thousands said to Peter and the other Apostles, "*What shall* WE *do?* Reform and be immersed, &c. was the answer of *all the Apostles*, through Peter. Saul says, "Lord, what shall *I* do?" Arise and go into the city and it shall be told you what you must do—Ananias comes, and the question is answered, arise and be immersed, &c. Cornelius long prayed to know what he should do—an angel taught him what to do. Peter said, The angel shall tell you what *you ought to do* to be saved—and what did *he* do? The jailor inquires, "Gentlemen, what must *I* do to be saved?" For what reason do you prefer the answer given to the jailor to that given to the others? Because every one is in the jailor's circumstances, alike ignorant and pagan! Perhaps you will say, Because the jailor laid the emphasis upon the word *saved*, whereas the three thousand, and Saul of Tarsus, laid the emphasis upon the word *forgiven*. Admitting this to be the fact, that the jailor thought only of salvation from impending evils; and the three thousand, pierced with a sense of guilt, thought only of remission, and Saul, affrighted to find that he had persecuted the Lord of glory, thought supremely of forgiveness—I say, admitting this to be the fact, as all the circumstances avouch, then are you inconsistent with yourself in selecting the jailor in preference to the others: because the controversy is about remission, or justification.

But unless you admit that Paul preached repentance and immersion to the jailor afterwards, when he spoke the word of the Lord to him and all his house, you must affirm that neither repentance, nor immersion, nor the Holy Spirit, is necessary to salvation, for Paul

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preached salvation to the jailor and his family, simply by believing in Jesus, withour repentance, immersion, or the Holy Spirit! Are you prepared for this, doctor? If not, condemn not a preacher of reformation because he would not say to every hearer what Paul said to the jailor.

Methinks that he who runs may read, from all that we have spoken and written on this subject, that we ought to speak to all men according to their circumstances. As, then, you have agreed with me that there is no difference between a Jew and a Gentile, in the article of justification, we ought to speak to all men, in reference to themselves, and not in general terms, as if the views and circumstances of all were alike. Our rule is, (and show me a better one if you can,) to address men in reference to themselves.

If any man professing the true religion, ask one of us who proclaim the ancient faith, what he shall do to reform, we specify the things which concern himself—To the rich who turns away from the poor, we say, Let him that has two coats give to him that has none, and he that has victuals to spare, let him give to him that is hungry—To the publicans who have been exorbitant, we say, Keep within the bounds prescribed by law—To the soldiers we preach humanity, and teach them to consider the sword as not worn by them to do violence on their own account, or to avenge themselves, but to be the protectors of the government which sustains them. But under the Prince of Peace, we say to them, Leave the bloody deeds of war to those who delight in blood.

But if any sinner out of the kingdom ask us how he is to enter it, we talk to him about being born again, and about the water and the Spirit. If any captious sceptic ask what he should do to work the works of God, we reply, "This is the work of God, that you believe on him whom he has sent into the world." If a rude and untaught barbarian ask us what he must do for his salvation from all evil, we tell him to believe in the Lord Jesus and he shall be saved—and if he will then lend us his ear, we will tell him the whole history of Jesus, what he said and did. If a penitent believer ask us what he shall do to obtain the remission of his sins, to have the answer of a good conscience, and a good spirit, we say, "Reform and be immersed in the name of the Lord Jesus, for the remission of your sins, and you shall receive the Holy Spirit." But if one who has reformed, who has ceased to do evil and learned to do well, ask us what he must do for acceptance with the Lord, we neither say *Believe*, *Repent*, nor *Reform;* but, "Arise, and be immersed, and wash away your sins, calling upon the name of the Lord." Now, doctor, is not this the good old way? and does not this explain all the varieties found in all the apostolic addresses to their various and diversified hearers? You will, I trust, by this time, perceive how irrelevant and unbecoming it would have been for the preacher whom you censure to have told a believing Kentuckian, in the year of grace 1831, what Paul told a pagan jailor in Philippi, a city in which the gospel had never before been announced.

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Permit me to add that I hope my remarks in my No. I. will show you how little meaning there is in such questions as this, "How can obtaining remission be suspended on an act dependent on the will and agency of another person?" when your own system of faith coming by hearing another speak, depends upon a similar contingency! Most of your questions in the same piece, are of the same genus.—Such as, Do you not require reformation before baptism? Is not remission consequent upon reformation? and must not reformation precede baptism? You remind me of the old casuist who said, Whose wife shall she be of the seven, for they all had her? I will not say you err, not knowing that reformation is not any one act or number of acts, the first public expression or act of which, is putting on the Lord, or immersion into his name. I never thought that men had done reforming before or after they were immersed. Surely you agree with me in this.

But the Gentiles received the Holy Spirit before they were immersed! This is your rallying ground, the fort in which you entrench yourself, and to which you flee for safety and for succor—and yet you will not admit any one of the three following propositions—

1. That receiving the Holy Spirit, and remission of sins, are one and the same thing.

2. That the gifts bestowed upon the first Gentile congregation were such as are expected or enjoyed now by the Gentiles.

3. That men are now to wait for the Holy Spirit before they are immersed.

Of what relevance, then, is it to rely so confidently upon this *miraculous* incident, an incident which has been so often explained, and to which you seem to have paid no attention, and which is as repugnant to your theory of faith alone, as you can imagine it to be opposed to immersion for remission. But you ask triumphantly, Were these men yet in their sins? and as triumphantly I would ask, Was Cornelius, with all his piety and humanity, with all his prayers and alms which had ascended to heaven, yet in need of salvation, when the angel told him to send to Joppa for Simon who would *"tell him words by which he might be saved?"* Yes, more triumphantly, because I have positive testimony that he needed the salvation which comes by water and blood; but you have no testimony that he was actually and formally pardoned when he began to speak with tongues and to magnify God. In intention and anticipation he was not in his sins, as the bride betrothed is, in intention and anticipation, the wife of him to whom she has resolved to give herself; but yet Cornelius was neither saved nor justified, in the christian sense of these words, until he heard, believed, and obeyed Peter's last word, which was, In the name of the Lord be immersed in water. Thus the testimony of an angel, and the command of Peter, are against your hypothesis, that he and his family were actually pardoned and had received the pledge of remission before they were immersed. Now judge whether the testimony of an angel, and the command of Peter, do not outweigh your theory, doctor. By such reasonings you have proved

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that the Jews and Gentiles were admitted into the kingdom without regeneration, or being born again: that Jesus did not mean what he said, or did not understand matters right, when he said "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" When our reasonings lead us to such an issue, methinks there is much reason to suspect them.

And you have proved that the children of God ought to be born! "It is nevertheless the duty of all the children of God, by faith in Jesus Christ, to be baptized into Christ and put him on." More surprizing still! To be baptized is to be immersed, is it not? And to be immersed is to be buried, is it not? and then to rise again! And so, Doctor, you will have the *children* of God to be buried alive and to rise or be born again!! because they are in the kingdom!!! Shall I have to examine and detect the reasonings which legitimately terminate in such palpable contrarieties! No: your conclusions testify that you reason wrong. If a novice in arithmetic tells me that he has proved by the rule of proportion that he who earns a shilling a day just earns twenty shillings in forty days, I tell him his conclusion proves that his reasonings are wrong, without the toil of examining either his statement of the question, or his manner of working it.

When any person alleges that he is born, adopted, made a citizen, justified, sanctified, and saved, by a principle of action, without the working or living of the principle, I am at as great a loss to comprehend his mode of reasoning, his use of the figures of speech, as I am to reconcile his conclusions to the oracles of God.

But there are some who seem not to discriminate between the principle and the acts which flow from it, nor the object on which it acts. Therefore, they ascribe every thing to faith alone. Without faith there is no coming to God, but yet coming to God is not faith. The Gentiles had their hearts purified by faith; yet, as Peter explains it, it was not the principle, or faith without its acts and its object: for says he, "You have *purified your souls by obeying the truth*, through the Spirit." Hence we contend that we *receive* the remission of sins through faith in God's promise, brought near to us in the first institution. We are justified by faith in the very act of obedience. The heart is purified by faith in obeying the truth.

Thus, brother Fishback, while some contend for faith alone, or the naked principle without one pulsation of life; and while others contend for works alone, we choose rather to contend for faith acting upon God's promise, and working in obedience to his will. Thus every one who does receive and enjoy the remission of his sins in immersion, receives that remission and assurance by faith in God's promise. So, you see, there is nothing in the doctrine of remission through immersion incompatible with justification and sanctification by faith. But when you add *alone*, or *by itself*, then we have to contend with you for adding to what is written in the Book.

Faith, and not flesh and blood, is the principle by which Jew and Gentile now find acceptance with God; and as all blessings flow to us through faith in God's promises, it is every way expedient and just

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that men should be taught that they are saved by favor through faith, and that this salvation, in all its parts, is the gift of God. But he that says, only believe for the remission of sins, or only repent for the remission of sins, contradicts the Apostles, and calls upon men to do that which is impossible: for no man can believe for the remission of his own sins, without a special promise to himself, or some general promise with some special way of appropriating it to himself.

With all my respect for your person and your views in general, I cannot find that you have yet furnished reason why sentence of heresy should not be pronounced upon you, for contending that men are pardoned by faith alone, and, instead of being immersed for remission, that they are to be immersed because they are forgiven.

I have the honor to be your obedient servant, for the truth's sake,

EDITOR.

CO-OPERATION OF CHURCHES—*No. VII.*

CONTAINING CORRESPONDENCE BETWEEN A. B. G. AND F. W. E.

[*Continued from page* 201.]

JANUARY 22d, 1832.

Dear Brother E.

YOURS, postmarked January 11th, came to hand on the 19th instant. I was exceedingly glad to hear from you once more, and to find you were not asleep on the subject of Zion's welfare.

The least variation from the King's statutes, is an impeachment of his wisdom, or goodness, or both; no matter how good our intentions may be. I rejoice that we differ so little in our views on the subject on which I wrote, viz: a combination of the churches; and I still look in vain to your letter for any testimony from scripture, that proves it to be the business of the church to convert the world. There is the individual duty of the members of a church, and there is the duty of the church in proper form. What is the duty of a church, as such? It is to exhibit the spirit and doctrine of Christ; to show his love by their love, and its fruits to each other, and to all, by edifying each other in love; by feeding the hungry, clothing the naked, visiting the prisoners, sick, &c. See Matth. xxv. Here the rule of judgment is laid down—its breadth, and length, and height—to show forth meekness, temperance, faith, joy, peace, &c. But to send the gospel to any body, I again repeat, is no part of their duty. How can they send it? Can they take any one of their members and command him to go and carry it? No: they have no such authority in the case. Should any one be sent of the *Lord* to preach, and be pressed in spirit to testify that Jesus is the Son of God, his brethren may, yea ought to help him forward, by all the means in their power: but this is his individual duty, not the duty of the church, and they have no business to drive nor hinder him. If this is what you mean, I differ not with you; and every church in which or where he travels, ought to, and will minister to his necessity. The property of every individual servant of Christ, in all the churches of God, is a fund to feed

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every hungry or needy brother, whether he preaches or not. After all, I see no evidence that Deacon Stephen travelled away from the church in Jerusalem. He preached a famous discourse, which Luke records, and which stands to this day a living testimony against those who profess godliness but make void the word by their traditions: "The Jewish church continued, which say they are Jews, and are not, but are of the synagogue of Satan." As to Rev. xxii. "The Spirit and the Bride both call for the Bridegroom, and he that heareth joins with them"; even as John did, by saying, "Even so come, Lord Jesus." As to James v. you will observe the Apostle is addressing his brethren: "Brethren, if any of you do err from the truth," &c. The text refers to the labors of love among brethren. I agree with you that every disciple is a servant, a son, a king, and a priest, and has his place at the altar, where those who serve the tabernacle have no rights. Let us, therefore, come to the altar with exceeding joy. As to "physical" or "mystic" influence, antichrist uses both; (but they are no way needful in the church of God.) Her physical influence is the prison, the lash, the stake and gibbet: her mystic influence is the combination of money, education, &c. composing the whole mystery of iniquity; anointing her disciples with an unction from the wicked one, whereby they become ignorant of all things pertaining to godliness: far different in savor from the myrrh, aloes and cassia, out of the ivory palaces of the King. God be praised that your views are changed on the subject you named. I know of no book, which contains more untruths than Watts' Psalms and Hymns, which has as many good things. What would a new-modelled carnal mind be? N. B. I conceive that if most of the preaching of this our day is not assisted by some influence over and above its inherent qualities, it will be of little benefit; in fact, nothing but the blessing of God, which they pray may go with it, will prevent its pernicious effect; but the true gospel is, in itself, a blessing. It is the power of God unto salvation to every one that believeth. We might as consistently ask him to bless his love, or grace, as his word. "In the word of a king there is power," is true of our King. Life is the first thing in reality; not the first thing preached, however. But faith, or the belief of the testimony of God, is the first evidence of life, or of being awake to divine things. All divine things are given to us absolutely in Christ, by the will of God, by the which will we are made heirs according to the hope of the gospel. The knowledge of what is thus given to us is communicated by the gospel—the word of truth—the gospel of our salvation. Hence the joy, the peace; the songs of praise,—arising from delivered prisoners, saved sinners, the blessing of them that were ready to perish—on the head of the great Deliverer, Jesus Christ. I want to say much on this subject, but have no room now. We were heirs before we knew or believed it. Hence the testimony of the fact is the testimony of the truth; and those who believe it, believe the TRUTH.

Now to go back to the duty of preaching.—I can find no directions how to behave myself out of the church of God, from the Apostles,

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in things of the kingdom. But Paul told Timothy if he put the *brethren* in remembrance of the grace of God, and the devices of the devil, he would be a good servant. He told the Elders of Ephesus to take heed to the flock of God, to feed it. Cephas also witnesses the same things. I learn, also, that all teachers, whether Paul, Apollos, or Cephas, belong to the church: yea, all things are *ours*. Therefore, I must still adhere to my former views—till I hear from you again, at least.

I mentioned in my last, that the New Haven Association had voted the little church in G—— totally unworthy of their fellowship. Yes, they have *cut us off from their fellowship*, and utterly withdrawn from us the light of their COUNTENANCES!! But having studied to show ourselves approved unto God, we enjoy his light and truth—it is enough. We have altered in nothing, since they sent messenger after messenger to persuade us to join them, which we utterly refused, and witnessed their wickedness to their faces. They were offended, and now proscribe us. I could not but think of Potiphar's wife—the Lord judge between us and them. They were so much ashamed of their vote, after they passed it, that they would not record it on their Minutes. Ah! how will they be ashamed, in the day when God shall judge their secret works by Jesus Christ, according to our gospel!

Let me hear from you sooner than before, and tell me your mind on 1st John, ii. about the unction, &c.

May peace be with you—Farewell.

Yours in the kingdom and patience of Jesus Christ,

A. B. G.

TO F. W. E.

THE ANSWER.

FEBRUARY 24, 1832.

Dear Brother G.

HAVING several times read, and pondered much upon your favor of the 22d ultimo, I now find myself seated to reply to it. How highly favored the Lord's people, whom the Son makes free! How happy they who know by *experience* these blissful relations! "Behold how great love the Father has bestowed upon us, that we should be called the children of God!"

I rejoice in the conviction and assurance that, however much we may differ in opinion, in our views of the meaning and application of certain passages of scripture, and in our manner of expressing these views, *in faith we are one.* We believe in the same God and Father; in the same Lord and Redeemer, his only begotten Son; in the same Holy Spirit, which proceeds from the Father and the Son; and in the same Law and Testimony, that of the holy Apostles and Prophets: all of which being "given by divine inspiration, is, indeed, profitable for teaching, for confutation, for correction, for instruction in righteousness; that the man of God may be perfect, and thoroughly fitted for every good work"—yes, *perfect.* All human platforms, creeds,

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confessions, &c. &c. we alike discard as unprofitable and vain: and I trust, too, that *we are one in spirit.*

I was highly pleased with your comment on "physical" and "mystic" influences. "Antichrist," you say, "uses both; (but they are no way needful in the church of God.)" True. I perfectly agree with you here, and with your definition and exemplification of them; with the contrast you draw between these and those, which are the *donum* of God's people.

We agree, I think, in the unction. My views of 1 John i. 20, 27, are, that the *unction* here spoken of is the same that our Lord Jesus received at his immersion, and which he bestows on all that obey him, in the same institution; viz: the Holy Spirit, the Eternal Spirit, by which he offered up himself without spot to God. As our Lord possesses it without measure, he is able to impart it in copious measures to his people. "Except you have the Spirit of Christ, you are none of his." Hence, he speaks of bestowing it, John vii. 38, 39. Hence it is said to proceed from both the Father and the Son, xv. 26. By the joint participation of this Spirit, without measure, *the Father and the Son are* ONE: by being anointed, also, with the same, according to our respective measures, *all disciples are one.* See John xvii. 21. I could write more on this topic, but must not neglect other parts of your letter.

I was not less pleased with what you offer on the popular preaching of our day; the deadly influence of its character, &c. &c.—on the "true gospel," that "it is itself a blessing"—on prayer—and, indeed, I think I have not one objection to make to all that you say in this connexion. "In the word of a king there is power." This is true, you say, "of [the word of] our King." True. "Life is the first thing in reality, not the first thing preached, however." Very well. What is it that produces life? the word of our King? So I am disposed to understand you, and so to interpret the sentence. "All divine things are given to us absolutely in Christ, by the will of God; by the which will we are made heirs, according to the hope of the gospel." By "absolutely in Christ," I understand you not to mean *unconditionally;* that is, without any concurrence, apprehension, or reception of the truth, on our part: and by "the will of God," not a secret eternal purpose, of which we know nothing, and have not the means of knowing; but that *union to Christ* is absolutely necessary to life and salvation; that we receive neither while *out* of, but *in* him; and this by the will of God, as revealed in the scriptures, the gospel. For instance: "*I have no pleasure in the death of him that dieth*, saith the Lord God, but rather that he turn from his evil way and live"—"God so *loved the world* that he gave his only begotten Son"—"But when the *goodness* and *philanthropy* of God our Saviour shone forth, he saved us," &c. ☞*This* is the *will* of God, which converts men. This it is which, apprehended, is "quick and powerful, living and effectual"; which begets life in the soul, dead in trespasses and in sins. "In my Father's house *there is bread enough, and to spare*—I will arise and go to my Father." It is *this*, and this only, which turns the prodigal

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first towards his Father's house. "Wherefore," says Peter, "having purified your souls by obeying the truth, through the Spirit, to unfeigned brotherly love, you will love one another from a pure heart continually; having been regenerated, not of corruptible seed, but incorruptible, *through the word of the living God*, which remains forever." "Thy testimonies," says the Psalmist, "are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding to the simple." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

That "the light of the countenance of the New Haven Association has been withdrawn from you and the brethren in G——," I weep not, nor lament; I will not say that I even sympathize with you in your affliction: but I will rejoice and exult with you, that you are counted worthy to suffer reproach for the Lord Jesus, *on account of his name*. May you prove yourselves more and more worthy of this honor.

But now for our *differences*—

And first, in the *expression* of our views. You speak of "the individual duty of members of a church," and of "the duty of the church in proper form," making a difference between them. Of the latter you say: "To send the gospel to any body is no part of their duty;" and yet, if I understand you, this may be the duty of an individual disciple. "Should any one be sent of the *Lord* to preach, and be pressed in spirit to testify that Jesus is the Son of God, his brethren may, yea ought to help him forward by all the means in their power: but this is his individual duty, not the duty of the church." I know not how to reconcile this with what you say near the close of your letter; viz: "I can find no directions how to behave myself out of the church;" and, "I learn, also, that all teachers, whether Paul, Apollos, or Cephas, belong to the church—yea, all things are ours," &c. Now, I would say, the relation which exists between the members of the church and the church, is as intimate as that between any other body and its members; they cannot be separated. The body exists not without its members, nor the members without the body: whatever, therefore, they do while members, with the approbation of the body, is done by the body—the body has the honor and advantage, or the dishonor and loss of it. See 1 Cor. xii. In reference to the "*call*": Every disciple, who has a spirit, is *called of the Lord* to be *pressed in*, and *impressed with* its worth, and the price of its redemption. Every one who has a *mouth*, is *called of the Lord* to open it, whenever, by so doing, he may speak a word of instruction or edification to his brethren, or point a perishing sinner to the Lamb of God.

Secondly, in the *application of Scripture*. "Deacon Stephen," you think, "travelled not away from Jerusalem." Very well. Might he not have done so, and proclaimed the glad tidings *away*, by the same authority, and as acceptably, as the *many*, mentioned Acts viii. 1, did so? But to whom did Stephen preach in Jerusalem? "Ye stiff-necked and uncircumcised in heart and ears, you do always resist the

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Holy Spirit; as your fathers did, so do you." As to Rev. xxii. "The Spirit and the Bride," you say, "both call for the Bridegroom, and he that heareth joins with them." This all may be very true: but what says the context? "*And whosoever will, let him*"—call for the Bridegroom? No: but—"*take of the water of life freely.*" To this object, therefore, "the *water* of life," let us all invite. O that when you next write me, I might be informed that the little hall in which you have so long met, is becoming too strait for you; that you were now proclaiming the gospel to *sinners;* that many were obeying, being immersed *for the remission of their sins*; and that the church in G—— were meeting as often to celebrate the *death* of the Lord Jesus, in the breaking of bread, as otherwise to celebrate his resurrection! I anticipated that you would call in question my reference to James v.: but I build not upon this alone. I build upon all taken in their connexions. I would like to introduce some other topics; but you see how my paper is filled.

Yours under the Great King,

F. W. E.

TO A. B. G.

FOR THE MILLENNIAL HARBINGER.

CHURCH DISCIPLINE—*No. I.*

Brother Campbell:

SINCE your essays on the discipline of the church of Christ, (in the Christian Baptist) appeared, the disciples have multiplied so rapidly in different places as to require, in my judgment, something more upon that subject. Probably not one-fourth of your present readers have ever seen your essays. From observation and experience among the disciples, I have thought a few plain essays upon church discipline would be of great importance, at this time, to assist the disciples in carrying out the principles of reformation. It appears that such is the light which is now enjoyed from the word of God, that we ought to press upon the disciples the *observance of all the things that the Apostles were commanded to teach them.* I am fully persuaded that no sect I have read of is governed by the gospel of Jesus Christ either in receiving, or excluding members from among them. Without attention to apostolic examples in these things, it is impossible that we should expect peace, purity, and unity among ourselves.

Nothing in civil and religious society is of more importance than order, and this cannot be preserved without good government.—Often man is prone to abuse the best of blessings; liberty is too often turned into licentiousness. On the other hand, men clothed with a little authority are too apt to become usurpers of the rights of others, thereby holding the multitude in a state of bondage, and in ignorance of the liberty conferred upon them by their becoming the sons of God. The object of these essays will be to avoid each of those extremes.

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The most essential things to good government are, a good constitution and wholesome laws, with wise, prudent, and righteous rulers, among a free, intelligent people. There must, in the nature of good government, be rulers and the ruled. No ruler has a right to make laws, any more than the ruled. The duty of one and all that enters into society, is, to submit to be governed by fixed principles. The transgressor must be reprehensible to the law, or order cannot be preserved. The ruler is not to decide on what is transgression of law, for the law itself should do this; their duty is to decide on the *testimony*. The transgression and the punishment are, as ought always to be, defined by the law given. It is true, in civil governments, where men are liable to err in enacting laws under the constitution they live, a judge may decide as to its constitutionality; but not so under the Reign of Heaven. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king." The law of our king is perfect, converting the soul.

To undertake to decide upon any matter when there is no law taking cognizance of, or example, is to be wise above what is written. The duty of all rulers is to adhere to law, to make it invincible, or transgressors will trample on it with impunity, and all confidence will be lost in the rulers.

We would here observe, every man has a natural right to rule himself, before he enters into a state of society. He is not governed by the voice of majorities, but by physical force. When he enters into society, he then surrenders a portion of his rights for the protection of others. This is done by mutual compact: hence the right of the majority to govern the minority. But under the Reign of Heaven the majority has no right to rule the minority. It is not a natural right, neither a scriptural right—it is a usurpation of the rights of our king and his subjects. Hence the warning—"Be not ye the *servants of men*." "For if I yet pleased men, I should not be the servant of Christ," says Paul. "Who art thou that judgest *another man's servant?* to his own master he standeth or falleth." This goes to show that every subject of the kingdom of heaven is accountable to their king. There can be no authority where there are no rulers. If I understand the office of a ruler, it is to guard the law against all violation of its precepts, and see that just sentence is executed upon its transgressors. To have rulers that are ignorant of the law, is a reproach to those that have chosen them as such. The last words that David, the sweet Psalmist of Israel, said—"The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, HE THAT RULETH OVER MEN MUST BE JUST, RULING IN THE FEAR OF GOD."

The government of the church of Jesus Christ is one of the most responsible undertakings that ever was assumed by mortals. No man or set of men can undertake such an important work without holding it over God's heritage. God has never given this honor to any but his Son, Jesus Christ. It is true, he has appointed men in his church to decide on *testimony* and pronounce the sentence of his law upon

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every incorrigible transgressor. This is as far as they can in justice go. Hence no man has a right to rule others according to his opinions or inferences of the law of Christ. When any man who is chosen to preside shall depart from first principles, he forfeits his authority; and should a majority support him in his unlawful course, the minority is not, according to the gospel, bound to obey him. Hence the right to revolutions, to restrain the majority, if remonstrances fail to convince them of their transgression of the gospel.

We no where find, in the gospel, that minorities were to be governed by majorities. This is a departure from first principles, and makes the kingdom of Jesus Christ like the kingdoms of this world.

The laws of our king are all written in the New Testament: it is at our peril to add to or take from them. They are, like their author, immutable in their nature, heavenly and divine. They are spiritual; of course nothing that is human can be attached to them, without destroying their energy and beauty. Take them in their native simplicity, and they will produce, what they were designed to do by their author, *peace*, *purity*, and *unity*, among all his *obedient* subjects.—But more of this in our next.

DIDYMUS.

CHEROKEE NATION, April 30, 1832.

Dear Brother Campbell:

PREVIOUS to my baptism, I requested Mr. McLeod, Superintendent of the Cherokee Mission, to ask for me a location at the ensuing Conference, intending to unite with the local connexion in the Nation, or, if I found it necessary, to quietly withdraw from the Methodist Episcopal Church. The Conference, having heard of my *baptism*, refused to grant my request, and published me in their Minutes to the world, "James J. Trott, without an appointment," without assigning any reason! Finding it impossible to continue in the Methodist connexion without doing violence to my conscience, I addressed the following letter to Mr. McLeod:—

"CHEROKEE NATION, April 13, 1832.

"*Brother McLeod:*

"DEAR SIR—The Methodists are a people whom I highly esteem, and nothing but the strongest conviction of the *imperfection* of 'Methodism,' and the honest belief of a *more excellent way*, could ever have caused me to change my relation to the Methodist Episcopal Church. Having thoroughly matured the subject, and taking all things into consideration, I choose to consider my recent baptism a withdrawal from the Methodist connexion; and as you are the Superintendent of the Methodist Missions in this Nation, I deem it expedient to offer you the following reasons as my apology:—

"1. I believe the holy Scriptures are the only *divinely* authorized and *all-sufficient* rule of christian faith and practice. Jesus and his inspired Apostles delivered to the saints a *perfect* Institution. To believe otherwise, would be an insult to the wisdom and goodness of the Father, Son, and Holy Spirit. Creeds of *human invention* are imperfect, and unnecessary. These dry, philosophic, and domineering instruments, have cruelly persecuted many of the best men the world ever saw. *They have caused rivers of christian blood to flow!* Having drenched the old world in *blood*, and roasted it with *fire*, they made their appearance in the new. The Puritans groaned under, fled from, and brought the instruments of *death* with them. Since our tree of liberty was planted, they [creeds] have lost their power to extract blood, but not to brand with the reproachful epithets of heterodox, heretic, &c. and to cut off

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those who open their mouths against the corruptions and additions of Popery. When christians shall understand the way of the Lord more perfectly, they will have no use for these *human* instruments.

"2. I cannot, with a good conscience, subscribe to those institutions of 'Methodism' which I believe to be additions to primitive christianity. I could mention many, but a few may suffice:—I can find nothing in the scriptures to bind any man's conscience to the belief and practice of infant baptism; which, to make the very best of it, can never be more than a matter of *opinion*, and should never be palmed upon the christian world as an article of *faith*. But it has long been the practice of the clergy to convert their metaphysical notions and darling opinions into articles of *belief*, and bind them upon the necks of the disciples.

With regard to the action, or mode, as it is called, of christian baptism, if immersion is not commanded by Christ, and practised by the Apostles, I can find no testimony for *any mode at all*. But Clarke, Wesley, Calvin, Luther, and a host of other learned and pious men, have candidly acknowledged that the *primitive church practised immersion*. Now to acknowledge this, and at the same time contend for sprinkling, is unreasonable and absurd; for who can believe that the Apostles believed in the validity of sprinkling, and would nevertheless be at the trouble of immersing? Verily, I cannot believe it.

"In the New Testament we read of but *one* order of Bishops: but 'Methodism' has at least *four;* namely, the Class, Circuit, District, and General Bishops! We have no account of but *one* tribunal, in the primitive churches: the Methodist Episcopal Church has *five*; namely, the Class, Q. C., D. C., A. C., and G. C. tribunals, besides many other subordinate ones! Wonderful additions!

"3. I do not believe my divine Master requires me to adhere to Mr. Wesley's creeds as the *standard* of my private and public preaching on pain of expulsion from the kingdom of Christ, *'as in cases of gross immorality'*! See Dis. p. 63.

"Thus, you see, I am compelled to refrain from preaching what I believe to be *the truth*, to preach what I cannot believe, to suffer expulsion, or to withdraw. I prefer the latter.

"That we may understand and practice the *Christian Institution*, is the prayer of your friend,

"JAMES J. TROTT."

LETTER FROM EPAPHRAS.—*NO. II.*

Dear Sir,

YOUR readers and yourself will please understand that my letters are penned without regard to your answers to them, as I formed the plan of my series from the data before me when I began to write, and resolved not to be diverted from it until I had finished my strictures. After I have got through I may, should you fail in rendering me satisfaction, address you on your replies: but if otherwise, my silence may be understood as a general acquiescence in your explanations. After making this statement, I proceed.

Having witnessed the great excitement produced at some meetings of the reformers, and attended, with all care, to the exhibitions of christianity there presented, permit me to express to you some misgivings which I have reluctantly felt on these occasions, in the whole ceremonial of these proceedings. The object of these meetings seems to have been to raise recruits for the King, as one of your brethren on one occasion very candidly avowed in his discourse. And while I have him in my eye, allow me to state, from some minutes yet ex-

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tant, the incidents of that day; for it was a meeting of his own appointment, and at which he presided, so that all matters appeared to be conducted according to his good will and pleasure.

The day was most inviting, and about five hundred persons assembled on the bank of a very limpid stream, "where scarce a sunbeam wandered through the gloom" which the boughs of the oak, maple, and beech had spread over the dark green grass on which the congregation was seated.

From an acquaintance who sat beside me I learned that about half the audience were members of the different religious communities of the neighborhood, about forty ancient order folks were present, and the remainder were called nonprofessors. Two other preachers besides the president of the day, were in attendance.

After a number of hymns were sung, and very well sung, in a very spirited and ardent manner, the chief speaker arose, and after a very suitable prayer, as I thought, read the whole of the fifty-fifth of Isaiah, beginning with "*Ho every one that thirsteth!* come to the waters," &c. The *water* seemed to be pronounced with unusual emphasis; and as he pronounced it he cast his eyes to the stream, as if the prophet meant the brook which meandered by the booth in which he stood. This, I confess, rather disgusted me at first; and it was not until I had been charmed with some very beautiful and striking remarks upon the freeness and fulness of the Divine favor, that the gentleman could find a gracious acceptance in my mind. His method, (for, although he did not profess any method of prosecuting his subject, yet he had a method;) his method, I say, was—

1. To show of how much use water had been in all ages of the world:
2. Its meaning in the Jew's religion.
3. Its meaning in the Christian religion: and,
4. The necessity of all who wanted religion coming immediately to the water.

I was sometimes amused with the brilliancy of his wit, and the adroitness of his management, but as often disgusted with the liberties he took in his applications and accommodations of several expressions in the book. When he quoted and applied these words, "The Spirit of God moved upon the face of the waters," he made us think that Moses was describing the second rather than the first birth of things, and that he was speaking prospectively of the Spirit presiding over the washing of regeneration, rather than of a mighty wind blowing upon the face of the waters.

The Deluge next occupied his attention; and such were the uses he had for Noah's ark, the burial of the antediluvians in the water, and the resurrection of the earth, with Noah's new birth after *nine* months confinement in the womb of the ark, that one might imagine that the deluge just happened to teach us the meaning of immersion in water.

But when he got to the *Red* Sea, he found both water and blood united—the death of Pharaoh and the Egyptians, while Moses and

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Israel were saved. Here he not only found the burial of the Egyptians and the resurrection of Israel, but the burial of sin and a resurrection to a new life.

Water, and the uses of water, were the beginning, middle, and end of the doctrine of his discourse: and water, too, was the application of the whole matter; for in the close, his appeals and his exhortations to the congregation, all resulted in this—"Come now to the waters; be baptized every one of you sectarians, and every one of you spectators, for the remission of sins. You may have your choice, gentlemen, either of coming to the water, or of being cast into the fire."

I listened sometimes with fear and trembling, sometimes with displeasure, and sometimes with satisfaction; but so rapid were his movements, and my transitions from one state of feeling to another, that the whole flight seemed to be more like a ride in a car upon a rail road, than any thing else to which I can compare it.

Four persons presented themselves for the water; and really I did not see how any who believed the sermon could keep back: but so it was, that but four appeared prepared to go down into the brook. After singing a hymn, or a recruiting song, as I should call it, he arose and expostulated with more warmth than ever. So much was said about washing away sins in the water, that I supposed if a stranger had then entered the assembly, he must have regarded water as the only means of salvation; and so much was said upon coming now, *to-day*, &c. that I could not see how any who did not choose to come that day, could ever think of being accepted on any other day.

I kept upon the ground to the final amen; saw the four immersed, upon saying that they believed in Jesus as the Messiah, and heard distinctly the words which he used: they were these—"By the authority of the Lord, for the remission of your sins, I immerse you into the name," &c.

I observe the following memoranda of criticism on the foot of the page in my note book, from which I have revived my recollections of that discourse. I still think my censures are just: I submit them to your inspection—

1. The preacher's appearance, tone, gestures, and whole carriage, were enthusiastic, self-conceited, and scornful of the sects.

2. His applications of scripture forced, far-fetched, and in some instances wholly imaginative.

3. The text itself was feloniously accommodated, and in the connexion of things of which it was made the chorus, perverted far from the design of the inspiring Spirit which in Isaiah spake.

4. Many excellent things said, many just views of scripture sayings presented, but the emphasis laid on water, together with some unguarded expressions about its virtue, and the heedless manner in which sinners were exhorted to wash away their sins, gave an air of ridicule to the whole, and sometimes it would, I thought, have been difficult for a stranger to have decided whether the preacher was caricaturing or commending baptism for remission of sins. N. B. Thank-

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ful am I to Him that was the guide of my youth, that I can sometimes distinguish the truth and cleave to it, even when caricatured by its friends and calumniated by its enemies; therefore, while I must reprobate the speech of this zealous advocate, and condemn some of his reasonings and modes of applying the scriptures, still I believe that he has the true meaning of immersion and conversion to God; and, were he to be more grave, sober-minded, and argumentative in his addresses, I think he has the ability to be very useful as a proclaimer of the word.

So reads my Note Book for June, 1830. More experience and observation have confirmed my mind in the justice of the criticisms therein contained on the above discourse, and upon some others like it in the same volume.

To these remarks I will add that there appears to be a great remissness in his way of receiving persons for baptism. To receive persons rising in a promiscuous assembly coming forward to be immersed upon a mere profession that they believe, unknown perhaps to the speaker, and actuated more by feeling than by judgment, appears not to comport with the wisdom of the founder of the christian religion, and is running a very great hazard to fill the church with a mass of ignorance, credulity, and hypocrisy.

It will not do to bring up such cases as the three thousand on Pentecost, Saul of Tarsus, the Eunuch, &c. for the speakers had another sort of evidence of the sincerity and intelligence of those who professed belief in that age, than we ordinarily can have of those who rise in a promiscuous assembly and profess faith in the Messiah, upon the invitation of any one who addresses them.

It is necessary that we have full confidence in the intelligence, as well as in the sincerity, of those whom we receive into the family of God. The three thousand, Saul, and the Eunuch, &c. were known to possess the necessary knowledge, whenever they presented themselves. Strictly educated in the law and the prophets, in the expectation and belief of the Messiah, all that was wanting was faith in Jesus as that Messiah. Soon as they were convinced of the validity of his pretensions, they were proper subjects of baptism. They had acquired the knowledge of God and the promises, and only needed instruction in this one article. Again, the perils and shame attached to the name and profession of christianity, were such as to intimidate the insincere; and, therefore, boldly to avow this persuasion, in the face of all opposition, was a sufficient test of sincerity. To accept of such a profession, in our circumstances, without any special acquaintance with the attainments of the volunteers, is certainly not warranted by apostolic example in those instances. The care taken to educate the *catechumenoi*, or children of believers, in the ancient church, before immersion, as narrated by all the historians of primitive christianity, greatly corroborate the propriety of the position which I have taken—viz. That no person ought to be received for immersion on simply his soliciting it, or because of his rising at the invitation of a public speaker, to offer himself, unless the immerser

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have other evidence of his intelligence and sincerity, than can be obtained just from his volunteering himself.

These two objections must suffice for the burden of one epistle. It is doubtless enough to find two faults in one letter. One is more than enough for most men to bear with a good grace, at one time. The continual preaching of water, and the indiscriminate immersion of persons into it, regardless of any other evidence than their answering a question in a proper manner, which, moreover, they are previously taught to answer right, appears to be alike destitute of wisdom, human and divine, and, therefore, unsupported with apostolic authority.

Your friend for the gospel's sake,

EPAPHRAS.

TO EPAPHRAS.—*NO. II.*

Dear Sir,

OUR maxim is not "*ab uno dicite omnes.*" We say not, From one, as a sample, learn them all. Allowing, then, that all your strictures are perfectly just in the case selected, you would not have us to apply them to any other than to such a case. There is not a sect of philosophers, politicians, or theologians, in any nation, who will become sponsors for what any one individual in their fraternity may say or do. There are, in every society, individuals who are wayward, enthusiastic, or eccentric, and would not he greatly err, who, from an acquaintance with one or two such, infers the character of the whole community?

I have, myself, heard such specimens as those to which you allude, and have no doubt that there are others of which I have not heard. Such is the limited knowledge, both of human nature and the sacred writings, acquired by many persons of distinguished zeal, that they over act their part, and caricature, rather than commend, the cause which, in all honesty, they have espoused. We have had reasons to be ashamed for some who have done much injury to the cause of reformation, while they were most desirous of helping forward the good work. Paul himself experienced that there were workmen who needed to be ashamed themselves, and, therefore, cautioned his son Timothy on this subject. It has often been remarked that those who have the most need to be ashamed, most seldom blush; and that those who have the most confidence in themselves, deserve to have the least share of the confidence of others. But this by the way.

I am not sure that the person, or the occasion alluded to, calls for these remarks. Indeed I am ignorant of both. But the opportunity you have given us of speaking of such abuses, ought not to be neglected. I trust also, that your censures will correct all those brethren who need them. But as to the emphasis laid upon water, or more properly, upon immersion in water, by many, if not by all the proclaimers of the ancient gospel, I have some things to say by way of extenuation, if not of vindication of this practice. It is not only, nor merely, that extremes produce one another—that in avoiding Scylla we are wont to dash upon Charybdis. No; there is a better

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reason than this. But yet it is worthy of remark, that the opposition made to certain truths and facts, has always been a chief cause of giving them greater notoriety. If the Jews had not so warmly opposed the messiahship of Jesus, it would not have been so well proved. If his resurrection had not been doubted and opposed so much, by friends and foes, it would not have been so abundantly authenticated. If the Jews had not so strenuously opposed the admission of the believing Gentiles, without submission to circumscision and the law, we should not have had so many epistles explanatory of the Jews' religion, and illustrative of the genius of that favor which reigns in the christian constitution. And if the Catholic community had not so much relied upon its penances, absolutions, and works of merit, the reformers would not have written so many volumes against these, and in behalf of justification by faith in the blood of Jesus.

The abuses of baptism in this age, have called forth many volumes on that subject. The Baptists and Paidobaptists, to say nothing of the Quakers, have furnished many volumes on water and the use of it. Such has been the influence of these controversies upon the public mind, as to detract all importance from the institution. Sprinkling, pouring, dipping, or none of them, will do very well. They are all non-essentials. "Spiritual baptism" alone, and any one of the other three if you please! In this state of the public mind, what more necessary or natural than a full development of this institution from the beginning? When the scriptures are made the sovereign arbiter in this case, and their decisions made final, no one sect is willing to abide by them. They will make baptism mean any thing you please, or nothing at all, rather than that it should signify the formal and actual washing away of sin, through faith in the blood of Jesus.

There is but little need of controversy upon the question in which there is a very general agreement, nor of teaching the things already assented to almost by all. But he that thinks the reason why so much is said about any one truth, fact, or institution, is that all stress is laid upon it, reasons without reason, or without observation: for it is the opposition to any one truth, which generally gives it emphasis and notoriety. If our neighboring communities concurred with us in the true meaning and design of immersion, and differed with us about the meaning of the *blood of the Lord*, I presume many would infer that we had made void faith, grace, baptism, good works, and every thing else, and relied wholly upon the blood of Christ for salvation. Every age is marked by the "*present truth*," and the present error. The Devil and the world, sectarian and infidel, make work for all the christians of one generation. The acts of the great drama, and the scenes are often changed: but still the theatre is always crowded, and the stage full of actors.

It is, then, rest assured, my dear sir, not that such preachers seek salvation by water alone, nor by water at all, without all the scriptural prerequisites and concomitants; but because the true meaning and design of this christian institution has been neglected by the

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sects, that they say so much about it. But there is a better reason than this. There is more said about immersion in the New Institution, than about any other appointment whatever. The words *baptizo*, *baptizma*, and *baptizmos*,—rendered *immerse* and *immersion*—occur in the Greek Testament above one hundred times, as you may see from Greenfield's Greek Concordance. And as a better reason still, on sundry occasions it is so intimately connected with salvation and remission, as to elevate it above all comparison with other institutions—"He that believes and is immersed shall be saved," and "Immersion now saves us." Such sayings as these import something deserving conspicuity and emphasis in the preachings of all who follow the Apostles.

The preacher to whom you refer, may have grouped together scriptures which ought not to have been relied upon, or he may have drawn wrong inferences from his premises; but he had no need of that. There are so many positive and express declarations concerning the necessity and utility of immersion, as to suffice all who can be satisfied with divine authority alone. I do, however, concur with you, that many have so spoken of this institution, as to disgust even its friends, and those who believe in it; and also in a way not at all consistent with the truth, and the Apostles' addresses upon the subject. But for this there is no other remedy than that the churches take more care whom they patronize and recommend as proclaimers of the word. I shall now briefly advert to your second objection on the subject of the manner of receiving persons to immersion.

It is no easy matter to find a general rule to which there is no exception; but certainly it is bad logic to make a general rule out of exceptions. Because some bad fish get into the net, it will not do to diminish nor enlarge the meshes. Bad fish will get into any net which will catch the good. Persons who will designedly impose upon christian society, are not to be kept out by human vigilance. They will mimic any thing, and conform to any standard. But still, where there is any ground to suspect ignorance, insincerity, or any bad motive, precautionary means should be adopted. Those simply ignorant should be more fully taught, and the insincere detected, as far as possible. But who can suggest any rule of procedure other than that every person who exhibits all sincerity, who has had proper opportunities of informing himself, who has attentively heard the gospel announced, and voluntarily offers himself to serve the Lord, should, upon confessing the faith, be immersed into Christ?

Persons may be drawn by their feelings, their fears, their sympathies, or by some animal and human influence, while the understanding is unenlightened, while the heart feels not the force of truth. Our rule has been, in such cases, where there is reason to apprehend this, either from testimony or from our own observation, to request a more intimate acquaintance with such persons. But still we must take persons upon their own word, for so did the Lord and his Apostles. You may call this hazardous and insufficient, but what can you propose

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better? Those who call for a previous experience, have but the testimony or word of the candidate.

I admit what you say of the Three Thousand, of Saul, and of the Eunuch, is correct. They were well instructed before. But this cannot be said of those who, after hearing one or two short discourses, turned from dumb idols to serve the living God; such as the Jailor, Sergius Paulus, Dionysius, Damaris, with the multitudes of the Gentiles addressed by the Apostles. Most persons immersed by the proclaimers of reformation are the most intelligent part of a community who have had the Jewish and Christian oracles in their hands from infancy. When penitent, such persons resemble the Jews more than they do the ignorant Gentiles of the Apostolic age.

Men are admitted to swear in courts of justice without previous examination, unless suspected of Atheism. Men and women are permitted to enter into matrimony upon saying they will submit to the laws of that relation, without previous examination about their intelligence in that institution. So of all the great transactions of this life. And did not Philip immerse the Eunuch upon the same profession as that made by Simon Magus, although so recently imposed on in that instance?

Except, then, where there is good reason to suspect gross ignorance or improper motives, there is no better way, and none more Apostolic, than that we receive all who solemnly confess Jesus to be the Lord, and prove the sincerity of their faith by coming forward in the great congregation to acknowledge him, and to submit to his government.

Please proceed with your criticisms. To such as are reasonable and scriptural we will not object; and when a difference in opinion occurs, we will respectfully tender our reasons.

In much esteem,

EDITOR.

HISTORY OF THE JESUITS.

THE Order of the Jesuits has been, by a *bull* of Pope Pius, in 1814, re-established. Some remarkable traits in their proceedings before the suppression of the Order by Clement in 1775, much resemble the proceedings of some Protestant sects. The judicious reader can, without a hint from us, discover these analogies. The following sketch of their history is taken from a late edition of Pascal's letters. We are of opinion that the Jesuits have meditated the establishment of the Catholic religion in these United States, and that their plan is now in progress. Of this we may hereafter give some notices. ED. M. H

"A society, which at one period extended its influence to the very ends of the earth, and proved the main pillar of papal hierarchy, which not only wormed itself into almost absolute power, occupying the high places, and leading captive the ecclesiastical dictator of the world, must be an object of some curiosity to the inquisitive mind, especially as it has been recently restored by the present Pope, from that ruin to which Clement XIV. had reduced it.

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Ignatius Loyola, a native of Biscay, is well known to have been the founder of this, *nominally*, religious order. He was born in 1491, and became the first page to Ferdinand V. king of Spain, then an officer in his army. In 1521 he was wounded in both legs at the siege of Pampeluna, when having had leisure to study a "Life of the Saints," he devoted himself to the service of the Virgin; and his military ardor becoming metamorphosed into superstitious zeal, he went on a pilgrimage into the Holy Land. Upon his return to Europe, he studied in the Universities of Spain, whence he removed into France, and formed a plan for the institution of this new order, which he presented to the Pope. But, notwithstanding the high pretensions of Loyola to inspiration, Paul III. refused his request, till his scruples were removed by an irresistible argument addressed to his self-interest: it was proposed that every member should make a vow of unconditional obedience to the Pope, without requiring any support from the Holy See. The order was therefore instituted in 1540, and Loyola appointed to be the first General.

The plan of the society was completed by the two immediate successors of the founder, Lainez and Aquaviva, both of whom excelled their master in ability and the science of government; and, in a few years, the society established itself in every Catholic country, acquiring prodigious wealth, and exciting the apprehensions of all the enemies of the Romish faith.

To Lainez are ascribed the *Secreta Monita*, or secret instructions of the order, which were first discovered on Christian, Duke of Brunswick, seizing the Jesuits' college at Paderborn, in Westphalia, when he gave their books and manuscripts to the Capuchins, who found these secret instructions among the archives of their Rector. After this another copy was detected at Prague, in the College of the Jesuits.

The Jesuits are taught to consider themselves as formed for action, in opposition to the monastic orders, who retire from the concerns of the world; and engaging in all civil and commercial transactions, insinuating themselves into the friendship of persons of rank, studying the disposition of all classes, with a view of obtaining an influence over them, and undertaking missions to distant nations; it is an essential principle of their policy, by every means to extend the Catholic faith. No labor is spared, no intrigue omitted that may prove conducive to this purpose.

The constitution of this society is monarchical. A General is chosen for life by deputies from the several provinces, whose power is supreme and universal. Every member is at his entire disposal, who is required to submit his will and sentiments to his dictation, and to listen to his injunctions, as if uttered by Christ himself. The fortune, person, and conscience of the whole society are at his disposal; and he can dispense his order not only from the vows of poverty, chastity, and monastic obedience, but even from submission to the Pope, whenever he pleases. He nominates and removes provincials, rectors, professors, and all officers of the order, superintends the universities, houses, and missions, decides controversies, and forms or dissolves contracts. No member can have any opinion of his own; and the society has its prisons, independent of the secular authority.

There are four classes of members—the noviciates or probationers, the approved disciples, the coadjutors, and the professors of the four vows. The education of youth was always considered by them as their peculiar province, aware of the influence which such a measure would infallibly secure over another generation; and before the conclusion of the sixteenth century, the Jesuits had obtained the chief direction of the youthful mind in every Catholic country in Europe. They had become the confessors of almost all its monarchs, and the spiritual guides of nearly every person distinguished for rank or influence. At different periods they obtained the direction of the most considerable courts, and took part in every intrigue and revolution.

Notwithstanding their vow of poverty, they accumulated, upon various pretences, immense wealth. They claimed exemption from tithes under a bull of

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Gregory XIII. who was devoted to their interests; and by obtaining a special licence from the court of Rome to *trade* with the nations whom they professed to convert, they carried on a lucrative commerce in the East and West Indies, formed settlements in different countries, and acquired possession of a large province in South America, where they reigned as sovereigns over some hundred thousand subjects.

Their policy is uniformly to inculcate *attachment to the order*, and by a pliant morality to soothe and gratify the passions of mankind for the purpose of securing their patronage. They proclaim the duty of opposing princes who are inimical to the Catholic faith, and have employed every weapon, every artful and every intolerant measure, to resist the progress of Protestantism.

In *Portugal*, where the Jesuits were first received, they obtained the direction of the court, which for many years delivered to them the consciences of its princes, and the education of the people. Portugal opened the door to their missions, and gave them establishments in Asia, Africa, and America. They usurped the sovereignty of Paraguay, and resisted the forces of Portugal and Spain, who claimed it. The court of Lisbon, and even Rome herself, protested in vain against their excesses. The league in France was, in reality, a conspiracy of the Jesuits, under the sanction of Sixtus V. to disturb the succession to the throne of France. The Jesuits' college at Paris was the grand focus of the seditions and treasons which then agitated the state, and the ruler of the Jesuits was president of the Council of Sixteen, which gave the impulse to the leagues formed there and throughout France. Matthieu, a Jesuit and confessor of Henry III. was called "the Courier of the League," on account of his frequent journies to and from Rome, at that disastrous period.

In *Germany* the society appropriated the richest benefices, particularly those of the monasteries of St. Benedict and St. Bernard. Catharine of Austria confided in them, and was supplanted; and loud outcries were uttered against them by the sufferers in Vienna, in the states of Styria, Carinthia, Carniola, and elsewhere. Their cruelties in Poland will never be forgotten. They were expelled from Abyssinia, Japan, Malta, Cochin, Moscow, Venice, and other places, for their gross misconduct; and in America and Asia they carried devastation and blood wherever they went. The great object of the persecution of the Protestants in *Savoy* was the confiscation of their property in order to endow the colleges of the Jesuits. They had, no doubt, a share in the atrocities of the Duke of Alva in the Low Countries. They boasted of the friendship of Catharine de Medicis, who espoused their cause, and under whose influence the massacre of St. Bartholomew was executed. Louis XIV. had three Jesuit confessors, which may explain the revocation of the edict of Nantz.

The Jesuits have been notorious for attempting the lives of princes. The reign of Queen Elizabeth presents a succession of plots. In her proclamation, dated November 15, 1602, she says, that "the Jesuits had fomented the plots against her person, excited her subjects to revolt, provoked foreign princes to compass her death, engaged in all affairs of state, and by their language and writings had undertaken to dispose of her crown."

Lucius enumerates five conspiracies of the Jesuits against James I. before he had reigned a year. They contrived the gunpowder plot. So late as the time of George I. both houses of Parliament reported that the evidence examined by them on the conspiracy of Plunket and Layer, had satisfactorily shown that it had for its object the destruction of the king, the subversion of the laws, and the crowning of the Popish Pretender; and they state that "Plunket was born at Dublin, and bred up at the Jesuits' College at Vienna." Henry III. of France was assassinated by Clement, a Jesuit, in 1588. The Jesuits murdered William Prince of Orange, in 1584. They attempted the life of Louis XV. for imposing silence on the polemics of their order, besides innumerable other atrocities.

The pernicious spirit and constitution of this order, rendered it early detested by the principal powers of Europe; and while Pascal, by his "Provincial

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Letters," exposed the morality of the society, and thus overthrew their influence over the multitude, different potentates concurred, from time to time, to destroy or prevent its establishments. Charles V. opposed the order in his dominions; it was expelled in England, by the proclamation of James I. in 1604; in Venice, in 1606; in Portugal, in 1759; in France, in 1764, in Spain and Sicily, in 1767, and suppressed and abolished by Pope Clement XIV. in 1775. Recently, however, the Pope has dared to re-establish it, though Clement had acted on the entreaties of even Catholic sovereigns, who deemed it incompatible with the existence of civil society. It must be acknowledged, indeed, to be a fit instrument for ecclesiastical despotism, and may therefore be regarded with indifference by all who are unconcerned to secure the liberties of their fellow-men."

THE CHRISTIAN PREACHER—*No. V.*

MODEL OF A DISCOURSE, No. II.

Acts iii. 12—26.

[THE congregation consisted of devout Jews, met in the temple at the hour of prayer. Peter and John appear in Solomon's Portico, and make for themselves a text.]

THE TEXT.

[A man aged forty years, lame from his birth, known to all the Jews in the metropolis, made perfectly sound in his limbs by the command of Peter, in the name of the Lord Messiah.]

ADDRESS.

"Men of Israel, why do you wonder at this, or why fix your eyes on us, as if by our own power, or piety, we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers has glorified his son Jesus, whom you delivered up, and renounced him in the presence of Pilate, when he was determined to release him; but you renounced the Holy and Righteous One, and desired a murderer might be granted to you, and killed the Prince of Life, whom God has raised from the dead, of which we are witnesses; and [now] by faith in his name, he has strengthened this man, whom you see and know; yes, his name, and the faith which is in him, has given him this perfect soundness before you all. And now, brethren, I know that through ignorance you did it, as did also your rulers; but God has fulfilled those things, which he foretold by the mouth of all his Prophets, that the Messiah should suffer. Reform, therefore, and turn [to God,] that so your sins may be blotted out; that seasons of refreshment may come from the presence of the Lord, and that he may send to you Jesus Christ, who was beforehand proclaimed; whom, indeed, heaven must receive till the times of the accomplishment of all things, which God has spoken of by the mouth of all his holy Prophets from the beginning of time. For Moses said to the fathers, "Surely a Prophet shall the Lord your God raise up to you of your brethren, like me; him shall you hear in all things whatsoever he shall say to you: and it shall come to pass, that every soul who will not hearken to that Prophet, shall be cut off from among the people."

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Yes, and all the Prophets, from Samuel and those that follow after, as many as spoke have also foretold these days. You are the children of the Prophets, and of the institution which God instituted with our fathers, saying to Abraham, "And in your seed shall all the families of the earth be blessed." To you first, God having raised up his son Jesus, has sent him to bless you; every one of you turning from your iniquities."

ANALYSIS OF THE DISCOURSE.

1. An explanation of the miracle, the theme of his discourse. In doing this he ascribes the miracle to the glorified Jesus, and not to his own personal power or piety.

2. A narrative of the procedure of his countrymen towards the Author of the miracle, terminating in his unrighteous seizure, condemnation, and martyrdom.

3. His resurrection boldly asserted, proved in placing the witnesses before them for examination.

4. An apology for their conduct towards him is then offered by the preacher, accompanied with a call upon them to reform and to turn to God.

5. To enforce the necessity of immediate submission to him, the authority of Moses and the Prophets is adduced in attestation of his mission, and in proof that all who receive him shall be saved, and that they who reject him shall be ultimately cut off from the Lord's people.

REMARKS ON THE DISCOURSE.

While the method and subject matter of this address are, in all prominent respects, very similar to the Pentecostian address, there is nothing like a mere repetition of the same words. A new phraseology is adopted, yet fully expressive of all the same cardinal ideas. The order of things is the same, reformation, conversion, blotting out of sins, seasons of refreshment, and the second coming of the Lord. Faith, baptism, the Holy Spirit, are not once mentioned in the discourse as connected with salvation, unless we find them implied:—faith, in reformation; immersion, in turning to God; the Holy Spirit, in seasons of refreshment; and eternal life, in the second coming of the Lord. These phrases imply these blessings as fully as the new phrase "blotting out of sins" implies remission of sins. Thus we learn that in the Apostles' style there are diverse ways of setting forth the same truths.

No question being asked, no interruption from the audience, we may expect a full statement of the arguments adapted to an assembly of Jews to induce them to turn to the Lord. Three strong arguments, comprehending the three greatest promises, are the only three relied on for this purpose—the remission of sins, seasons of refreshment from the presence of the Lord, and the glory to be revealed at the last time. These comprehend pardon, the Holy Spirit, and heaven—righteousness, holiness, and blessedness. Three things inseparably connected in the great scheme of salvation—righteousness, holiness,

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and happiness. Reformation and immersion for the first; the Holy Spirit for the second; and the second coming of the Lord for the consummation of the third.

The Jews expected seasons of refreshment in the presence of the Messiah after his coming. Peter knew this, and that their expectation was well founded; but they had misapplied the prophecies. While he adopts their own style and uses their words, he gives them a meaning more in accordance with the promised blessings of Messiah's reign. After the immediate blessings in his spiritual kingdom, any other seasons of refreshment promised the Jews are to succeed the second coming of the Lord.

Such is the logic of this address. In the conclusion the preacher speaks most persuasively. After he has laid their sins before them, and the iniquities of the whole nation—after he has admonished them in the words of Moses and the Prophets, he persuades them that even yet the goodness, and forbearance, and mercy of God were waiting to be displayed on them first, if they would turn to the Lord. To you FIRST, God having raised up his Son, sent him to bless you; every one of you, provided you turn away from your iniquities. Thus did Peter address the children of the Prophets and of the covenants of promise, when he had a favorable hearing in the Temple.

So plain and so forcible an exhibition of the great arguments of the Holy Spirit in favor of turning to the Lord, sustained so ably by the text from which Peter spoke, could not, and did not, fail of success in such a congregation. Many who heard it believed and turned to the Lord, to the number of about *five thousand!!** Assuredly this speaks much in the praise of such models! Discourses, like professions, are always most wisely estimated when judged according to their fruits.

MODEL III.

Peter's Defence before the National Senate—Acts iv. 8—12.

"Rulers of the people, and elders of Israel, if we are this day examined about the benefit conferred upon the impotent man, by what means he is healed; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead; yes, by *him* this man stands before you sound. This is the stone which was set at nought by you builders, that is become the head of the corner; and there is salvation in no other; neither is there any other name under heaven given among men, by which we can be saved."

Even in a defence so brief, and before an assembly so august and overwhelming, we find this great preacher crowding into two periods all the gospel facts in the most convincing and unanswerable manner. Jesus the Nazarene, crucified by the Jews, raised from the dead, ex-

**Some understand the number of five thousand men to be the aggregate of all that had been converted in Jerusalem to that time. Great names are found on both sides of even this question, and neither side is without specious arguments: let every man judge for himself.*

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alted to heaven, displaying all authority and power as the only Saviour of the world, is forcibly stated in a few words; and not stated only in the presence of the Rulers and Doctors, but his rejection and crucifixion are charged home upon them. They were astonished and unable to speak until they had the Apostles withdrawn from the council chamber!

The manner and style of this preacher, speaking under the influence of the Holy Spirit, is worthy of all admiration. His fluency, readiness, boldness, and mildness; his unyielding adherence to the great items of his testimony, his firmness in reproving, and his conciliatory deportment in beseeching and exhorting, all alike shew the master well educated in the true philosophy of human nature, in the school of its author.

We shall conclude this essay with another specimen of a special address before the Sanhedrim, demonstrative of the same attributes, and equally worthy of regard from all those who are devoted to the preaching of the ancient faith. This address (in Acts v. 29—32.) is in answer to the charge from the Sanhedrim, and was pronounced by the same preacher when interrogated why he did not obey the mandate of the Senate.

MODEL IV.

"It is necessary to obey God rather than men. The God of our fathers has raised up Jesus, whom you slew, hanging him on a tree; him has God exalted at his right hand [to be] a Prince and Saviour, to give reformation to Israel, and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God has given to them who submit to his government."

Again do we see grouped in the shortest compass, the death, resurrection, and glorification of the Messiah, remission of sins, and the gift of the Holy Spirit promised to them who obey him.

EDITOR.

DIALOGUE ON HERESY.

The following Dialogue actually occurred, a short time since, between a Presbyterian Minister in Virginia, and a Preacher of the Ancient Gospel. The Presbyterian Minister was acting for the time being as Agent for the Bible Society; and on entering the Study of the Preacher, after the usual salutation, accosted him in the following manner:—

Rev. Mr. Mk——n.—I need not ask you whether you need a Bible for your family, as I see several lying around you.

Mr. Clement.—No, sir; I think you have sufficient evidence that we are not destitute of the good book.

Mr. M. Well, friend Clement, can you not contribute something for the destitute? We are called upon by a General Agent of the Bible Society to pay for some Bibles we got for sale and distribution, and are unable to meet his demands against us. Can you not assist us by a donation?

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Mr. C. No, sir; I cannot conscientiously contribute to that Society under the present arrangement; but if you can tell me of any families in this vicinity destitute of the Bible, and who desire to have it, I will buy from you half a dozen, or more, and supply them myself.

Mr. M. I know of none who are not now supplied: for we have supplied a good many.

Mr. C. On reflection I know of one who I think wishes to have a new copy of the Old and New Testament, and who will accept it from me. Please let me have one. [*While Mr. M. is handing the Bible, and Mr. C. is paying for it, he proceeds to observe.*] —Mr. M. I am glad upon the whole, to see you employed in distributing the Bible without note or comment. In so doing, you and the Society are sapping and mining the foundations of your own sectarian establishments; for in commending the naked text, and in putting it into the hands of the poor and illiterate, you in effect say to them, '*You may understand this and be saved without my creed and my official aid.*'

Mr. M. Oh! Mr. C. I care nothing for party, or creed, or for building up a party.

Mr. C. I beg pardon, Mr. M. I thought you acknowledged and held sacred the Westminster Creed as the standard of true religion, and as a term of christian fellowship.

Mr. M. True; I belong to a church which has a creed; but I am no great advocate for partyism, nor for creeds. I think it well enough to have a written creed. We have all our opinions of scripture, you know; and I think it is nothing amiss to let the world know what we think of the scriptures. Have you not some opinions of the Bible, Mr C.?

Mr. C. Yes, as many opinions as most persons of my age; but I do not bind upon any man my opinions. I regard them as private property. But do you not bind, upon pain of excommunication, your opinions upon your society, and thereby make your opinions tantamount to the very faith of the gospel:—opinions, too, so abstract and metaphysical, that not more than one of your own preachers in every twenty can so fully understand them, as to feel assured that they are correct?

Mr. M. And do not you inculcate, as a term of communion, some peculiar opinions of your own, and are therefore heretical, if such be the true meaning of heresy?

Mr. C. I have often been called a heretic; but most undeservedly, as I think, and as you would think, methinks, if you would but hear me. I am a *Catholic*, not in the papistical sense, but in the true sense of the word. I preach, teach, and practise nothing in the name of the Lord, that is not as universally admitted as any article in the christian faith.

Mr. M. That is not what I asked you, Mr. C. Have you not some peculiar opinions about baptism, which you make a term of communion?

Mr. C. No, sir. In this I am a Catholic, if Catholicism can on earth be found.

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Mr. M. A Catholic in baptism! You astonish me! I have been greatly misinformed if you have not, and do not, inculcate some peculiar views of baptism.

Mr. C. You must, then, be misinformed; for yours are the *peculiar* views, and mine the *general* views of all christendom.

Mr. M. Do explain how this can be. Do you not go for immersion alone?—and——

Mr. C. Yes. And tell me who it is in all christendom, that believes in baptism at all, who will not admit that a professed believer, immersed in water, into the name, &c. is scripturally and truly baptaptized. All christendom, Catholic and Protestant, agree that such an immersion in water is baptism. Even the Quaker, who is wholly spiritual, soul and body, says that such was christian baptism in the olden time. But only a part of christendom will agree that the sprinkling of an infant, either upon the engagements of a fleshly father, or a *god*-father, is christian immersion. I am, then, the Catholic and you the heretic here, to speak after the manner of the age. All christendom say that what I practise is christian immersion; but only a part agree with you.

Mr. M. Well, well. That—that is not just what I was alluding to. It was about the meaning of baptism. Have you not some peculiar opinions about what baptism signifies?

Mr. C. No, sir. The creeds of all sects preach just what I believe and practise in this matter—some with more clearness—others with less; but all preach it. I can show you my views of the meaning of baptism, not only in the direct testimony of the Apostles, but in the words of all the creeds and sects in the christian world. The only difference is, they say and do not: we *practise* what they *preach*.

Mr. M. I thought you had no great regard for our creeds, because you look upon them all as heretical.

Mr. C. I do, indeed, regard all the creeds, that of the *Roman* Catholic, and the countless creeds of the Protestants, as positively heretical; yet I can find the articles of my belief in them all.

Mr. M. How can you find the articles of your belief in so many contradictory creeds?

Mr. C. The contradictory parts of the creeds are about *opinions*—not about *belief*. I can find all the great facts which I believe in them all. "The Apostles' Creed," as some call it, contains all the prominent christian facts. I can say I believe it, and every other fact found in the Catholic Vade Mecum.

Mr. M. And you are a Catholic in faith too!

Mr. C. Yes, in faith, in ordinances, in morality.

Mr. M. In ordinances! What do you mean?

Mr. C. I mean the Lord's day, the Lord's supper, and christian baptism. I regard the first day of every week as sacred to the memory of the Lord—the supper as sacred to all the disciples on that day; and you now understand how Catholic I am in baptism.

Mr. M. In morality too!

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Mr. C. Yes, all that is called vice, immorality, and sin—all that is called virtue, morality, and righteousness by the whole christian world, I call by the same names.

Mr. M. Do you not practise weekly communion?

Mr. C. Yes; and all christians say it is the ancient usage: all say we have liberty to do so from the words "as often;" and all say that if christians were in a proper frame it would be very comfortable to sit around the Lord's table every Lord's day.

Mr. M. I am glad to find you so "*Catholic;*" I had thought that you were a factionist, and a separatist.

Mr. C. This sin, I think, sir, you now perceive lies not at my door; but at the door of those who make their peculiar views of expediency a rule for others, and compel mankind not only to be of one faith, but of one opinion. I plead for nothing in faith, in religious practice, in morality, that is not universally admitted by all christians; and reject what is embraced and contended for by only a few.

Mr. M. I think, sir, if I had time I could find something in which you are heretical; but my appointment calls me hence.

Mr. C. At any time when it may suit you and myself I will spend a day with you; and will now promise if you find in me one heretical sentiment I will give it up. But let me tell you, sir, that the root of all heresy is this: *the placing of our opinions, inferences, and sense of expediency on the same footing with the express testimony of God.* This is what all sects have done in binding their articles of belief and opinion in the same *calfskin*, calling it a creed, and then binding the whole upon the consciences of the disciples.

Mr. M. At a more convenient season I will hear thee again of this matter. FELIX.

THE NEW NAME.

Query.—WHAT is the *new name* which the mouth of the Lord should name, by which Zion and Jerusalem are in the Millennium to be designated?

Answer.—Some of the textuaries and mystic interpreters of the last century applied this to the church of the Gentiles, and supposed that the name *Christian* is that new name. But nothing in Isaiah's prophecy can be much plainer than that the new name belongs exclusively to the remnant of Israel who shall return to their own land; and, indeed, the Prophet tells us that the new name is *Hephzibah*, and that of the land *Beulah*. Any person who will read the first five verses of the sixty-second chapter of Isaiah in succession must clearly see this, if not blinded by prejudice:—"The *Gentiles* shall see thy light, O Zion, and all kings thy glory." Then Jerusalem shall no more be *named Forsaken*, neither shall thy land any more be *named Desolate*. but thou shalt be called *Hephzibah*, and thy land *Beulah;* for the Lord *delighteth in thee*, and thy land shall be married." The new name is, then, "the Delight," "the beloved." "I will call her *beloved, sought out, a city not forsaken.*" EDITOR.

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READING THE ACTS OF THE APOSTLES.

Dear Sir,

ABOUT a year since I was reluctantly led to one of your meetings. An aunt for whom I had great respect, at whose house I was then on a visit, a great admirer of your writings, compelled me to attend a night meeting at the villa of 'Squire G——n. My Presbyterian mother had so often warned me of your errors, that I went to hear you with the most firm resolution not to attend to any thing you might say—in fact, not to hear you at all. I would not join in singing, nor rise in the time of prayer. I strove to think about other things—scenes afar off, that I might not be polluted with your 'foolish notions.'

But in an instant after you read the chapter from which you spoke, I was all attention. Before I knew what I was thinking about, I was interested in the subject. And if my salvation had rested upon my forgetting the following remarks you made upon reading the writings of the Apostles, I should doubtless be lost forever; for never did I get them out of my mind until I made the experiment; and now it appears impossible for me ever to forget them.

You said—"If any one were to ask you how true and saving faith is to be obtained, you would tell him to read the memoirs of Jesus Christ, written by Matthew, Mark, Luke, and John, one book at a time, with their references to the Old Testament; and so often in succession, until he could satisfactorily say that it was all a cunningly devised fable, or most certainly true. If he came to the conclusion that it was unquestionably true, then he had true and saving faith, if he would follow it up.

"If, then, he asked you how he might acquire a full knowledge of the gospel, and what he himself should *do* to be saved? you would tell him to read the Acts of the Apostles carefully through, and so often as was necessary to his understanding what the Apostles taught every one to do. If, again, he wished to know what authors he must read, that he might have an accurate knowledge of the whole christian religion in all its bearings and tendencies, he must read the letters of Paul, Peter, John, James, and Jude."

You complained of the general ignorance of the scriptures which prevailed, and of the tendencies of all human systems to promote ignorance of that book; and after bewailing the intractability of this perverse generation, you closed that part of your discourse by saying that "the largest demand you had ever made upon any hearer who wished to decide between you and the teachers of human opinions, was to read the Acts of the Apostles once through every day for seven days; and if on the evening of the seventh day, when he had seriously reflected upon the whole history of the sayings and doings of the Apostles, he did not discover that the ancient gospel and order of things were wholly different from the modern gospels and arrangements of creeds and formularies, you would say you knew nothing about religion."

This not only pierced my heart, but stuck in it like a barbed arrow. Soon as I went home I laid off one week for reading the Acts of the

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Apostles; (for I believed in Jesus before;) and after reading it *seven times*, accompanied with prayers to the Father of Lights, I found no rest until I was immersed into my Saviour's death; and, in truth, I can now set my seal to your representation of it: for the gospel and its religion are to me almost as new as if I had never before heard any thing about Jesus Christ till within a few months past.

Wishing that my experience may be of some use to others, you may, if you think proper, publish this with my initials.

MARY-ANN T——.

Editor Mill. Harbinger.
June 4, 1832.

EDUCATION—NEW SERIES.

NO. I.

"Education makes the man, and want of it the fellow;
"All the rest is either leather or prunella."

POPE says, "*Worth* makes the man;" but what makes worth? Intelligence, united with benevolent enterprize. That good book, so richly fraught with the heavenly lessons of divine wisdom, to which we look for moral instruction on every subject worthy of our examination, furnishes us with a more suitable motto than our latitudinarian poet—

"*Man is born like a wild ass's colt.*"

Ignorant as the ass's colt he enters upon the stage. What he shall be depends upon those to whom his education and training are committed. He is furnished with faculties and capacities by his Creator; but the development and discipline of these are in the hands of those to whose management he is entrusted.

The first duty and care of an intelligent and virtuous parent is the training of his offspring; and it is the first concern and paramount duty of every intelligent community to provide well for the education of youth. This subject is a very common place one, and has deservedly interested some of the communities of this confederacy of republics; but in no one state on earth has it been treated according to its merits. Few parents are sufficiently alive to its value; and of these, few are so well taught themselves as to know what course to adopt or pursue in relation to their children; nay, the great majority of our more intelligent fellow-citizens are engaged in making *livings* or *fortunes* for their sons and daughters, in teaching them the art of procuring sustenance by some trade or calling, rather than in cultivating the intellectual and moral powers; or in imbuing the minds of their offspring with the high and ennobling principles of true science, morality, and religion.

But the systems of education call for a reformation as radical and extensive as the popular systems of government and religion. In most of our common schools years are squandered in learning little else than an irrational way of "reading, writing, and cyphering," with

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some of the technicalities of grammar and geography. A mere smattering in words, without the knowledge of any thing in nature, society, or religion, is the reward of the literary toils of our children in our common schools during the time allotted to their education. Those sent to college are very often placed in circumstances not much more advantageous for the formation of useful character. A few years are devoted to the dead languages and mythology of Pagan nations, frequently to the great moral detriment of the student, and seldom much to his literary and intellectual advantage in the acquisition of real knowledge. A peep into "the sciences," the hasty perusal of a few authors, rather read than studied, obtain for him his *academic honors;* and then he enters the theatre of life without a thorough knowledge of any one art or science, with a large stock of words rather than ideas, and with the knowledge of names rather than of things. His memory has been cultivated much more than his judgment; and though he may have acquired the rules of reasoning as the rules of grammar, he has still to learn the art of thinking and reasoning correctly, if ever he should be so fortunate as to reason well.

This, if not universally, is nevertheless generally a true and faithful report of the system of common and collegiate education. Some very successful efforts towards reform have been made in some departments of education, and we are glad to observe a general awakening to the importance of the subject.

Reform must begin in our colleges; for there the teachers of our common schools are generally educated, or so many of them as give laws to the others. The first error in magnitude, because the most pernicious in its consequences, which many wise men have labored to reform, and which must be reformed before any very beneficial change can be introduced, is the value placed upon the science and learning of Greece and Rome. Since the revival of literature in the kingdoms once composing the Western Roman Empire, ever since the year of Grace 1500, classic literature and classic antiquity, the natural, political, moral, and social philosophy of Greece and Rome, which never at any time exerted a salutary influence upon those communities, have so bewitched and infatuated the literati of the West, that all our literary institutions have been as enslaved to the idolatry of Grecian and Roman models as were the Catholic laity to the See of Rome in the long dark night of papistical supremacy. Yet the very devotees of what is called the classic literature and science of Greece and Rome, when put to torture, can name no great political, moral, or religious boon, no permanent or essential service to the cause of social order or good government, which the lawgivers and statesmen, the orators, philosophers, and priests of antiquity conferred upon the communities which gave them birth. So deeply convinced are the most learned amongst us of the entire failure of these great masters of Grecian and Roman literature to be authoritative guides to us in politics, philosophy, and morals, that they regard them rather in the light of "beacons to warn us, than as guides to instruct us." Beyond "the mere accomplishments of education" it is confessed we

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can derive nothing from them which confers any practical blessings on mankind. Even those who have acquired a taste for those productions, who admire them as prodigies of "intellectual power and literary excellence," and prize them as the only perfect models of good taste; of genius, wit, and eloquence, indispensable to a good and elegant education, are at a loss to show any solid and lasting good conferred by them upon their contemporaries or upon posterity. In all their efforts to institute a system of moral philosophy they failed, and failing here they left behind them no monument of public good achieved for the great family of man.

A question hence arises, which I find clearly stated and fully developed by one* of no ordinary talent, taste, and information—one well skilled in the science, languages, literature, and religion of Greece and Rome, a question which he says is soon to be discussed and decided to the great advantage of posterity. It is this: "*Are not the languages and authors of Greece and Rome to be regarded as* INSTITUTIONS *once indispensable, invaluable; but having answered their end shall they not now yield, especially in our country, to a higher order of institutions,* viz. *the science and literature of modern nations?*" An extract from the same author in behalf of the moderns shall close our present essay. It is

A SUMMARY OF MODERN IMPROVEMENTS IN ART AND SCIENCE.

"The moderns, to say nothing more, have shown themselves not at all inferior to antiquity in power and originality, in variety and felicity of talent. Indeed, Newton and Leibnitz, Locke, Butler and Bacon, Chatham and Burke, Milton and Shakspeare, Linnæus, Buffon and Lavoisier, are unequalled by any of the ancients. Grant that Hume, Robertson, and Gibbon, are *not the rivals in style* of Thucydides and Herodotus, of Livy and Sallust, and that they are not is due to the *language* and not to the *author; yet those are every way superior to these, in all that constitutes the highest value of history.* Bossuet, Bourdalou and Massillon, Pitt, Sheridan, and Fox, Erskine and Canning, fear no comparison, if liberal and candid, with Demosthenes, Pericles, Isocrates and Cicero. Schlegel has ranked Shakspeare above all the dramatists of antiquity; while the critical judgment and accomplished taste of the Edinburgh Review, has styled Milton "the first of poets." To say no more, by way of comparison, though the parallel might be advantageously pursued, let us remark how much has been done by the moderns, almost wholly within the last three centuries, in art and science, without any, or scarcely any among the ancients. The compass, gunpowder, paper, printing, engraving, and oil painting; the whole department of navigation, including ship building; the system of modern tactics by land and by sea, of modern commerce, political economy and banking; algebra, fluxions, and the sublime works of Newton and La Place; anatomy and surgery; chemistry, electricity, magnetism and botany; the telescope and microscope; the time-piece, the air-pump, the steam-engine, and

* *Thomas Smith Grimke, of South Carolina.*

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galvanism; the true theory and practice of government; the division and subordination of power; the principles of evidence and trial; diplomacy, the balance of power and the law of nations; the history of man, of arts and sciences, and of literature; philology and the philosophy of history; and lastly, a nobler and better scheme of morals, and a profound, rational and comprehensive theology—all these and numberless other inventions, discoveries, and improvements, are the work of the modern world. *Whenever that world shall judge boldly, independently, candidly, liberally, the decision must be in favor of the masters in literature and science who have arisen since the 15th century.* Whether in abstruse and comprehensive, or in refined and elegant speculation; in profound, energetic, logical reasoning; in powerful, commanding, persuasive eloquence; in the intellectual and imaginative poetry, in the descriptive and pathetic; in practical wisdom, moral, international, or political, civil, social or domestic; in those arts, which employ, while they improve and bless the people; in a word, in all that makes man industrious and useful, virtuous, and happy, and prepares him for the service of God, of his fellow men, and of posterity—if, with a view to these things, we contemplate the great men who have arisen since the year 1500, we must acknowledge them unrivalled by the ancients. This is my creed; I glory in it: and this, I speak it with triumphant confidence—this, before the close of the 19th century, will be the creed of my country."*

EDITOR.

HISTORICAL NOTICES OF THE PROGRESS OF REFORM.

DURING the last month we have received many exhilarating accounts of the progress of the ancient gospel and of reform.

By a letter of May 30th, from brother J. Frisbie, one of the elders of the congregation at Monticello, Kentucky, we learn that the infant society recently organized in that place now amounts to more than fifty disciples.

From two letters from brother G. W. Elley, of Nicholasville, Kentucky, of May 25th, and of June 20th, we learn that the word of the Lord prevails mightily in the vicinities around him. On Clear creek, at a meeting early in May, present sundry preachers of reform, fifteen were immersed. A week after this meeting, several others were immersed, and united with the church in Versailles. At Nicholasville, in the same month, eight persons were immersed—Brother Creath, Sen. about the same time, immersed eight in the neighborhood of Lexington. At the Republican Meeting House, eight miles from Nicholasville, at a meeting of many disciples, say five hundred, and a number of public brethren, with many citizens, twenty-one were immersed. Great love and harmony prevailed at this meeting, and the fruits of the Holy Spirit were very manifest among the disciples.

"Since the first of June," says brother Elley, "till the fifteenth, brother John Smith has been in the counties of Lincoln and Garrett, near Lancaster and Stanford—during which time he immersed *forty-one* persons into the faith formerly delivered to the saints. This was in a vicinity where the opponents of this faith have a strong hold. A meeting of four days' continuance commenced

*Page 42, *of Grimke's Reflections on the Character and Objects of all Science and Literature.*

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on the fifteenth of June, at Shawnee Run Meeting House, in Mercer county, six miles from Harrodsburg—Present, brethren J. Creath, Sen. John Smith, Thomas Smith, L. Flemming, myself and others. I left the meeting on Monday morning, and know not the results: before my leaving it, ten confessed the Lord, and were immersed."

Georgetown, June 11th, 1832.

Brother Campbell:

On last Lord's day there were added to the congregation of disciples at the Great Crossing, twelve new members, who had been recently immersed upon the good confession, by brother J. T. Johnson. Mrs. Flournoy, the eldest daughter of brother Johnson, on that day made confession of her faith in the Saviour, and was also immediately immersed by her father, and united to the church. We have now eighty-two members in our congregation at the Great Crossing, and our meetings are well attended by attentive hearers. Indeed, the principles of the reformation we plead, are so well understood here, among the great body of the people, and have gained such hold upon their intelligence and affections, that we have nothing to fear for the success of the good cause, if we carry out our principles by our practices, and live, in our daily intercourse with all the world, according to the precepts and injunctions of the gospel of Christ. As the pure gospel succeeds, (unmixed with human invention,) the sectarians become more and more clamorous and invective against us, but more harmless also, and inefficient in their efforts. Their creeds and confessions, the bulwarks of their citadels, cannot much longer save their *works*, and keep them together; but *all* will be demolished by the power and purity of the doctrine of Christ and his holy Apostles.

On yesterday evening brother Johnson immersed, near this place, Mrs. Elgin, a lady whose mother is a Baptist in Dry Run church of Particular Baptists, and whose father died some years ago, a Baptist of the same order. The old lady, however, was at meeting, and witnessed the translation of her daughter from the dominion of this world into the kingdom of God's dear Son, with deep and affectionate solicitude. This scene was truly gratifying, the mother and the daughter would rejoice together, for what the Saviour had done for them, in love, and in fellowship, and in hope of immortal glory—although the good old lady, by the device of man, is denied the privilege of sitting at the Lord's table with her lovely daughter, for the purpose of commemorating the death and sufferings of their common Lord, who has redeemed them with his own blood. How strange and incongruous have the works of men made what they call religion appear!

I have written too long for my strength, having but recently recovered from a severe bilious attack of several weeks duration.

Your brother in Christ,

B. S. CHAMBERS.

From a letter of a more recent date, (June 26th,) received from brother J. T. Johnson, we learn that, on the 24th, eleven persons were immersed. At the Great Crossing and Georgetown, from the 1st to the 26th of June, twenty-eight persons were immersed. Including the adjacent counties, within the last four weeks there have been immersed about one hundred and thirty persons.

From two letters, dated June 13th and June 30th, received from that bold, enterprizing, and vigorous minded brother, David S. Burnet, now in Maysville, Kentucky, we have the pleasing news of his continued success, and that of the brethren around him, in proclaiming the word. "After the Mayslick meeting," says he, "at which about twelve persons were immersed, brethren Raines, Holton, and myself, held a meeting on Red Oak, in Brown county, Ohio, thirteen miles from Maysville—Twenty-three gladly were immersed at that meeting, amongst whom were two Methodists from Augusta, readers of the Harbinger. At my first visit to that place, more than two years ago, seventeen persons turned to the Lord.

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Our meeting at Spencer Meeting House, near Mount Sterling, closed last Monday. There were twenty-two conversions. Brother Raines and I visited, on the same day, Somerset Meeting House, and Sharpsburg—he attending at the latter, and I at the former. Five were immersed at Somerset, and three at Sharpsburg. Thus, in four days, thirty persons were immersed into the peerless name of Messiah the Lord. The whole number immersed since the May meeting at May's Lick, at the places I have attended, amounts to more than eighty, a period of about six weeks."

Russelville, Logan Co. Ky. June 17th, 1832

——"Yesterday I returned from a union meeting. Twelve churches, containing three hundred and ninety-two membes, reported progress, and their prospects. Twelve brethren who proclaim the ancient gospel were present. Ten of the churches are in the bounds of the Bethel Association, and two in Little River Association. No reason, evidence, or argument, on the part of our opponents. The church called Union, of which I had been a member eighteen years, and their preacher too, did, in August last, exclude me for the crime of breaking the loaf with the reforming brethren. The 29th day of the same month eleven disciples united together and called on me to preside over them—since then ten have been added, and we have now the pleasing prospect of an increase.

Your brother in Christ.
LEONARD PAGE."

In Virginia the reformation principles daily gain ground. The meeting at Mangohick was the largest assemblage of persons ever seen there, as report saith. Mr. Broaddus has declined the episcopacy of that church. Mr. Ball's opposition to reform has, it is said, caused him to abandon the church at Groyn's Meeting House. Brother Webber now labors in that field. Mr. Ball has been endeavoring to have the brethren of another of *his* churches at Deep Run, to cast out the reformers. He has been trying to divide that church, and then, no doubt, blame the reformers for it, and say, "Mark them who cause divisions, and avoid them." To return to Mangohick—there were present members from twelve churches, and about as many proclaimers of the word. They have agreed to sustain brother Ainslie in the field, in doing the work of an evangelist during this year. He labors incessantly in the word and teaching.

"In Culpepper a new congregation has been organized. Doctor Anderson was called to an account for his friendship to reformation principles. He withdrew, and several with him, and thus originated a new congregation.

"One of Mr. Clopton's men, at the last meeting of the Meherrin Association, made an unsuccessful attempt to have the reformers cast out of that Association; but on failing, declared a non-fellowship with the whole body, and vacated his seat. He will likely get a few of the churches to withdraw, though I think we have a decided majority in favor of reform. J"

Considerable additions to the churches in Virginia by new conversions; but much is doing in reconciling old disciples to the christian institution in its primitive simplicity—in organizing churches—and in setting things in order.

At a meeting in Murfreesborough, Tennessee, in May last, at which were present brethren Hopwood, J. K. Spear, P. Smith, Bector, Hall, and other laborers in the word, a new congregation was organized on the New Testament, many disciples were present, and had a very comfortable meeting.

Brother Haden informed me, May 28th, that, by the instrumentality of brother Frost, whom he had immersed about two years ago, from the Presbyterian denomination, a congregation has been set in order in Gennessee county, New York. "About fifteen were lately immersed there, (April.) Much excitement on the subject. The old cry, "*The church is in danger,*" is now resounding in Gennessee."

In sundry parts of Pennsylvania we have general accounts of the constant and gradual spread of apostolic principles. In company with brother Alton, we had a very pleasing excursion as far as Somerset, Pennsylvania, in June. We

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found and left the brethren in good spirits, and were much refreshed in mind by observing their order and the stedfastness of their faith in Christ. Brother Forward labors much and successfully in the word and teaching. His whole soul is in the work. We visited the brethren in Turkey Foot, Connelsville, Red Stone, Pigeon Creek, and Washington, on our tour; and had the honor of introducing several into the kingdom, and the pleasure of seeing others introduced. During the tour of fourteen days, fifteen confessed the Lord—and in a few days after our return to Brooke, seven more acknowledged Jesus in the water. Amongst these twenty two was one minister of reputation in the Methodist community, and several other persons of much influence in society.

We hear much of the spread of the ancient gospel in Tennessee, Indiana, and Illinois, but have had nothing direct from our correspondents for some weeks.

The *Christian Messenger* for June, and the *Evangelist* for the same month, contain farther accounts of the progress of apostolic principles. The next great solicitude and enterprize of all the citizens of the kingdom of God, should be, and no doubt are, in some degree, but yet we presume to say they ought, in a higher degree, to be, that those who have acknowledged Jesus to be the Lord, should walk in him. The crown is yet before—be faithful to the King unto death, then he will bestow the crown of life.

EDITOR.

HANOVER, Shelby county, Indiana, May 30, 1832.

Dear Brother Campbell,

WHILE the religious journals of the day are teeming with high wrought and imposing accounts of "Religious Revivals" and sectarian prosperity, together with the splendid means (if not pious frauds) employed in effecting them, it seems that the comparatively silent though dignified march of the Ancient Gospel, in its renovating influence upon the hearts and lives of men, is deemed unworthy of a notice in any of their columns. To the pages of the "Harbinger," the disciples of Jesus in this part of the country are left to look, almost exclusively, for information from abroad which respects the advancement of that kingdom which is not of this world. Through this medium the hearts of thousands have already been made to rejoice in view of the vivification of that word which declares the Gospel to be "the power of God unto salvation to them that believe."

You will not consider this testimony of an obscure individual and stranger in favor of your journal as flattery, for as such it is not intended. It is meant for nothing more nor less than a simple statement of facts; the first of which, by indicating the tact and ingenuity which the god of this world inspires in order that mankind may be deceived and cheated, and conscience satisfied without obeying the requirements of the gospel, is as deplorable as the latter is cheering. For nearly twenty years I had put in requisition my eyes, ears, and what little understanding I possessed, on every promising opportunity, in hopes of finding one advocate of the gospel of Jesus Christ in its native, original simplicity, beauty and glory. I read and heard much that was excellent, both in literature and ethics; but it savored not of the excellency of the gospel. It was not adapted to the wants of thousands who were hungering and thirsting for salvation. It held forth no way of escape, no means of relief to threatened, convicted,

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alarmed and despairing sinners, but was frequently found in company with that blasphemous impiety which overrules the answer of the Holy Spirit to that guilt-prompted question, "What shall we do?" leaving distressed souls to the agency of dreams and imaginations, penance and despair, instead of pointing to the regenerating influence of the gospel in order to a reconciliation to God, and to the enjoyment of the Holy Spirit.

Thus I continued to reap uniform disappointment and regret, until, about four years ago, the "Christian Baptist" was introduced to my notice. I hastily read the numbers which had then been published, and, strange as it may seem, felt for the first time as though I had kindred spirits in the world But O how unlike, thought I, must they be, in faith and practice, to my religious friends at home! (for I had religious friends.) I lived in a neighborhood where human kindness invariably assumed her most endearing charms, and exerted her utmost powers to gild the varied scenes of life with all the bliss she can bestow. My dwelling was near the meeting house of a respectable church of Regular Baptists, whose morals were excellent, and whose piety was unquestionable; who, at peace among themselves and with the world, seemed as contentedly to sail upon the bosom of a halcyon sea, with comparatively as little of Zion's legitimate prosperity and increase, as Noah's family experienced when the closed ark secluded them from a drowning world. The light of hopeful salvation shone not from their sanctuary: it beamed not upon sinners. Their court allured not the stranger, for sullen mystery was written upon its doors. It attracted not the wretched, for unambiguous counsel came not from their holy place.

At length, however, the Millennial Harbinger found its way among us, through the agency of Mr. B——, our preacher. Its Ishmaelitish character excited much inquiry, and prompted to an investigation of the scriptures as the only medium of revealed truth. The Word of the living God soon reassumed its long lost authority, to the discomfiture and overthrow of the oracles of Gill and Fuller; and in a few months it was obvious that Mr. B——, who unites piety and intelligence with the most laudable christian docility, had, in seaman's phrase, overhauled his reckoning, and by the use of the gospel quadrant detected his error and shifted his course; and, as if conscious of the loss of time in unauthorized, and consequently unavailing efforts to extend the Redeemer's kingdom, has since preached the ancient gospel with mighty and untiring zeal and power. The divinity of the schools, with all the impious devices of men, have been dissipated and driven from among us by the light and warmth of divine truth as the pestilential vapors and fogs which the swamps send forth are dissipated by the king of day. In the full belief that "the scriptures are able to make us wise unto salvation, and give us an inheritance among them that are sanctified through faith in Christ Jesus," something more than a year ago a Sunday School was opened at our place of public worship; the youth and children of the neighborhood who were capable of reading understandingly, together with all others

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who felt friendly disposed thereto, were invited to attend. The scriptures were the only book used, and the first object in reading was to ascertain the evidence they contain in support of the high pretensions they hold forth. All mysticising and spiritualizing was discarded, and no other rules of interpretation employed than those universally adopted in construing other writings. The effect was sudden and truly astonishing. It was manifestly the product of divine power. Within the space of a few weeks almost every house in the neighborhood seemed to have written upon its walls, "Dedicated to the science of life and immortality," and almost every family formed a class of assiduous students. Parents, guardians, and heads of families, were surprised with the fruits of righteousness and peace ripening in their kitchens and parlors, the confessed product of the holy scriptures. The admonitory joy inspired often gave rise to the exclamation, "The entrance of thy word giveth light; it giveth understanding unto the simple." Pious parents exchanged the sable livery of mourning for garments of holy praise and the joys of redeeming love. The enigmatical motto which had long guarded the door of the church with repulsive influence, gave place to the sacred inscription, "The Spirit and the Bride say, Come: and whoever will, let him take of the water of life freely." The word of the Lord displayed its majesty. That healing ordinance of the gospel, the baptism of penitent believers, freed from the paralyzing slanders which pride and envy had heaped upon it, has sent forward almost weekly from its sacred waters the pardoned, sanctified, and rejoicing, as additions to a living church. During the last fourteen months Elder B—— has baptized sixty, who have united with the church at this place; and since warm weather set in, our prospects have materially brightened. Eight have been baptized within the last three weeks; and as the consummation of our prosperity, the voice of discord has never interrupted our harmony, nor the sound of iron tools been heard about our building.

Yours in the Lord,

A. C.

THE GLEANINGS OF EPHRAIM.

Friend Alexander,

I READ and think a little. I have a taste for fine flowers, and occasionally pluck one. Will you accept of a few clusters of my grapes, and a nosegay of autumnal flowers? I have waited till the vintage of Abi-ezer is secured, and the vernal roses have shed their leaves.

There are some maxims of great importance, as there are sound principles of great value, because of immense power. Principles and propositions useful to reformers, in science, literature, arts, and especially in religion, frequently occur to me in reading, and sometimes in my musings. I shall give them to you for your readers, if you think them worthy, as Solomon gave his proverbs—not with the same wisdom, but in the same unconnected style.

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As the orient sun causes the lustre of the stars to fade in the blaze of his superior light, so does the splendor of christian light extinguish from our horizon the feeble rays of Indian, Egyptian, Grecian, and Roman philosophy.

Cardinal Pole, with great good sense, replied to Sadolet, when commending to him the Platonic philosophy, in the words of Virgil, as applicable to the change which christianity had made in philosophy—

Est in conspectu Tenedos, notissima fama
Insula dives opum, Priami dum regna manebunt
Nunc Tantum sinus, et statis malefida carinis.

Which I thus freely translate:—

In sight of Troy lay Tenedos of old,
Of high renown for science and for gold;
Admir'd by all, the great, the wise, the good,
Throng'd with all climes, while Priam's kingdom stood;
But now a bay, an anchorage untried,
Where ships in storms no longer safely ride.

"Science is nothing worth except it bless the people as well as adorn the state."

"Man never could have invented speech, the most subtle and complex, the most profound and abstruse of all the wonderful means of God's moral government on earth."

"That order of society is inverted which builds the good of society on the glory of the state; instead of national renown upon the happiness of the people."

"The code of public morals is founded on the code of private morals."

"The New Testament is the only genuine moral constitution of society, and its principles the only safe and wise foundation of all civil and political establishments."

"There are thirty-six Universities in Germany, nineteen Protestant and seventeen Catholic, where the Catholic population is double that of the Protestant."

"The Protestants have endowed a great number of schools because their existence depends upon their being the best informed."

"More has been done in three centuries by the Protestants in the profound and comprehensive, the exact, rational, and liberal development, culture, and application of every valuable department of knowledge, both theoretical and practical, with a view to public and private improvement, than has been done by all the rest of the world, both ancient and modern, since the days of Lycurgus." [How much more may the present reformers achieve, who carry all the principles of the reformation to the superlative degree?]

"The fundamental position pleaded in the reformation by all the reformers was this, *Each man has a right, each man is bound to think for himself.* The essential principle of the reformation was *freedom of mind, freedom of the individual, freedom of the people.*"—Grimke.

"If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he

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that withholds this knowledge or delays it, can be said to love his neighbor as himself. He that voluntarily continues ignorance is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light house, might justly be imputed the calamities of shipwrecks."—*Dr. Johnson—Boswell's Life of Johnson.*

TRIBUTE TO FEMALE EXCELLENCE.

"In the path of duty no sacrifice is with them too high or too dear. The voice of pleasure or of power may pass by unheeded; but the voice of affliction never. The chamber of the sick, the pillow of the dying, the vigils of the dead, the altars of religion, never missed the presence or the sympathies of woman. Timid though she be, and so delicate that the winds of heaven may not too roughly visit her, on such occasions she loses all sense of danger and assumes a preternatural courage, which knows not and fears not consequences. Then she displays that undaunted spirit, which neither courts difficulties nor evades them; that resignation, which utters neither murmur nor regret; and that patience in suffering which seems victorious over death itself." *Judge Story.*

"Demosthenes loved to swear by the mighty dead of Marathon, but shrank from the imitation of their mighty deeds."

"Truth has prevailed in many a battle against error, though shielded by authority and strengthened by superstition, decorated by taste and genius, and recommended by talents and learning."

Montesquieu said that Ignatius Loyola would have governed the world but for Luther and Calvin. He has, in defiance of them, says a learned author, governed Italy, Spain, and Portugal. While they have rescued from him Holland, England, and Scotland, Loyala yet governs South America. Calvin and Luther govern these United States. Under the government of Loyola society has not marched a hand's breadth for 300 years; but look at the progress of Holland, England, Scotland, and the United States!

EPHRAIM.

TESTIMONY OF THE UNITED BRETHREN

IN FAVOR OF IMMERSION FOR THE REMISSION OF SINS.

* * * * "Thus was baptism an act instituted and enjoined by Christ himself; by means whereof a poor, sinful, and sin-burdened man, but who knew, bewailed, and confessed his sins, and believed with all his heart that Christ could forgive him, and cleanse him from them, was made a partaker of the New Covenant, which was established by Christ, and by his propitiatory offering. Externally, his body was, by the ministry of a servant of Christ, washed in the name of the Father, and of the Son, and of the Holy Ghost, with pure water; nay, even dipped into it, and as it were buried. The blood of Jesus Christ, the Son of God, cleansed him at the same time from all sins, and in the name of the Father, and of the Son, and of the Holy Ghost, and for the sake of the offering made by Jesus, every thing was forgiven him at once." 1 John, v. 6. Eph. v. 25, 26.

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Again, on 1 Peter iii. 21, "But if we believe in Christ, and are baptized in his name, then are all sins at once forgiven us, and we are received, or adopted to be children of God. In this situation is the conscience appeased, and quieted, not condemning us any more; we thereby attain to a good conscience."—*Exposition of Christian Doctrine*, pages 229, 230—234.

[Forwarded by] J. J. TROTT.

REPORT saith, that Elder *Skidmore*, of the Methodist Church, did lately take into the sacred desk Mr. Broaddus' *Extra Examined*, and proved from it that sprinkling or pouring was valid and much more expedient than immersion. "Mr. Campbell contends for impossibilities," said he, "but Mr. Broaddus for the salvation of men *without the ordinances of the gospel.* The paido scheme, he said, was, however, better than either, because it made matters more easily come at by all persons, in jail, in bed, or at large." And by way of apology for not communing with all, he instanced that "those immersed do not commune with one another; for the old side refuse to sit down with the reforming Baptists!!" Good logic, indeed! Two wrongs make one right! EDITOR.

REV. ROBERT HALL.

CERTAIN Doctors of Divinity are very lavish of their praises on the late *Robert Hall.* His greatness and his goodness are the themes on which they delight to dwell. For the benefit of these same Doctors, we would give them a lesson from this same Robert Hall. We wish Mr. Brantly would give it a place in the *Christian* Index, as he *points* to what is good and commendable.—ED. M. H.

From the London New Baptist Miscellany.

ON THE DOCTORATE.

Extracts from a letter addressed to the Rev. Dr. Newman, by the late Rev. R. Hall—March, 1818.

With respect to your inquiry respecting the Doctorate, I have little to say more than this, that it does appear to me to militate directly against our Saviour's prohibition. The term Rabbi, by the consent of Campbell and the best critics, coincides as nearly as possible with the modern term Doctor. It was a religious degree of honor, conferred by their theological schools to denote a pre-eminence of spiritual wisdom; and if it has not this import (or rather if the D. D. has not) I am at a loss (to know) what it means, nor can I conceive in what manner our Lord, supposing it had been his acknowledged intention to have forbidden it, could have done it more effectually, consistently with the genius of the language in which he spake. Though I am fully convinced some who receive it are as remarkable for their humility as the obscurest of their brethren, and I might adduce the instance of Dr R—d, and Dr. N. in proof of this assertion; yet it is naturally and intrinsically an aliment of vanity, and, no doubt, grati-

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fies that passion in some; and on that account, as well as for the reason before mentioned, it appears to me abhorrent from the simplicity of the gospel.

It is an invention of barbarous, monkish ages—unknown, as you are well aware, to classic and christian antiquity. It had its origin in the decline of knowledge, both civil and religious, and appears to me to possess a strong tincture of the barbarity of its origin. In my ears it would sound like a nick-name, and I am truly concerned it was ever known that such a mark was upon me. I endeavored to keep it as secret as possible. In addition to other considerations, I might add it has been bestowed with such a *total* want of discrimination, that it can never (add) an atom to the reputation of any man who deserves it. Neither you nor Dr. R. will derive the smallest degree of celebrity from it; your own merits would always render it unnecessary: in short, my pride would concur with better reasons for inducing me to reject it.

I hope, my dear sir, you will excuse the liberty I have used in explaining myself on this subject, assuring you that my high esteem for you is by no means diminished by this slight difference of opinion, nor by another of much greater importance on the subject of communion. You will greatly oblige me by keeping the fact of my diploma as secret as possible.

With ardent wishes for your happiness, I am your affectionate brother,

R. H.

RULES FOR STUDENTS.

Three Rules given by Professor Whitaker, of Cambridge, to John Boyse, one of the eminent Translators of the Bible, in the time of James I.

1. Study chiefly standing or walking.
2. Never study at a window.
3. Never go to bed with cold feet.

☞ LONG letters to the amount of some 20 pages, have been received here from Mr. Andrew Broaddus, Abner Leitch, Robert Baylor Semple, Esq. and others, touching matters and things which grew out of the controversy touching the views of the late Bishop Semple. None of these brought any new matter to light: they were all exculpatory of their authors and inculpatory of others for the course taken respecting the comments upon the obituary. One of them, explanatory of the one-sided and ungenerous course of the conductors of the Religious Herald, ought to have been published, but we thought it most expedient to lay them all upon the table till the end of the present year, and see if the heat of summer and the mellowing influences of autumn might not produce some more palatable fruit. EDITOR.

July 14th.—Up to this date we have seen nothing from our friends of the "Sentinel and Star in the West." Sundry letters and communications for this number, are unavoidably postponed.

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THE MILLENNIAL HARBINGER.

No. 9. BETHANY, VIRGINIA: *MONDAY, SEPTEMBER* 3, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him; for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

PROPHETIC ICONISMS.—*No. I.*

Symbols or similitudes occurring in the figurative and prophetic parts of the Sacred Writings.

THE sacred scriptures are their own best interpreters, both in literal and figurative language. The interpretation of the following symbols is drawn, for the most part, from the book itself. We have consulted the Eastern *Oneirocritics*, as handed down to us in the book of Achmetes, containing the acquisitions of the interpreters of the kings of India, Persia, and Egypt. These three great interpreters of dreams and similitudes—Syrbacham, interpreter to the king of India; Baram, interpreter to the king of Persia; and Tarphan, interpreter to Pharaoh, king of Egypt—interpret almost all the symbols found in the Bible, although they derived both the symbols and their interpretation from other sources. Grotius, Mede, and More, have shown that these interpreters understood the similitudes which occur in their works, very generally, in the acceptation in which they are received in the sacred scriptures. We have examined More's work very attentively, and most of the works found in Tower's Illustrations. These we use rather as confirmatory or corroborative of the meaning ascertained from the Jewish and Christian prophets and scribes.

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ANGEL, in symbolic language, denotes any agent or messenger which God employs in executing his will.

AIR is frequently equivalent to *heaven*: the symbol of government, and an emblem of the kingdom of Satan. He is called "the prince of the power of the air;" and wicked spirits are said to have their place of power in the air, Ephesians vi. 12. A vial poured upon the air denotes the destruction of all existing governments under the influence of Satan.

ASCENSION INTO HEAVEN, symbol of the acquisition of political dignity and honor. "How art thou fallen from heaven, O Lucifer, Son of the Morning: for thou hast said in thy heart, I will ascend into heaven." "And the witnesses ascended up into heaven in a cloud," Rev. xi. 12.

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BALANCE, emblem of Justice. Joined with symbols denoting the sale of corn, or fruits of the earth, it is the symbol of scarcity. Bread by weight is a curse. Lev. xxvi. 26.

BEAST. *Wild beast* denotes a usurping, tyrannical power; a succession of men exercising a lawless, arbitrary power, whether civil or ecclesiastical. *Beasts* sometimes denote a kingdom or state. Thus, in Daniel, four *wild beasts* represent four empires under the same cruel and tyrannical idolatry—Chaldea and Assyria the first wild beast; Media and Persia the second wild beast; Macedon, Thrace, Asia Minor, Syria, and Egypt, the third wild beast; and the Roman empire the fourth wild beast. Paul compares a body politic to an animal, 1 Cor. 12, and therefore any polity may be compared to a man or any other animal; the character of the spirit of the polity will decide whether it be a *wild* or domestic animal, a natural or unnatural organization.

BEHOLDING, the act of.—"Their enemies *beheld* them" To behold signifies to rejoice, or to be grieved according to the circumstances of the person affected.

BINDING, the act of, denotes forbidding or restraining from acting. "To bind the dragon," is to restrain that cruel and tyrannical power represented by the dragon.

BLACK, the color of, denotes affliction, disaster, and anguish; any thing sad, dismal, cruel, or unfortunate.

BLASPHEMY, when a symbol denotes idolatry. Thus, in Isaiah, "You have burnt incense upon the mountains to idols, and *blasphemed* me upon the hills." Deut. xxxi. In the Hebrew it reads—"They will turn to other gods, and they will blaspheme me." Idolatry is blasphemy against God.

BLOOD—War, carnage, slaughter. "To turn waters into blood," is to embroil nations in war. "If I pour out my fury upon it in blood, to cut off from it man and beast."

BOOK, the *sealing* of—the concealing of its meaning. To seal a roll, or book, is to conceal its meaning.

BOW AND ARROWS, when in the hand, are symbols of war and victory. "If a man dream, (say the Egyptians and Persians) that he holds in his hand bow and arrows, he shall victoriously insult over his enemies."

BURNING, the act of, complete destruction. "To burn with fire," is utterly to destroy.

BUYING, the act of. "No man might buy or sell," give or receive religious instruction, administer ordinances, traffic in the wares of the priesthood, partake of the honors and powers of the clergy.

CANDLE—emblem of prosperity, success, joy. "His candle shall be put out," Job xviii. "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head." Job. xxix.

CANDLESTICK, or lamp, is sometimes the symbol of government, but frequently of affording instruction, removing ignorance, and imparting cheerfulness and joy. *Two candlesticks*, and *two olive trees*, are applied to the *two* Witnesses, because of the light and comfort which these "*two prophets*" afforded those who waited on them.

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CHARACTER, or mark; "*mark on the forehead*"—Open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead and hands.

CITY, *the Great City*. The European part of the Western Roman empire, and the great body of the spurious christians who inhabit it, are called the *Great City*: for as the *ten* horns represent the ten powers into which the empire is divided, so the city is represented as consisting of ten streets. "The tenth part of the city" is particularized in Rev. xi. 13; and in verse 8 "*the street of the great city*" is also spoken of. A city is the symbol of a corporate body, under one and the same police. The analogy may be to Babylon, the great city of the Assyrian empire.

CLOUD—an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the Son of Man came with the clouds of heaven"—to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matth. xxiv 30.

CROWN—emblem of dignity, power, and honor. The ten horns with ten crowns, denote so many kings reigning in dignity and honor over as many kingdoms or distinct provinces.

DARKNESS, symbol of affliction. The kingdom of the beast was full of darkness—confusion and distress.

DAY. In prophetic style, "I have given you a day for a year," is the rule; one revolution of the earth on its axis for a revolution in its orbit. "Twelve hundred and sixty days" are expressed by *time, times*, and *half a time*, or by "*forty-two months*." These periods are each equal to three years and an half.

DEATH. As natural death is a ceasing to be as before, a change of state, or the destruction of the life of the animal, so it is the symbol of the destruction of any subject, according to the nature of it.—"Moab shall die with tumult:" not that each individual shall perish, but that Moab, the nation, shall change its condition for a worse one; shall pass into subjection and slavery.

DESERT, or *Wilderness*, means Paganism; the wild, savage manners, and state of Paganism. As the idolatry of the Pagans was practised in groves, woods, and waste places, and the names of their demons had reference to fields and deserts, so desert became, among the Jews, the symbol of Paganism.

DEW, and *rain*, are the symbols of heavenly blessings. The *Oneirocritics* say that "*dew and rain* are the symbols of all manner of good things." "The two witnesses have power to shut heaven, that it rain not"—They will restrain the blessings of heaven from falling upon those who reject their testimony.

DRAGON, "the well known symbol of the old Roman government, in its Pagan persecuting state." The Egyptians, Persians, and Indians regard the *dragon* as the established emblem of a monarch. It is sometimes used for monarchical despotism in general. The whole

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principality of the Old Serpent may be denoted by it; but in the Old Testament it is appropriated to the wicked monarchs of the Pagan nations:—"Art not thou he who has cut Rahab [Egypt] and wounded the dragon?" "I am against thee, Pharaoh king of Egypt, the great *dragon* that lieth in the midst of the rivers." Hence is he called Leviathan, the Water Serpent. "Thou breakest the *heads* of Leviathan in pieces, and gavest him to be meat to thy people in the wilderness." This, like the dragon in the Apocalypse, had more heads than one.

"The seven-headed serpent which represents the Roman state, is so represented not only in regard to that old serpentine form that tempted our first parents, but has a reflection also upon that tyrannical kingdom of Egypt which was typified under the image of a dragon and leviathan." It is in different forms the symbol of Rome Pagan and Rome Papal.

Drunkenness. "They are drunken, but not with wine." Persons intoxicated with the pleasure and affluence of this world, are said to be *drunk*. Also, the stupidity and confusion of mind consequent upon deep affliction or calamity, is symbolized by *drunkenness*.

Earth, symbol of the great body of the people contrasted with the government; the antichristian part of mankind; idolatrous communities. There are in the political and moral worlds, as well as in the natural world, heavens and earth; sun, moon, and stars; mountains, rivers, and seas.

Earthquake, the established symbol of the political and moral revolutions and convulsions of society. "To shake the heavens and the earth," is explained by Haggai as denoting the overthrow of thrones, and the subversion of the strength of the kingdoms. "I will shake the heavens and the earth: I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." chap. ii. 21, 22. The Oneirocritics concur in affirming that "by earthquakes are signified wars, slaughter of men, and subversion of states and fortunes."

Eating, (the act of,) denotes destruction in any way, or taking from others. "*To eat her flesh*," is to consume her riches.

Eclipse, or *the obscuration of sun, moon, and stars*. The universe being the symbol of a kingdom or polity, the obscuration of the sun denotes the diminution or obscuration of the glory of its sovereign, and so of the other potentates symbolized by the moon and stars.

Eye, the symbol of light or knowledge, as *blindness* is of ignorance. "A sceptre with an eye upon the top of it," means political skill in managing the affairs of state." Zechariah xii. 4. "I will open my eyes upon the house of Judah." "I will smite the horse and his rider with blindness.

Fire signifies fierce destruction. "He is like the refiner's fire to consume the dross." "For behold the Lord will come with fire, to render his anger with fury." lxvi. 15. "For by fire and sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Fire is never the symbol of a blessing, but of a curse. "So destruc

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tive is the symbol of fire, (says More,) that it denotes destruction in some way, by war and hostility." "His throne was like the fiery flame, and his wheels as burning fire." "The dispensations of his providence will be very destructive to the wicked."

FIRE FROM HEAVEN. The comminations or excommunications of those in authority.

FIRE BROUGHT DOWN FROM HEAVEN. The ecclesiastic beast, or the antichristian priesthood, has such power with the civil government as to bring down its anathemas and persecutions upon those obnoxious to their displeasure.

FLESH; riches and possessions of any sort. *"To eat the flesh of kings, captains,"* &c. is to consume their wealth and resources. *"Flesh* is universally referred to gold and riches in the interpretation of dreams."—Achmet.

FLOOD, symbol of abuse, denunciation, and persecution; emblem of trouble and distress from any cause.

FOREHEAD; public profession.

FORNICATION, or *Whoredom;* symbol of idolatry; departing from the institutions of religion, and forming alliances with the enemies of God. "I am broken with their whorish heart, which has departed from me; and with their eyes, that go a whoring after their idols."

FROGS, a hieroglyphic of imperfection amongst the Egyptians. "The symbolic meaning of *frogs*, (says Artimidores,) is impostors and flatterers, who seek favor from the lowest of mankind."

GARMENT. The symbol of the condition or state in which any one is. *To be clothed in white*, denotes prosperity or victory. To put on clean garments after washing, signifies freedom from oppression, care, and evil, together with honor and joy.

GOD, when used as a symbol, denotes a magistrate, a prince, or superior. Moses was made a god to Pharaoh.

GRAVE. *The putting of a person into the grave*, is consigning him to oblivion. "Not to suffer dead bodies to be put into the grave," denotes that they shall be remembered, and not permitted to be put into eternal silence.

HAIL denotes inroads of enemies, killing and destroying. *Hail from heaven* represents destruction by the sword, coming from some government—"Behold the Lord has a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth violently. The crown of pride, the drunkards of Ephraim, shall be trodden under foot." Isa. xxviii. 23 & xxx. 30, 31.

HAND, the symbol of action and hard labor.

HARLOT denotes an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their different conditions: hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a harlot.

HARVEST. Cutting down of grain is the figure of cutting down men. *"The harvest of the earth is ripe"*—the people are fit for de-

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struction. Sometimes *harvest* denotes a more auspicious state of things, as, when people are prepared for conversion, or being gathered to the Lord: but more generally *the harvest*, and "*the vintage*," denote the awful judgments of God's severe vengeance on his enemies.

HEAD, or *Heads*. "*The head of a beast*," denotes that person or those persons in whom the supreme power resides.

HEAT. "*To be scorched with great heat*," denotes the endurance of some great calamity.

HEAVEN and Earth, the whole universe, political or religious. *Heaven* is always the symbol of government: the higher places in the political universe.

HILL and *Mountain* are both symbols of a kingdom.

HORNS. "The great horn is the first king." Daniel. "The ten horns are ten kings." The well known symbol of a king.

HORSE; symbol of war and conquest; the state, color, or equipage of a horse represents the condition of his rider—*white* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOUR; emblem of a very short period of time. *One hour*, a very short season.

HUNGER and *Thirst*; established symbols of affliction—*to hunger and thirst no more*, denotes a perpetual exemption from all affliction.

EDITOR.

THE following *Twelve Reasons* for the literal interpretation of prophecy, afford a condensed view of the reasonings of that host of writers and preachers now agitating the British Isles, on the personal appearance of the Saviour anterior to the Millennium. The pamphlet containing them was forwarded to us by Mr. Begg. We have also received other files of English periodicals, and expect soon to receive others, declarative of the rapid progress of these sentiments in England and Scotland. In the following reasons there are some applications of scripture which are of questionable propriety; but, upon the whole, they are worthy of a very candid and attentive consideration.

ED. M. H.

TWELVE SHORT AND GENERAL REASONS

Why those passages in scripture which refer to the Second Advent of our Lord, previous to the Millennium, should be interpreted literally: Extracted from the Works of Messrs. Noel, Cunninghame, Begg, A Spiritual Watchman, &c. Published by JAMES NISBET—London, 1831.

"THE day is at hand." "Entertaining at least this opinion, I have been anxious to add my warning voice, however feeble, to those already addressing their accents to the church; and with the humility which ought to be associated with a subject of this magni-

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tude, to invite my fellow christians to a more distinct recognition of the authority of Christ as the constituted Governor of *this world*, and to recall their expectations to the accomplishment of his promises in the full redemption of his church. To the second coming of our Lord Jesus Christ, I would direct their eyes, as to the pole-star of guidance and of hope, while yet compelled to steer their course across the waves of this troublesome world." "Blessed is he that readeth, and they that hear the words of this prophecy," Rev. i. "And keep those things which are written, for the time is at hand."—*A Brief Inquiry, &c. by the Hon. and Rev. G. Noel*, page 9.

1. EVERY part of the Jewish Tabernacle was typical of things to be established in and for the church *in this earth*. Its sacrifices were types of Christ's perfect sacrifice; its priesthood a shadow of his priestly office; the tabernacle itself a complex volume of hieroglyphics; the Holy of Holies a type of heaven itself. Now as every other part of the tabernacle was typical of what was to be accomplished in this earth, it is to be inferred that the Spirit of God, in directing the erection of a typical heaven upon earth in the midst of the camp of Israel, in which the glory of the Lord was visibly present, did thereby clearly signify to the church that there is a period in the dispensation of the fulness of times, when heaven itself, or the glorious manifestation of Jehovah, *shall come down to this earth* by the personal presence in it of the Lord Messiah. Were this not to be accomplished, then the highest and noblest part of the sacred structure of this tabernacle shall be without an antitype on this earth, or without any thing correlative to its deep spiritual signification. Nay, were this not to be ascomplished, the church in the Levitical dispensation, which had the visible presence of the Lord in the pillar of the cloud by day, and of fire by night, has a higher glory than the church in the dispensation of Messiah; for as this church was not properly constituted till the day of Pentecost, when the Apostles were endued with power from on high, and as before that day the Bridegroom had been taken from his infant church, it follows, from the views of those who advocate a spiritual advent, that there is no period when the church upon earth is to have his presence, and therefore the Levitical church in the wilderness had a higher glory than the church of Messiah is to have, according to this hypothesis, even in the Millennium. But this is utterly incredible, and expressly contradicted, both by the deep signification of the Holy of Holies, or typical heaven reared up in the camp of Israel, and by many plain prophetic annunciations, Numb. xxiii. 21, 22; Zech. ii. 10, 12; Ezek. xliii. 7; Is. xxiv. 23; Zeph. iii. 15, 17.

II. Jesus is entered into heaven in the character of our High Priest. All the morning of the great day of Atonement, the Jewish High Priest was employed in offering sacrifices, first for himself, and then for the people. He then entered into the Holy of Holies with the blood of the victims, having first taken a censer of coals from the brazen altar, and strewed incense on it, that he might go within the

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vail amidst the cloud of smoke which this sweet perfume emitted. During the time of his disappearance, the people mourned, and were humbled on account of their sins. But as soon as he had sprinkled the blood, and offered the incense, *he put on his gorgeous robes, and coming forth to bless the people*, turned their sorrow into joy. In all this he typified the true High Priest, who is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, and that with his own blood, and the incense of his own intercession, there to appear in the presence of God for us. During his personal absence, his church on earth is in a depressed and suffering condition. It is a time of humiliation and conflict, warfare and reproach, under which they are upheld, and comforted, by the indwelling of the Holy Ghost. But as the great High Priest of his church, the Saviour has another office to perform, which is, *to come forth and bless them*, to complete their redemption in body as well as in soul, and to bring their days of mourning to an end; this he will do, when in the true gorgeous robes of his Priesthood he shall appear in his glory. "For as he was once offered to bear the sins of many, so to them that look for him, he will appear the second time without sin unto salvation."

III. In typical illustration it is an invariable rule that the *type* is always inferior in worth, and in the scale of creation, to the *Antitype*. Thus Moses, Joshua, David, Solomon, &c. show how the less is always the type of the greater. Even the sun, moon, and stars, are inferior in the scale of creation to the sovereignties which they represent. Now it is strongly insisted on by those who are opposed to a *literal* interpretation, that the decisive passage, Daniel vii. 13, 14, is simply a *figure*, denoting the conversion of the world by the spread of the Gospel. "I saw in the night visions, (says Daniel,) and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." It is clear that there can be no dispute concerning the time of this Advent, as to whether or no it precedes the Millennium. The only question is, whether it be a spiritual or a personal coming? Now throughout the scriptures, Christ is the *great antitype;* yet if this be not taken in its plain literal sense, Christ would appear merely as a type of the progress of his own Gospel in the heart of man, and therefore a type signifying something infinitely inferior in dignity to that which was pointed out by the morning and evening lamb of the daily sacrifice.

IV. In the scriptures the reigning of the saints with Christ, is not referred to merely as a state of future prosperity which the church in the latter days was to expect, but as the comfort and encouragement of the people of Christ in *every age;* as something in which they were *personally interested*, and as intimately connected with the resurrection from the dead. The truth is, this is the glory to which the

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suffering church (a character which exclusively belongs to it under the dispensation previous to the Millennium) is elected, being predestinated not only to be partakers of Christ's mercies, but to be partakers of the throne of his glory. The converted nation of the Jews, and the remaining inhabitants of the world, will enjoy a state of eminent blessedness; but it will fall far short of that glorious height of dignity to which the once suffering church will be elevated. As kings and priests, it is implied that there are others over whom they are to reign, and for whom they are to interpose.

V. All the prophecies which relate to the sufferings and humiliation of the Saviour, were fulfilled *literally*. Why, then, should not those prophecies which relate to his exaltation and reign upon earth, be in like manner literally accomplished? If we are at liberty to spiritualize all those prophetic declarations which foretell Christ's reign in glory, how can we blame the Jews for adopting a similar mode of interpreting other predictions not more clear and less numerous? The very fact of such prophecies, as, A virgin shall bring forth a son, &c. being ever fulfilled, renders their accomplishment a more glorious display of that divine attribute, which Jehovah claims as peculiarly his own, and in proof of which he even appeals to prophecy. The legitimate conclusion from the literal fulfilment of prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment. That as in Calvary Christ really made his soul an offering for sin, so will he really reign in Mount Zion and before his ancients gloriously. Isaiah liii. 10; xxiv. 23.

VI. To those who oppose the literal interpretation of the passages in scripture which refer to the approaching Advent of our Lord, it must appear singular, that there is not in the Gospels or Epistles the slightest reference to such a period of peace, and purity, as the Old Testament prophecies every where represent, as still to be enjoyed *on earth*. Yet in the New Testament, so interwoven are the intimations of the coming of our Lord, and resurrection of the saints, with all reference to the Millennium, that if these events are placed *after* that happy time, *then* undeniably there is not the most distant allusion to it. If Paul refers to the Millennium when the sons of Abraham shall be grafted into their own olive tree, it is, when the Deliverer shall come out of Zion, Rom. xi. 26. If Peter alludes to it, as the times of restitution, it is, when the Lord shall *send* Jesus Christ, Acts iii. 20. If the same Apostle refers to the Millennium, when the promise of God, uttered by the prophet Isaiah, should be fulfilled, of new heavens and a new earth, when Jerusalem shall be created a joy, and her people a rejoicing, Isa. lxv. 17, 18, still with these new heavens and new earth our views are again directed to the coming of the day of God, which day of the Lord will come as a thief in the night, 2 Peter, iii. 8—13.

VII. On the supposition that Christ was not to return till after the Millennium, it would appear surprising that he should not have included that long term of holiness and happiness among the signs

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which shall precede his coming, Matth. xxiv. After the world has for thousands of years been torn by dissension, and been the scene of every wickedness, such a lengthened period of universal purity and peace must have proved a very notable sign. But the words *"immediately after the tribulation of those days,"* Matth. xxiv. 29, 20, prove that the coming of the Saviour shall precede the commencement of the Millennium, and therefore its existence could not have been given as a sign of his approach.

VIII. When the disciples asked, Acts i. 6, Lord, wilt thou at this time restore again the kingdom to Israel? (and this question was put after their understandings had been opened, that they might understand the scriptures, Luke xxiv. 45) our Saviour did not reprove them for cherishing expectations inconsistent with his design, as he did on occasions when this was really the case; but on the contrary gave them every reason to believe that their hopes were well founded. This also proves that at the period of his ascension, the Apostles did expect that he should personally restore the kingdom to Israel.

IX. The Jewish church, overlooking the series of predictions which related to Christ's humiliation, and fixing their attention only on those which foretold his exaltation, expected with perfect unanimity from Daniel vii. 14, and other prophetic passages, that the Messiah would come as a glorious king to reign in the midst of them; ignorant that he must *first* suffer many things. The ancient Christian church did in like manner understand the passages of the Old Testament, now adduced by those who advocate a literal translation, as signifying the real, personal, and glorious advent of the Messiah. This strong fact is proved by the writings of St. Barnabas, Justin Martyr, Irenæus, Cyril of Jerusalem, Tertullian, &c.

It has been justly remarked by an anonymous writer on another subject, that "those who lived nearest to the Apostles, must have best known the minds of the Apostles. If then a Romanist and Protestant differ as to the meaning of a text which is the basis of any particular doctrine, let the point in dispute, whenever it is practicable, be referred to the decision of the primitive church."

X. In the New Testament there are three noun substantives used to signify the advent. *Apokalupsis*, revelation; *Epiphaneia*, appearance; *Parousia*, coming, or presence. The first occurs 1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 7. The second occurs 2 Tim. i. 10, in relation to our Lord's first coming in the flesh, and in relation to his second coming in the following texts: 1 Tim. vi. 14; 2 Tim. iv. 1—8; Titus ii. 13. The third, *Parousia*, occurs four times in Matthew xxiv.; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23. It is used for the coming or presence of St. Paul with the churches, 2 Cor. x. 10; Phil. i. 26; ii. 12. For the coming of Antichrist 2 Thess. ii. 9; the coming of Stephanus 1 Cor. xvi. 17; the coming of Titus 2 Cor. vii. 7. A review of these passages will satisfactorily prove that these words are used to signify the sesond personal coming of our Lord; nor does it appear that any of these words is ever used to denote the spiritual or figurative appearance of any person. It is remarkable,

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too, that the word *Epiphaneia* was particularly employed by the Greeks to denote the appearance of their gods with circumstances of outward splendor. Now the coming of our Lord to destroy the man of sin previous to the Millennium, in 2 Thess. ii. 8. is expressed by the union of two of the above nouns, *te epiphaneia tes parousias autou*, by the bright shining of his coming: and if neither of these nouns can singly denote a spiritual advent, much less can they when conjoined; and if each of them, when employed separately, means a personal manifestation and presence, much more must they when united. Since, therefore, the glorious coming of Christ takes place at the destruction of Antichrist, and since this destruction occurs by the unanimous consent of the church of God in all ages before the Millennium, it follows that Christ comes in glory to judge the world before that period.

XI. When the Lord and his Apostles would inculcate the necessity of watchfulness upon those who profess to acknowledge him as their Master, the language is remarkable. They do not address them in such words as these, "Watch, for death is hastening;" "Be ready, for shortly you must leave this earth"—but thus do they warn them: "Watch, therefore, for ye know not the hour your *Lord doth come.*" "Be ye also ready, for in such an hour as ye think not, the *Son of Man cometh.*" In fact, death is a subject to which the Lord and his Apostles but seldom refer, and which they do not bring forward as an incentive to watchfulness and preparation. *The coming of the Lord*, the second and glorious *appearing* of the divine Saviour, this it is which they urge upon us, and by the consideration of which, in connexion with the events which are then to take place, they endeavor to overcome the inherent slothfulness of our nature, and stir us up to activity in the work of God, and to watchfulness over our hearts and spirits. For thus doth the Lord himself caution us; "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so *that day* come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 35—37.

XII. The first event which distinguishes the advent of our Lord Matth. xxv. 31, is, that he shall then *sit on the throne of his glory.* If it is not *till the advent* that he shall thus sit on the throne of his glory, it necessarily follows, that he is not *now sitting on that throne.* Accordingly he himself assures us, Rev. iii. 21, that the throne where he now sits, is that of his Father (in heaven); and his words necessarily imply, that his session on his own throne is yet a future event. If we further inquire what is the identical throne on which Messiah, the Son of Man, shall sit? we find an answer in the well known prophecy of Isaiah ix. 7. "He shall sit upon the throne of David, and upon his kingdom, to order it, and establish it." Confirmatory of which, are also the words of Gabriel to his virgin mother, Luke i. 32. "The

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Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Unless, then, we identify the throne of David with that of the Eternal Father, which would be blasphemy, we must acknowledge that the session of Messiah on his own throne, is a distinct event, and belonging to another period.

The judgment in Matth. xxv. 31, commences therefore when the Son of Man sits upon the throne of his father David. Now, is any light thrown upon the chronology of this stupendous event by other passages of Scripture? In Matth. xix. 28, will be found the following remarkable words, spoken by our Lord to his Apostles: "Verily, I say unto you, that ye which have followed me in the regeneration, *when the Son of Man shall sit in the throne of his glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the parallel text of Luke xxii. 28, 30, there is to be found the additional circumstance that it is in the kingdom of our Lord that this promise is to be fulfilled: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Now the precise time when this kingdom of the Son of Man shall be established, is manifest from Dan. vii. 13, 14, wherein the prophet sees the Messiah brought near to the Ancient of Days, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. And that this event coincides with the beginning of the Millennium is generally acknowledged as a main and leading principle of prophetic chronology, even by the opponents of literal interpretation. We read of no other kingdom given to the Son of Man than the one mentioned in this passage of Daniel, and the corresponding texts of the Apocalyse; and at the close of the dispensation of the kingdom, we learn that he delivers it up to the Father, that God may be all in all, 1 Cor. xv. 24.

For the Millennial Harbinger.

CHURCH DISCIPLINE—*NO. II.*

THE government of KING MESSIAH is an *absolute monarchy*. The constitution and laws by which *we and all his subjects* are to be ruled, have become matters of unalterable record. He first came to fulfil the constitution and laws given to Israel. This he perfectly did, and produced testimony to demonstration that he was the sum and substance of the first covenant given to the Jewish nation; that he was the Ambassador of God to frame the constitution and laws for the government of all his subjects to the end of time, and the means by which they were to be handed down to us, and to be carried into effect among us. He first inspired twelve men of like passions with ourselves, placed them upon thrones, (Matth. xix. 28.) to give laws and statutes for the government of his subjects. These laws we all have. Whatever command, statute, promise, rule, or example left on record

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by them, was for our government, comfort, and instruction in righteousness. It is now to the law and testimony we must make our appeal; and if we speak not according to this word, it is because "there is no light in us."

The question now arises, What commands or examples have we on record for the government of the church of Jesus Christ? We shall refer to the Acts of the Apostles to give an answer, binding on all that acknowledge the authority of Jesus Christ and his Apostles.

In the first church planted by the Apostles, which was at Jerusalem, we have no evidence of a majority ruling the minority. It appears that when any one departed from the principles proclaimed by the Apostles, they pronounced the judgment of God upon them, (Acts v. 8. 1 Gal. vi. 9.) These were individuals that had embraced the gospel proclamation. It appears that when the disciples multiplied so as to require aid, "*the twelve called the multitude of the disciples to them, and said, It is not* REASON *that we should leave the word of God and serve tables. Wherefore, brethren, look you out from among you seven men full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose,*" &c. Here we have the first example of choosing any officer to serve the brethren, or to superintend the affairs of the first church planted by the Apostles in Jerusalem.

The next church we have any account of is at Antioch, where there were several prophets and teachers. This church was instructed by the Holy Spirit to send Barnabas and Saul to the work whereunto they were called. They went forth by the authority of the church, as directed by the Holy Spirit, to perform the work assigned them. Having passed through many cities and the region round about, after suffering much, they returned, "confirming the souls of the disciples, exhorting them to continue in the faith, [the gospel,] and that through much tribulation we must enter into the kingdom of God." I presume these were members of the church that were yet to enter the kingdom of God. Let us not forget this. "And when they had ordained ELDERS IN EVERY CHURCH they commended them to the Lord, on whom they believed." They then sailed to Antioch, from whence they had been recommended to the favor of God for the work which they fulfilled.

This is a very interesting and instructive part of the Christian history. *Paul, though an Apostle,* with Barnabas, was sent by the church that was required by the Holy Spirit to send them forth to perform a *certain work.* They went forth by the *authority of the church,* after fasting and prayer, and then it is said they were sent forth by the Holy Spirit. They then acted in conformity to the established rules or regulations of the church at Antioch, sanctioned by the Holy Spirit. They ordained not an Elder, but ELDERS IN EVERY CHURCH, and returned to give an account of their work which they fulfilled. This shows for what purpose the church fasted and prayed, and laid their hands on them—not to ordain them as ministers of the

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word, but for a blessing upon them to enable them to perform *this mission;* and they returned after fulfilling the commission, and gave an account of their stewardship to the church. This is reason—this is revelation. When the nation, by its President, sends a minister to any court, his work is laid out for him. When he has fulfilled it, he returns to give an account of his work; then his commission ceases. Such is the example Paul and Barnabas have left for us. We shall attend to particulars in our next.

DIDYMUS.

For the Millennial Harbinger.

CONTROVERSY.

"Think not that I am come to bring peace to the earth. I came not to bring peace, but a sword. For I am come to make dissension between father and son, between mother and daughter, between mother-in-law and daughter-in-law; so that a man's enemies will be found in his own family. He who loves father or mother more than me, is not worthy of me. He who loves son or daughter more than me, is not worthy of me. He who will not take his cross and follow me, is not worthy of me. He who preserves his life, shall lose it: but he who loses his life, on my account, shall preserve it."

Prince of Peace.

LETTERS TO "A MISSIONARY ON FOREIGN SHORES."

LETTER I.

HARTFORD, (Con.) April 29th, 1830.

Dear Brother,

I ONCE thought that no one in this our enlightened land, could be opposed to missionary operations, but from depravity and ignorance: I once felt that it might be my duty to go myself as a missionary to Burmah: and till recently, have advocated and contributed to your support. I have done what I could. The last year, *twenty dollars, cash:* this year, my last and best gift, *thirteen dollars, books* —viz. one New Testament, Campbell's translation, $1,25; one Hymn Book, 00,25; three Debates, (with Walker, with M'Calla, and with Owen,) $4,50; and the Christian Baptist, 7 volumes, $7,00. I send these books to *you,* because I wish you to read them—condemn them not unread.

"I once thought, felt," &c. I now think and feel differently. I think there are many, enlightened in the scriptures, who, from the best of motives, are opposed not only to the modern popular missionary operations, but to all the sectarian "benevolent schemes" of our time. The church of Jesus Christ, the pillar and support of the truth; the ancient gospel, and a restoration of the ancient order of things, engross all their thoughts: and the number of these is rapidly increasing; and THEY WILL INCREASE, the kingdom of the *clergy,* of the *sects,* and of *every other kingdom* which opposes, shall be wholly subverted. "Great is the truth and mighty above all things, and will prevail." The books I now send are my last and best gift to the Burman mission—I

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do not say, the last that I shall ever give; but the last at present. I have ever loved you as a Christian, and, as such, still love you. I have deeply felt for you in your many labors and trials. I venerate the name for the devotion of Judson, and would to Heaven there were thousands such: but to the system of things under which you act, and by which supported, I cannot any longer, conscientiously, contribute my mite. Read the CHRISTIAN BAPTIST, dear brother, and count not him an enemy who tells you the truth.

We parted, I think, at H——, N. Y.; and shall not again meet till we appear before the judgment seat of Christ: O, may we there meet on the right hand of the Judge, and be welcomed to the joys of our Lord!—After completing my theological course at H. I went on to W——; spent about two years and a half at the C—— C——; graduated at B—— U—— in September, 1828; spent a little time with Dr. B—— at Salem, from whence I received a call to E——, Me.; was ordained; took the pastoral charge of the Baptist church in that place; married me a wife; and received the liberal support of from $500 to $700 per annum till the 31st of December last; when, feeling it my duty, I resigned my pastoral charge, and took my dismission. I am now on my way to K——, this state, where I expect to teach a school for my support, and preach and teach what I can on religion for nothing.

I would be happy to have you write me, and will expect a letter from you, as soon as you can tell me how you regard my last donation. *Condemn not the books unread.* Please tender my Christian regards to Mrs. W. and believe me your friend and brother,

F.

To J——.

P. S. Please direct your letter to S——, Ms. care of Elder Z——, L. L——

LETTER II.

STURBRIDGE, (Ms.) October 3d, 1830.

Dear Brother W——,

I REGRET that I am obliged to send you three volumes of the enclosed unbound. I regret that they were not forwarded to you several months ago: but that I am so obliged to do, that they were not before forwarded, is not my fault. I sent them to Boston about the 1st of May last; requested, and so far as money was needed, provided for their being bound and forwarded: *but,*

"Honesty is the best policy," (said Mr. Lincoln to Mr. Wheelock, when delivering them up to return them.?) "The plain truth is, I did not like Mr. Campbell's books very well, and therefore, did not wish to have any hand in disposing of them. Mr. Campbell is probably a friend of Mr. E——s', and that's all well enough: but I have given the reason why I did not comply with Mr. E—s' request."

On my arrival at this place, on the 28th ult. I found them, cash and all, returned. *But,* (again,) encouraged by a note in the last Christian Watchman:

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"☞ The ship *Sapphire* will sail for Calcutta on the 15th instant. Letters or parcels for the Missionaries in Burmah will be forwarded, if they are sent to the Baptist Missionary Rooms, 52, Washington street."

I again forwarded them, with the hope that you may ere long receive them. I do not expect that you will, at first glance, like any better than Mr. Lincoln: but my last request is, *condemn not the books unread.*

Yours in the hope of Immortality,

FRANCIS.

P. S. I enclose, also, "The Millennial Harbinger, Extra, on *Remission of Sins.*" F.

"PIETY BETTER THAN CONTROVERSY."

[THE SENTIMENTS CONTAINED IN THE MISSIONARY'S REPLY.]

"THE following sentiments are contained in a letter from a Missionary on foreign shores, addressed to a friend in this country. They will be read with interest, as exhibiting in what light a person now wearing out his life in the cause of Christ, views the efforts of those professed laborers in the vineyard of our Lord, whose chief object is not the increase of piety nor the conversion of souls. The striking remarks relative to the support of Missions, are recommended to the special and prayerful attention of every christian who is quieting conscience with objections to the Missionary enterprize, while neglecting to assist in sustaining it.—*Am. Bap. Mag.*"

"A few days ago I had the pleasure of receiving your two letters, one dated April 29th, 1830, and the other October 3, of the same year, accompanied by a small box containing the Christian Baptist, and other works of Mr. A. Campbell, which you say is your "last and best gift to the Burman Mission." You will not expect, of course, that I shall now tell you, unqualifiedly, what I think of these writings; for as yet, I have not had leisure to examine only a few pieces which they contain; and as you exhort me 'not to condemn them unread,' so you will not expect me to approve them unread. I do not think, however, that it requires we should read the whole of such a work, in order to judge whether it is likely to be profitable to us. You know that when I was in the Seminary at ———, I was extremely officious in all matters of theological dispute; if with the same zeal, I had spent as much time in striving to subdue the evil propensities of my depraved nature, and to promote a devout and holy temper of soul, as I did in speculating upon those truths to which human reason ought to bow without the least demur, because revealed in scripture, I do sincerely believe the Holy Spirit would have enlightened my mind, and have given me an incomparably better knowledge of the deep things of God, than I have now obtained. I see my folly and lament it. Considering the shortness of our life, the immense depravity of our natural minds, and the difficulty we have in subduing a single one of our deep-rooted selfish principles, it appears to me, that instead of becoming allies to others in their contentions, it is our wisest course to turn our weapons against the all-destroying enemy within ourselves. When we get to heaven, where nothing in our characters will weigh at all, except our personal attainments in holiness, will it not seem to us exceedingly unprofitable to have been so busied, during our life on earth, in discussing matters of church order, whether this or that creed ought to be adopted, or whether none at all; whether ministers ought to have a collegiate education or not; whether they ought to be supported or not; and such like things, that we had no leisure to subdue our own spirits, and seek after those degrees of personal piety to which eminent saints have attained. It matters not whether it be one object or another which occupies our attention, if our minds are there-

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by diverted from our internal concerns, and we are prevented from making those attainments in a life of holiness which we might otherwise make. We need not fancy we are glorifying God, or doing good to the souls of others, by those public labors which make us neglect the spiritual care of our own souls: for we glorify God only as we have the temper of mind which was in Christ; and we do good to others only as the divine unction accompanies our labors; which unction we have in proportion as the Holy Spirit dwells in us.

"I do earnestly desire and pray, that 'the ancient order of things may be restored;' but I do not think this can be done, until men shall be raised up who will lay 'the axe at the root of the tree:' and the root of the evil consists, not so much in the form or tendency of our creed, as in the unsanctified temper of our hearts. A worldly spirit blinds our minds, nor can we be aware of the difference between ourselves and primitive christians, until in simplicity we receive these words of Christ: 'If any man will be my disciple, let him deny himself and take up his cross and follow me.' The whole design of the commands and duties enjoined in the gospel of Christ, is to counteract and destroy the propensities of our fallen nature and make us holy, and so prepare us for the heavenly state; and whatever does not have a bearing on this point, in relation to ourselves or others, appears to me unworthy of much discussion among christians.

"I infer from your saying the books are your 'last and best gifts to the Burman Mission,' that you have adopted Mr. Campbell's sentiments about Missions and other benevolent operations of the present day, and with him suppose we are 'living like princes,' making ourselves rich on the charities of the people; but I am sure you would alter your opinion of us, if you were to come and board in either of our families a few weeks, and live just as we live. * * * * * * What are your objections to Missions? Taking the New Testament for your guide, surely you cannot suppose that ministers ought not to go among the heathen; nor would you suppose that an European Missionary in India could support himself by personal labor, if you had any idea of the climate; (and by the way, if the work of a Missionary is to support himself, he might accomplish that end much better by staying at home;) nor could you suppose the heathen would support him, if you knew their principles. What then is to be done? Suppose all christians should make a stand and resolve that they would do nothing for Missions until every thing should be managed to their minds, when would the gospel be carried among the heathen? If you conscientiously think ministers ought to come as Missionaries to this place, without depending upon any society for support, what excuse have you for not coming yourself? especially as there are so few who would be willing to undertake it, and as you have had some impressions of duty on the point.

"Our hearts are so extremely deceitful, so selfish, that we sometimes, unawares, substitute a self-denying theory for a self-denying life. I have frequently detected myself in such self-deceptions; and though I doubt not you acted conscientiously in withdrawing from the Missionary cause, on account of misapplication, as you suppose, of the funds, yet I do feel assured that you have adopted wrong principles on the subject. Suppose, for instance, you were placed in the circumstances of the poor widow whom our Lord commended, and were revolving in your mind whether you should cast your two mites into the treasury, would you, on the principles you have adopted, have done as the poor widow did? Would you not have said, 'The funds of this treasury are collected in a bad way: many give for no other purpose than to be seen of men, and many of the appropriations go only to enrich the scribes and priests, who live like princes;' and, considering these circumstances, would you not have concluded, that to support such a fund would be to countenance sin, and have kept the two mites for the same reasons, and with the same conscientious feelings, that you have in not supporting Missions? Yet our Lord knowing for certainty that many gave from bad motives, and, not to mention other appropriations, that an appropriation would be made out of these funds to pay Judas for the worst of all purposes, commended the poor widow. My dear brother,

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weigh this matter, and do not let the real or supposed misperformance of duty in others, hinder you from obeying the injunction of Christ, by which you are bound either to go personally and carry the gospel to the heathen, or contribute to the support of others who will go. Though it should be true that others support religious and charitable institutions in a wrong way, that does in no wise excuse you or any other person from doing it in a right way."

To the Editor of the American Baptist Magazine.

WELLSBURG, Va. June 6th, 1832.

SIR—I HAVE now lying before me the "*Religious Herald*," of May 25th, in which, under the head "RELIGIOUS.—*Piety better than Controversy*," and a few remarks credited to your periodical, I find a reply, such as it is, and what there is of it, to two letters, written by me in April and October, 1830, to "a Missionary on foreign shores." The letter was received, I presume, in a package with others, directed to the care of the Corresponding Secretary of the American Baptist Missionary Board, and by him prepared for, and communicated to the public, in the form we now have it. I regret not that it is published, but that it was not sent to me first. As I have not yet received it in the handwriting of my friend; as it of right belongs to me, and I wish to see the thing itself and the whole of it, before I write to him again, this is to request that it may be forthwith forwarded to me to this place. If I might have the whole as cheap as I have a part of it in *common print*, expecting never more to see my friend's face in the flesh, and having no other keep-sake from him, I would rather pay postage for the paper on which he wrote, and on that paper to see the print of his pen. The letter I ask is the *original autograph* of J——— W———'s *letter* to

Your most obt.

F. W. E.

REPLY TO THE "SENTIMENTS" OF THE MISSIONARY'S REPLY.

LETTER III.

WELLSBURG, Va. August 25, 1832.

Dear Brother Wade,

WHEN my letters of April and October, 1830, to you, were first written, they were not intended for the public eye, but for yours and your associates' alone: and much as my confidence was then shaken in the policy, management, and managers of the modern popular Missionary operations, I did not anticipate being placed by them in just the situation I now find myself in reference to you. I had calculated, if you ever replied to me, you would send a sealed letter, superscribed as I requested, to Sturbridge; and that it would have remained sealed till I received it. But whatever it might have been, as it came from you, and whatever your designs and instructions respecting it, you will see, when this comes to hand, if not before, the use your friends have made of it—you will see, also, something of my situation. I have not yet received your letter, though I wrote for it early in June last. I am now obliged to reply to the

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"*sentiments*" it is said to *contain*, without knowing when I have your words, and when not—without knowing whether I have all, or only a part of what you addressed to me. You will see something of the light in which your conscientious friend, and others with him, are viewed—*judged*, by the *scribe* or *priest*, whom you would have him still, like the poor widow of old, cast in his mite to feed.

That *you* should mistake the character, and miss in your comments, on the works I sent you, having had leisure when you wrote me, to examine only a few pieces in them, was not at all strange, nor different from what I would have expected; but who is this, that *unqualifiedly* pronounces—that presumes to say of those who proclaim the ancient gospel for obedience and salvation, and are laboring to restore the ancient order of things to the church of God, that *their "chief object is not the increase of piety, nor the conversion of souls"*!! One, we are sure, who knows not our hearts—one, who should, from our works, have pronounced differently. But, "Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are you, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven; for so did they persecute the prophets, who were before you."—The MASTER.

If I have your sentiments in the letter before me, (and I shall reply as though I have) you judged rightly in supposing 'that I would not expect you to approve or condemn the works sent you unread." No: for this reason I requested you to *read* them. It may not be requisite for you to read all of any work, to judge whether or not it is likely to be profitable to you; but for me, I found it necessary to read the *Christian Baptist*, all of it, more than once; and then, driven by it to the Bible, to read this as I never read it till then, and for considerable time, before I could be persuaded to renounce the gospel of John Calvin, modified by Andrew Fuller, *cum multus aliis doctoribus*, for the gospel of Paul and Peter—and the modern protestant order of things, for the ancient order of the New Testament. I could not be persuaded to renounce those and receive these, because I had not as yet learned the difference between them. I, too, earnestly desired and prayed 'that the ancient order of things might be restored,' without knowing what that order was. I did not then think this could, nor do I now think it can be done, without laying the axe at the root of the trees. In these things we agreed then, and we agree now. But what is the *root* of the evil? what the axe? and *how* must it be used to destroy it? You answer: "The root of the evil consists not so much in the form and tendency of our creed, as in the unsanctified temper of our hearts." Again: "When we get to heaven, where nothing in our characters will weigh at all, except our personal attainments in holiness, will it not seem to us exceedingly unprofitable to have been so busied during our life on earth in discussing matters of church order, whether this or that creed be adopted, or whether none at all; whether ministers ought to have a collegiate education or

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not; whether they ought to be supported or not, and such like things, that we had no leisure to subdue our own spirits, and seek after those degrees of personal piety to which eminent saints have attained." So much for the *root!* Truly, after reading these "sentiments" in the letter before me, I am wont to cry out for my friend, *Thou seest men as trees walking!* 'The *creed*, whether one thing or another, or *none at all*, is of no account, provided the *heart* be sanctified'!! And how wnuld you sanctify the heart? "In striving to subdue my depraved nature, and to promote a devout and holy temper of soul"—"If, &c.—I do sincerely belive the Holy Spirit would have enligtened my mind," &c. &c. Here is the *axe*, and the *manner of using it!!* How differently did Christ and his Apostles teach! The axe, with them, was the *Word* of JEHOVAH. Conversion and sanctification were from *obedience* to this word, through the *belief* of it. Their *creed* to them was every thing—or, without it, sanctification nothing. "Sanctify them through thy truth. Thy word is the truth." "Contend earnestly for the *faith* once delivered to the saints—one Lord, one faith, one immersion"—*immersion for the remission of sins.* Hence all who believed and obeyed the ancient gospel, were justified, sanctified, adopted, and saved; and the blood of Christ purified their consciences from dead works to serve the living God. After this, we meet not with one complaint from these sanctified ones, such as you make, of the awful, immense depravity of your unsubdued spirit. The *root* of the evil, I conceive, consists altogether "in the form and tendency of our creed." If our creed be the scriptures alone, in the form the Apostles and Prophets delivered them, its tendency will be to make us just such christians as were the Apostles themselves, and those who constituted the first churches of their planting. If it be something else, or these in some other form, the root of the evil remains. Without, therefore, laying the axe here—without conversion *to* and *by the word of truth*, all our strivings, and watchings, and longings after sanctification, are enthusiastic in the extreme. You will not infer from this that I undervalue a devout and holy temper of soul.—No: without this, there is nothing of christian character—nor, that I think, or would speak lightly, of strivings, watchings, and fastings: but, every thing in its own order.

I come now to the second part of your letter. You infer from my saying "the books I now send are my last and best gift to the Burman Mission," that I have adopted Mr. *Campbell's* sentiments about Missions, and other benevolent operations of the present day, and with him suppose, you are living 'like princes,' making yourselves rich on the charities of the people." How, my brother, could you make this inference? Read again its connexion—"I do not say the last that I shall ever give; but the last at present. I have ever loved you as a christian, &c. &c. but to the SYSTEM of things under which you act, and by which supported, I cannot any longer, conscientiously, contribute my mite." Such being the language, in which, I fully expressed my sentiments, immediately after the saying above quoted, how could you infer that I supposed '*you* were living

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like princes, and making yourselves rich on the charities of the people'? That Mr. Campbell entertains such sentiments of all Missionaries, or of the Burman Missionaries in particular, I have no testimony, and consequently no faith.

"*What*," you next ask, "*are your objections to Missions?*" You 'doubt not I acted conscientiously in withdrawing from the Missionary cause, on account of misapplication, as I supposed, of its funds.' 'Tis true, that thousands and tens of thousands go to support the agents, the secretaries, and other *managers* of this cause, and some of them in affluence, while Missionaries like you "live * * * * * *" But I object not to this, more than to the *sources*, the *ways* and *means* of raising the funds; or to the *Boards* by which, when raised, they are disposed of. I object, and have withdrawn from it, because I find no *model* of the institution—the motley combinations of saints and sinners, the Missionary Boards, the Presidents, Vice Presidents, &c. &c. in the New Testament.

"*What then is to be done?*"

Heaven's institution for converting the world is the church of Jesus Christ. Let Zion, therefore, arise—let christians become *wholly* sanctified through the *truth*—let them embrace the ancient gospel, and the ancient order of things—let them act from the principles which these impart—let the Apostles again be placed on the thrones to which the Saviour exalted them—and let those who pretend to proclaim the gospel, first understand what the gospel is. These I would place among the *first things*, without which all our efforts are in vain.

Though I have as high an opinion of your bible knowledge as of most Missionaries, and a better opinion of your goodness of heart, than you seem to have yourself; yet, I very much question whether you have not still to learn what be the first principles of the doctrine of Christ. With the views you possessed, when the letter before me was written, I am sure you would not preach as Peter did on the day of Pentecost; nor as Philip to the Ethiopian Eunuch; nor as Paul to the jailor at Philippi. Nor would you immerse on the same confession, for the same purpose. Were a trembling Burman now to stand before you and say, "*Sir, what shall I do to be saved?*" Would not your answer be rather like this—"How long have you felt concerned about yourself? What first called up your attention to the subject of religion? Do you feel that you are the chief of sinners—that your heart is deceitful above all things, and desperately wicked? Do you believe this? You are, sir, totally morally depraved—you cannot think a good thought, nor perform a good action, till a work of grace is effected in you by the sovereign influence of the Holy Spirit. Do you believe this? The wind bloweth where it listeth—so is every one that is born of the Spirit—i. e. so it is *with* every one. Do you believe this? You must believe these things, and experience them too, or you cannot be saved." Now, should the Burman, having read Mr. Judson's translation of the New Testament, profess *faith* in Jesus as the Messiah and Son of God, 'No matter,' you would tell him: 'it is unprofitable whether this or that *creed* be adopted, or none

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at all—the root of the evil consists not so much in the form or tendency of our creed, as in the unsanctified temper of our hearts.' You would, therefore, set about sanctifying his heart for him. or look to the Holy Spirit to do it, as a sovereign, unconditional act, without any reference to *divine testimony*, to *faith*, or to *baptism*.

"*When would the gospel be carried among the heathen?*" We cannot tell when; but doubt not, the ancient order of things being restored, much sooner than it now will, by all the sectarian institutions of our time.

I am not opposed to *missions*, nor to *missionary support;* but let them originate in, and be confined to the church. If the congregation to which I at present belong, were able and disposed to send out one of its members and support him in publishing the glad tidings of salvation to any people, considering him amenable only to the Lord and to itself, I would not object, nor be found among the last to contribute to his support. Nor would I refuse to go myself to *Burmah*, under such patronage. But if a Missionary Convention be talked of—a Board of Managers from different churches, to appoint agents to collect funds for this purpose—a going first before this Board to be examined in reference to some *special call*—to be licensed by it and sent out, or by it kept at home; I would regard this as altogether another institution, and from it stand aloof.

I have considered the case of the poor widow, which you submitted to me, and have placed myself in her condition. Such, if I mistake not, was my real condition, (or one very like it,) three or four years ago; when I contributed *liberally* to what I then regarded "the benevolent operations of the present day." But had I then known what I now know, that these "operations" were not of heaven, but of men; had I supposed that an appropriation would be made out of these funds to pay Judas for the worst of all purposes—for betraying my Lord and Master—I would have kept back my mite, as I now do, for another treasury; and in so doing, would then have expected, as I now expect, to be approved by HIM who searches the heart, and who will judge and reward every man according to his works.

Finally, my dear brother, accept of my unfeigned thanks for the good intentions your charity has awarded to me in my aberrations from the orthodox faith and practice; and be assured that I never attributed to you, nor do I now attribute, any other than the purest motives in going among the heathen. I thank you for your exhortations; and in turn, beseech you, if you neglect all the other books which I sent, *neglect not* "THE SACRED WRITINGS OF THE APOSTLES AND EVANGELISTS OF JESUS CHRIST."

With the best wishes,

I remain, yours,

F. W. EMMONS.

To JONATHAN WADE, *American Baptist Missionary, Burmah.*

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NEW VERSION DEFENDED;

AND

O. Jennings, D. D. Exposed---No. 1.

HAVING in our *Extra, No.* 5, given the prominent features of the moral character of Dr. Jennings' book, we now proceed to examine some of its arguments and criticisms. His criticisms on the Greek text and his strictures on the New Version first claim attention.

In our confabulation in Nashville, Mr. Jennings relied on Ephes. ii. 8. as proof that faith is the special gift of God in some supernatural way, to certain individuals. We argued that every thing enjoyed by man is the bounty or gift of God. Such are all his corporeal and mental powers. The five external senses, perception, memory, imagination, judgment, reason, are God's gifts to us: so are food, raiment, education, faith, hope, and charity. But he has his own way of giving us every thing. He bestows food, raiment, education, knowledge, faith, hope, and love, by the use of certain means, and in certain channels. He gives us faith, knowledge, bread, and water, not by miracle or peculiar interposition; but by stated means or laws from which he does not depart. It is affirmed that he has sometimes fed and clothed men by miracle, and imparted faith, knowledge, and all other things by special interposition; but this is not now the order of things. Ravens feed not our Elijahs. The cruise of oil and the handful of flour of our widows become not barrels. Manna falls not round our tents, nor do our shoes and hats continue new for forty years. No longer can a thousand men feed on one loaf and leave more than two. No light from heaven above the brightness of the sun shines around our persecuting foes, nor are our modern Sauls converted into Pauls by a voice and impulse immediate from the skies. Faith now comes by hearing the word of God.

Mr. Jennings and they of his school contend that faith in every instance is a special grace, wrought in the heart, by sending the Holy Spirit on a special errand to every elect man, woman, and child; and that unless there be this special errand, and work upon the heart, no man can believe to salvation any thing which God speaks. He affirms that it requires the same power to work faith in the heart which was requisite to raise Jesus from the dead. Consequently the resurrection of Christ is no greater miracle than was the faith possessed by Mr. Jennings and all other persons making the same pretensions!

To sustain this view of faith he quoted Eph. ii. &c. alleging that Paul said that *faith was the gift of God* in his sense of the word *gift.* To which we replied, that Paul no where said that faith was the special gift of God. Thus the reader has the matter fairly before him.

The common version of chap. ii. 28. was then quoted: "By grace you are saved through faith, and *that* not of yourselves, *it* is the gift of God." We replied, that the word *faith* could not be the antece-

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dent to the word *that:* for one of the most common rules of syntax decides that "*the relative must agree with its antecedent in gender and number.*" PISTIS, the antecedent, is *feminine;* and TOUTO, the relative, is *neuter.* If, then, *that* refer to faith, the most general rule of Greek syntax is set at naught, and the meaning of ten thousand passages rendered matters of doubtful disputation; for if Mr. Jennings could have sustained his point, he would have subverted the laws of the Greek language, and made the New Testament no better than the dreams of Bunyan.

He quotes Doddridge as asserting that in order to save Paul from a "flat tautology," it is better to make TOUTO refer to *pistis,* than to reject "the *weightiest* and most natural interpretation," because "judicious critics" have laid so much stress upon syntax." Doddridge is at one time condemned, and at another approved by Mr. Jennings. On *ecclesia* he is heterodox; but in his note upon Eph. ii. 8. he is orthodox. All this is natural enough. Mr. J. in order to set aside this universal rule, goes in quest of exceptions to it, and concluded he had found five besides the text in dispute. Here they are:—

Eph. ii. 8. "For by grace are you saved through *faith;* and *that* not of yourselves; *it* is the gift of God." Phil. i. 28. "And in nothing terrified by your adversaries: which to them is an evident token of perdition; but to you of *salvation,* and *that* of God." Eph. vi. 18. "Praying always, with all *prayer* and *supplication* in the spirit, and watching *thereunto* with all perseverance." Gal. iii. 17. "And *this* I say, that the *covenant* that was confirmed before of God in Christ." 1 Cor. vi. 11. "Neither fornicators, nor idolaters, nor adulterers," &c. "shall inherit the kingdom of God; and such were some of you."

Here are five instances of similar construction, four of them in proof of the first, in which this rule of syntax is said to be violated. In the first, *pistis,* (faith,) feminine; in the second, *soteria,* (salvation,) feminine; in the third, *proseuche* and *deesis,* (prayer and supplication,) both feminine; in the fourth, *diatheke,* (covenant,) feminine; in the fifth, *pornoi, eidolatria, moichoi,* (fornicators, idolators, adulterers,) all masculine: and in the four first we have TOUTO, *neuter,* said to *agree* with them; and in the fifth we have TAUTA, *neuter* and *plural.* To these he adds another instance of a different sort. Gal. iv. 19. "My little children (*teknia,* neuter,) of whom (*ous,* masculine,) I travail in birth again." These six are adduced in proof that a *relative* may not agree with its *antecedent* in gender and number; or that because six exceptions are found, the rule is not general; and therefore we may make an exception whenever it suits our caprice or prejudice. Such in all fairness and honesty is the proof adduced to prove that Paul calls faith the *gift* of God in the most special import of the word *gift.*

Our objections to this are the *three* following:—

1. Were it fairly proved that there are exceptions to this general rule, it ought to be proved that Eph. ii. 8. (the text in dispute) is one of these. This Mr. Jennings has not attempted; consequently all

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his other supposed exceptions can prove nothing in the case. It is absolute tyranny over language to call one word *an outlaw*, and then summon five others called *outlaws* to prove that the word in dispute is also an outlaw.

2. On the principle assumed a disputant has nothing to do, when pressed with any difficulty, but to declare that what he cannot explain, or admit with safety to his scheme, is *an exception!*

3. But these instances are not exceptions to the above rule; consequently his premises are false. This we shall now prove.

In the first place TOUTO belongs to that class of adjective pronouns called in the grammars used in Oxford, Cambridge, Glasgow, Edinburgh, Dublin, and in North America, *demonstrative;* and this class of pronouns being both adjective and relative, each of them is subject to the most general rule in syntax—*it must agree in gender and number with that to which it refers, whether antecedent or consequent.* There is not a rule more universal in the Greek or Latin language.

But there is another rule, of which our author seems to have been altogether ignorant, which sweeps off at one brush four of his six, and explains the mystery of these alleged exceptions. It is in the words following, to wit:—"*When the relative respects a whole sentence it is put in the* NEUTER *gender.*" No matter what gender precedes it: FOR A SENTENCE IS ALWAYS NEUTER! as, *Meus carus amicus mortuus est,* QUOD *est mihi summo dolori*—(My dear friend is dead, *which* is a very great grief to me)—which *affair* or *thing* is a grief to me.—*Me methuskesthe oino, en ho* [neuter] *estin assotia*—(be not drunk with wine, in which (*thing*, not *wine*,) is profligacy. We place under this *general* rule four of his examples. "By grace you are saved through faith; and this [thing, or affair,] is not of yourselves: it is the gift of God. The relative *touto*, [this,] which is in the *neuter* gender, cannot stand for *pistis*, [faith,] which is the *feminine;* but it has the whole sentence which goes before for its antecedent." So say Chandler, Macknight, and Dr. A. Clark. Phil. i. 27, 28. "Stand fast in one spirit, striving together for *the faith* of the gospel; and in nothing terrified by your enemies; which is to them an evident token of perdition; but to you of salvation: and this [thing] from God." I have just now examined Adam Clark, Thomson, Pierce, Halet, and Macknight, who concur with the above. But in Griesbach's pointing it is still more plain. He points it thus:—"Which is to them a manifestation of destruction, but to you of salvation:—and this from God, because this has been granted you for Christ," &c. Eph. vi. 18. falls under the same rule. "Praying always with all prayer and supplication; and *for this purpose* watch," &c. So Macknight, Thomson, *cum multis aliis.* So also Gal. iii. 17. "And this (thing) I say, that the covenant," &c

The example brought from 1 Cor. vi. 11. is a begging of the question altogether; for *touto* has not for its antecedent nouns of the same gender. The following rule disposes of this example:—"*Two nouns, one masculine and one feminine, are joined with an adjective neuter*

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plural." Males and females are included in these nouns: thus some of them are of the common gender.

His sixth and last example falls very naturally under the following rule: "*Relatives often agree with their antecedents, not as to their arbitrary gender, but as to their sense.*" Matthew xxviii. 19, Convert the *nations*, (ta *ethna*, neuter) baptizing them, (*autous*, masculine)—Rom. ii. 14, Col. ii. 19, Rev. xvii. 16. See Parkhurst, page 63, in his syntax. So in the case advanced, *children* (*tecknia*) neuter, includes both males and females; and as the masculine is more worthy than the feminine, as grammarians say, *hous* refers to the masculine. Neither of these last examples belong to the subject in dispute.

Thus, by the unalterable laws of syntax, we refer each of his examples to well established rules, and show that Mr. Jennings was either ignorant of the genius of the language, or else wittingly imposed upon his readers. The former, we would opine, rather than the latter. Indeed, he asks with such apparent surprize, Where did Mr. Campbell get the word "*affair*" in Ephesians ii. 8? that we must suppose him ignorant of the whole matter.

Must we suppose that he did not know that not A. Campbell, but J. Macknight, found the word *affair!* And did he not know from the Latin grammar itself that an adjective or pronoun in the *neuter* gender, without a substantive, in construction always has *negotium*, signifying *affair*, or *thing*, understood? (In the Greek language, *pragma* represents negotium.) So that *affair* or *thing* is, by the laws of Greece and Rome, comprehended in the word *touto*, standing as it does in Eph. ii. 8.

Macknight's version of this passage is thus sustained by unquestionable authority. It is in perfect conformity with Greek and Latin syntax. We know of no man of any literary pretensions who has presumed to question it. The Latin versions which we have seen agree with it: that of Arias Montanus reads thus—"Nam gratia estis servate per fidem; et *hoc* non ex vobis; Dei donum." The Vulgate, also, "Gratia enim illa estis servati (et *hoc* non est ex vobis sed Dei donum est.)" The most heterodox English versions, as well as the orthodox, so read it. One of this class lying before me thus translates it: "For by favor you are saved through faith; and this *salvation is* not from yourselves, *it is* the gift of God." Had the king's translators thought that *touto* referred to faith, they would not have rendered it *that*, but *this*, as referring to the last mentioned, as their manner was. So that we have all versions, and all authority, against Mr. Jennings. So plain is this passage, that I think Macknight's supplement redundant, and wholly unnecessary, though perfectly justifiable for explanation. I also think that the king's translators are awkwardly plain in preferring *that* to *this*. With Griesbach's punctuation it needs no supplement: "For by favor you are saved through faith; and this not from yourselves; the gift of God, not from works: so that no one can boast."

Some Greek, Latin and English Testaments, like the anonymous version now lying before me, read and print it thus, on the authority

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of many old manuscripts: "For by grace are you saved through faith, (and that not from us: *it is* the gift of God) but not by works, so that no man can boast." Thus every thing in christendom is against the gloss of our author.

Thus we dispose of one of Mr. Jennings' censures of the new version, and of the bulwark of his theory of miraculous faith. The above defence, on philological principles, we submit, with all confidence, to every impartial linguist; being persuaded that even among learned deists there cannot be found one, versed in the Greek language, who would hazard his reputation by denying its correctness.

We are of opinion that all Mr. Jennings' criticisms to which we shall object, are as futile and unfounded as this to which we have now attended. It appeared to us expedient to expose it as fully as we have done, although, intrinsically, it is but a very small matter. The reader will, no doubt, perceive how much labor an uncandid and bold opponent, hazardous of his assertions, may impose on any one who is disposed to examine all his glosses, and to dissipate the mist in which he hides the truth frequently from himself as well as from those whom he presumes to instruct. In my soul I pity those who are guided by such critics and theologians, who would vainly attempt to subvert all the established laws of language to carry a favorite opinion. EDITOR.

NEW DISCIPLINE IN VERMONT.

AN aged and venerable disciple in Rutland county, Vermont, was suspected of unsoundness in the faith of the Regular Baptist church, and accordingly a committee of the brethren was sent to labor with him and to convince him of the error of his way. The committee waited on him, and, by way of discharging the duty of admonition, wished him to show them how far he had departed from the faith, by giving them a statement, in writing, of his views. He declined, telling them he thought duty required of them to make a report for themselves, and not to require him either to write his own indictment, or to make a report of his own heresy. He wished them to become acquainted with his sentiments, and would afford them every facility of understanding them; but could not think of making out, for the use of the church, a report. They exhibited a very good spirit, however; and spoke with much tenderness and affection—which was reciprocated.

He attended the church meeting, and found they had failed to make a report in writing, but only stated a few things verbally—all in good temper. He was interrogated touching his views, and answered all their questions. The church proposed calling a council to advise them what to do. He alleged that as their fellowshipping him must depend upon their own views of his faith, sentiments, and practice, he thought it wholly unnecessary to call a council. He thought himself, moreover, unworthy of putting the brethren of other churches to so

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much trouble. However, a council they would have —and the whole church besought him to prepare, for that council, a written statement of his views. To this request from the church he stated;—1st. That he thought if they had any difficulty with him, *their* duty was to state what it was;—2d. That he took the New Testament as it stood in its original plainness, fulness, and simplicity, as the standard of his faith, and being opposed to all human systems, he thought any such document as they required of him, wholly unnecessary. But that he might not appear stubborn and self-willed, he agreed to give them a statement, in writing, of his views, which accordingly was presented to the council in session, on the 22d of June last. He furnished his own indictment, a document equal to about eight pages of this work, on which they asked him many questions in the words of human wisdom, which he answered with all candor and simplicity, "as far as he was able," in the words of the New Testament.

He was called in to hear the report of the council, which, in substance, was;—"That he was in error; but as they hoped he was not yet fully settled in it, they advised the church not to cut him off, but to admonish and pray for him." They advised him not to spread nor propagate the sentiments he had exhibited, but to review the subject carefully and prayerfully, "lest, by any means, he had run too fast."

He replied;—If God had given him any light, he required him to let it shine, and not to put it under a bushel or a bed. If he was in any error, he requested them to show it to him; but this they declined. All this was done in great good temper and courtesy, so that no complaint on this ground could be made on either side. They alleged, that if they had required the church to cut him off, they would have furnished him with a specification of his errors; but that not being the case, they could not consent to do it at that time. The whole proceedings resulted in the diffusion of light, and much good may be expected from the developments made by the investigation undertaken in behalf of popular prejudices.

This venerable brother states to me, in a letter of the 27th. June, that if I thought him wrong in any expression or thought, not to spare showing it to him, for, says he,—"Truth appears to me so unspeakably precious, that it seems to me I would not take a step to save my life at the expense of it. To its mandate I mean to bow with all submission. I feel myself firm as a rock against all the arguments drawn from pride and popularity, which have been urged to prevent my searching for truth; and against those drawn from the indignation, calumny, and reproach of professing christians. I would not boast, but be humbly thankful to the Father of Mercies that he has so wedded my heart to the truth, that I can esteem reproach for it, greater riches than my reputation, or any earthly treasure."

The following sketch of his experience is worthy of comparison with the best narratives given in many churches. Reader, see what fruits grow on this Egyptian vine, planted in the vineyard of Geneva, whether sprinkled or baptized.

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"I have, myself, (through what now appears to me wrong instruction) been groping in darkness for thirty-five years, since I professed religion. I stumbled at the very threshold. I supposed I must have something good in me, wrought by the Spirit, before I had any right to lay hold on the hope set before me in the gospel; and on the most careful examination, I found so much that was not good in my heart, that I could not, as an honest man before God, avoid calling in question the foundation of my hope—and often have I concluded I would rest on it no longer, but would come to God as one who never had any hope. But I understood not the gospel. My eyes were blinded to the plain instructions of the word. I knew no other way than to pray that the Holy Spirit would change my heart, and try to give myself away to him. But here I found my way hedged up. I knew that prayer, to be availing, must be offered in faith—and I did not suppose that I could exercise faith, until my heart was changed. I have often looked every way to find something on which I could take hold, but there was nothing. The system I had been taught, had been so framed as to make me as helpless, with respect to my spiritual concerns, as those who are literally dead, are to animal motion; and this was done; lest the creature should attribute his salvation, in some measure, to his own doings, and, consequently, lean upon his own works, so his salvation be not wholly of grace. Thus, I say, I looked, and looked; but looked in vain. If my heart had not been renewed, I could not see that I could make one motion towards it—but must be as entirely passive as the dead in their graves. In this distressing condition the groans which have burst from my bosom no mortal tongue can tell, no heart conceive, unless it have felt the same.

"But thanks, eternal thanks, to that Almighty Being, whose truth has rent the vail, and enabled me to look at the plain, easy, and familiar instructions of his word. There I find that I am warranted, as a rational creature, yea, even as a sinner, to lay hold, by faith, on the hope set before me in the gospel, and to obey God—with the assurance that, through this faith, God will grant me that purity which I so much need. In short, that through it, in full and lively exercise, I shall have all I need for life and godliness here, and preparation for glory hereafter.

"This view of the gospel, while it detaches nothing from its grace, opens a door of hope for the poor sinner, into which he may enter and lay hold on eternal life. All is consistent, harmonious, lovely, yea, beautiful and worthy of a God. No difficulties in reconciling the doctrines of divine sovereignty with free agency—no contradictions, "You can and you can't," &c.

"It is, dear sir, this view of the gospel which has lifted my soul out of the mire, where I had been bowed down for nearly twice eighteen years. Yet I acknowledge my faith weak. O when shall it be like Abraham's! I am sure my zeal and diligence will be in proportion to its strength. May the Lord increase it abundantly in all his children."

I would, were I not crowded with many similar narratives, gladly give the whole of his report, drawn out by himself. The contents must suffice at present.—

1. A declaration of his belief in the existence and character of God; in the prophecies of the Old and New Testaments concerning the Messiah, his person, mission, and character; and in the erection of his kingdom by the Apostles.

2. His convictions of the evils resulting from creeds of human arrangement as bonds of christian fellowship; and the sufficiency, fulness, and *intelligibility* of the holy scriptures.

3. His faith in the competency of the Apostles to announce the gospel, both on, and after the day of Pentecost; and his assurance that Peter meant what his words fairly imported in his addresses to the Jews and Gentiles.

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4. His objection to metaphysical and speculative divinity; and the danger and delusion of making fancy and experience tests of christian doctrine and christian character, rather than the written testimony of God.

5. Specifications of the incongruities resulting from supposing that the leaders of the sects were led by the Spirit in forming rites, ceremonies, institutions, and modes of worship, palpably repugnant and contradictory to each other—or that the members of these human establishments can be led by the Spirit in adopting any of them.

6. The metaphysical and philosophical difficulties obtruding upon his efforts to imagine, with many devout people, how moral diseases are to be remedied by physical means—or the removal of depravity from man, if he can neither believe the threatenings nor the promises of God, except as a machine operates by mechanical power, or as he is compelled to believe them by the infusion of faith.

7. The incongruities of the notion of the Spirit working faith in the heart without the testimony of God—and of supposing that any man receives the Spirit before he believes in the Lord.

8. His views of the import of christian immersion—of the congregations' duty in observing the first day of the week as did the ancient disciples of Christ—and the impropriety of assuming any other name of designation than the names by which the Lord's people were originally distinguished.

9. His willingness still to bear with all ignorance, and weakness, and difference of opinion amongst all who hold the head, and submit to Jesus as Prophet, Priest, and King.

10. His renunciation of the statement which he made as containing a system obligatory upon himself, or to be propounded to others as a term of fellowship.

11. A request that, if the council should separate him, they would give him, in *writing*, a statement of his errors, with references to the scriptures which might convince him.

This is the outline of a very lucid, argumentative, and scriptural expose of the great elements of christian knowledge, presented in the statement submitted to the council.

The reader will be gratified to learn that this intelligent brother was, not long since, one of the proprietors, (I think) and one of the committee of superintendence of the Vermont Telegraph—in a word, that this is the production of Ebenezer Conant, of Vermont.

EDITOR.

Christian Character.

"MAKE the tree good," was a maxim of the great Teacher. The good conscience, the pure heart, the holy life, or the good character in order to eternal life. Christianity begins with the conscience, and ends in perfect purity and felicity. Guilt, pollution, and the dominion of sin destroyed, are preparatory to that peace and love and joy

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on earth, the prelude of "the fulness of joy," and of the "pleasures forevermore" at the right hand of God. This arrangement explains why the remission of sins is the capital item in the gospel; why the Holy Spirit should be the inmate of the human heart.

But how is the christian character to be formed? and what is it when formed? The mould in which it is cast is the doctrine of the Apostles. But what is the Apostle's doctrine? It is the doctrine of relations. Christian knowledge is the knowledge of these relations, and christian character is the filling up of these relations.

Jesus Christ first opened up to human sight all the relations in which man stands to spirit and sense, to time and eternity, to God, to angels, and to men. To live in accordance with these relations is the perfection of man, and consequently of human character.—This is the great lesson which christianity teaches.

Human religion divorces man from a rational regard to some one or more of these relations. The Anchorite deserts the race to which he belongs, and seeks for perfection in the neglect of all social duties. The model of perfection which he sets before himself, is the phantom of an unchastened imagination. *There is no living to God in this world, but by living to men.* The whole sisterhood of vestal nuns, and the whole brotherhood of cloistered monks, are a banditti leagued against nature, reason, and society; outlaws in God's government, rebels against social order, and contemners of their own race. The purest women that ever lived were wives and mothers; and the most holy and renowned men of every age were husbands and fathers.

The soldier who deserts the army lest he should prove a coward, as well deserves the honors of a brave man, as he, the christian character, who shuns the natural relations, lest he should fail in the discharge of social duties. The same may be affirmed of all deserters from political and economical relations in society which in themselves are honorable, or in other words, serviceable to the general interests of mankind.

But here is the peculiar excellence of the religion of Jesus Christ, that it makes the growth in divine favor, and the excellence of human character, to consist in filling up all relative duties. When the master fulfils the law of Christ to his servant, and the servant fulfils the law of Christ to his master, they are in the moral and religious world perfect equals—perfect characters, and equally fit for the honors and bliss of heaven. But as no man or woman stands only in one relation to mankind, it behooves them to have a proper regard to all relations, in order to perfection; and as some occupy many relations, excellency of character to them is of more difficult attainment, because it calls for the discharge of so many distinct classes of duties. Hence he that is only a master, and neither a husband nor a father, and he that is both a master and a husband, and not a father, may more easily fill up the outline of his relative duties than he who is both a master, a husband, and a father. In proportion as relative duties are multiplied, both in kind and in number, this

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perfection of character is of more difficult attainment, and is more honorable when attained. As in the parable of the talents he who gained two, having received but two, was as fully approved as he who had gained five, with five; so he, who faithfully fulfils the law of Christ in all the relations in which he stands, is as perfect a character as he who stands in many more relations, and yet fills up the measure of them all.

Some in this lax and licentious age of reason, as well as of religion, imagine that a person may be a very eminent christian, because of some rare excellence, even though he very obviously fails in some very common matters, in discharging the more ordinary relative duties. Thus sister Lavinia was very much commended by brother David, because she appeared so heavenlyminded as to neglect her household affairs. She read and sung, and prayed, half the day, and often visited her christian friends the other half; and it was not until her eldest daughter, Susan, was broken down in constitution by over exertion in domestic toils, and little Jane died in consequence of an autumnal cold, occasioned by the want of stockings and apparel suited to the season, that David could be convinced that hers was not the most excellent character in the church. David, too, was regarded as a model by all the disciples in the tabernacle, because he devoted so much time to instructing the youth of the neighborhood, and attending meetings far and near; and might have to this day been regarded as a perfect model of christian character, had not his sons grown up in comparative ignorance, and fell so much below the par of their neighborhood in both common and religious education.

Mrs. Thrifty, of Barley plain, was eulogized all round the neighborhood for her alms deeds and christian charity, and even from the pulpit was commended for her labors, and those of her daughters, in making apparel for the destitute Indians in the Missionary establishment at Senecaville. Every thing, too, in her house, appeared in good style: all was clean and neat; rooms well carpeted, beds and tables well furnished. Parson Lovegood, after spending a few days at her hospitable mansion, was leaving it one cold morning in December so full of admiration of Mrs. Thrifty, that he was resolving to make her character the subject of a religious tract, for the benefit of his own parish; but on coming to the gate, he found some half-dozen very squalid and almost naked young negroes shivering about his horse, not one of whom could tell who Jesus Christ was, or what he had done for mankind. He went on his way, muttering to himself as he rode along, "Alas for the inconsistencies in christian character!"

Edward Early was the most liberal contributer for all religious and benevolent purposes in the town of Cairo, and was most constant in attending church. His whole household was in the first order; his children well educated, his servants just as they ought to be: he was beloved by all the neighborhood for his punctuality, generosity, and good manners; but he was never known to pray in his family, nor to spend an hour in the week in his closet, either in private reading of the scriptures or in personal devotion.

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But a thousand aberrations there are from the standard of christian perfection; in producing which the idea that christians may be accepted and approved for the possession of some special or rare qualities, or that a person may grow in the favor of God some other way than by filling and faithfully discharging all relative duties, is predominant. It is a fallacy.

No married woman can fill up the christian character only in so far as she is a good or perfect wife, mother, mistress, &c. No married man can exhibit the christian character only as he is a perfect husband, father, master, servant, &c. No minor, male or female, son or daughter, can grow in the christian character only as he or she advances in *all* the perfections of a son or daughter, &c.

Paul teaches servants and masters, husbands and wives, parents and children, how they may *adorn* the christian doctrine. It is by filling up the full measure of all relative duties. Thus in handling the hoe, the mattock, and the spade; in driving the loom, the plough, or the harrow; in making a hat, a coat, or a shoe, as the Lord commanded these things to be done, a person adorns the doctrine of God our Saviour. What a benevolent institution! how wise and good! which puts it in the power of every man to serve and glorify the Lord, and to *adorn* his gospel by every act of his life! Reader attend. Be assured that there is more reformation needed here than in your creed. EDITOR.

Dear Brother Campbell,

I LATELY read a book called "The importance of small things; or a plain course of self-examination: To which is added, signs of the times. By JOHN HERSEY." This John Hersey was, last year, a travelling preacher of the Methodist Episcopal church. I believe he has now no circuit, being engaged in the settlement of his temporal affairs. The singularity of his views and conduct has excited much curiosity and discussion in this part of the country. By some he is said to be an enthusiast, by others a fanatic or madman, and by others, a good man. Whatever he may be, he has said some things which show that he is fully half a century ahead of some who are considered prominent members of the different sects at the present day, as you will perceive from the following extracts taken from the above mentioned book, and which, if you think them worthy of insertion, I would be glad you would publish.

In the fellowship of the Gospel,

THOMAS W. TOLER.

"Has the church of Christ kept herself from unhallowed and disgraceful connexions with the world? Alas for her; here we shall have to weep over some of her darkest stains. From the time the cross of Christ was identified with the Roman eagles under Constantine, the church began to wither; her white folds were soiled by the touch of earthly honor, and her beautiful aspect was darkened by the king's embrace. The kingdoms and thrones of this world became measurably amalgamated with the kingdom of our Lord Jesus Christ on earth, *until the glory of the latter became partially buried under the rubbish of pompous titles—Pope, Prelate, Cardinal,* &c. &c."

After speaking of the commencement, and progress of the Reformation till the time of Wesley, he says: "During the last half century, an unusual and

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unparalleled degree of light and prosperity, which is daily widening and increasing, has marked the progress of the church of Christ. Within that period, but particularly in the years only recently gone by, not only has a great revolution taken place in religion, but a great reformation also. Yet on examination we will find, even in this day of increased light and privilege, much dark mixture and many unholy and reprehensible connexions with our enemies. What is our real condition? We should be honest with ourselves. Witness the most prosperous and efficient arm of the church in this day; the different societies and associations for the promotion of the Redeemer's kingdom on earth; the *Bible Societies;* the *Missionary*, the *Tract* and *Sunday School Societies*, &c. Christians of all denominations both patronize and identify themselves with these societies. They consider it an honor and privilege of no ordinary magnitude to do so. And are not all classes of people, however haughty or wicked their character may be, admitted into those associations? and if they are wealthy and honorable in the estimation of the world they are eligible to the highest station of dignity and honor in the gift of the society. It is well known that these important associations have been stained and dishonored with the presence and feigned embrace of earthly kings, and lords, as well as with the friendship and union of the wicked from the lower circles in life. Thus the sanctuary of the Lord has been polluted by the introduction of sinners into that sacred place. Is this not a more unguarded connexion with the world and the sons of Belial, than the church was guilty of in darker days?" "It is said, however, that 'great good is effected by this liberal management—money is secured from the wicked, that would otherwise be wasted in dissipation and folly; it is much better that we should have it, and cast it into the treasury of the Lord.' The case of Saul and the Amalekites should not be forgotten. The king of Israel was so zealous for the honor of his Lord, that he disregarded his plain command, that he might have *himself the honor* of offering the Almighty a *large and respectable* sacrifice. It was the cause of his rejection and final destruction. God is not dependent on man, much less on the favors of his enemies, the wicked, to accomplish his purposes. The only question to be decided is, Is it honorable—does it comport with the dignity of the church, and the glory of God, and is it pleasing in his sight? If not, those who think they may do evil that good may come, at least hazard much. It is said those societies cannot be considered in the same light with the church, therefore the Lord's sanctuary is not defiled by the introduction of sinners into it. They must have some specific character—their complexion is either white or black; they are either on the Lord's side, or for the enemy. If they are identified with religion, we do wrong to connect sinners with them; if they are not decidedly for the Lord and his cause, then do we greatly err in identifying ourselves with them, and the children of this world, of whom they are in part composed. An honorable man will not be ashamed of his companions, wherever he may meet them. If I associate and mingle with a certain class of people in their own neighborhood, and at their own residence, but when I meet them at the king's palace, or the president's drawing room, I affect not to know them; they are coarse, unpolished, and uncouth in their manners, profane and vulgar in their language, and ignorant in their character—therefore I am ashamed of them, and pretend not to know who they are; I act a deceptious and dishonorable part. The honest man will recognize and acknowledge his *companions*, and *associates*, in any place, or before any company on earth. And if they are slighted, he is as much offended as if the insult had been offered to him in person. How shall we meet those individuals at the judgment bar, with whom we identified ourselves here, *knowing their character*, and then hear the Judge say, 'Depart from me ye cursed into everlasting fire, prepared for the devil and his angels'? Will we not, as honorable people, step forth and say, 'Hold, these are our friends, and companions; they must be received into heaven with us, or we will go with them into the lake of unquenchable fire, to intrude on the devil and his angels'?"

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"Nearly the whole process now in operation for the promotion of the Redeemer's kingdom on earth differs widely from the movements of our Divine Master, and his disciples; and in every way we can view the change, it is against us. *The first Missionaries of Jesus Christ had no societies to provide silver and gold for them;* they went forth into a wicked heathen world, and planted the gospel standard among their bitter enemies, who were fortified with prejudice and iniquity against the efforts and arguments of the poor despised followers of Jesus: yet under these gloomy and apparently desperate circumstances, they were successful; they conquered their enemies with the sword of the Spirit—with *love*. Those poor despised veterans of the cross who were naked, and buffeted, and had no certain dwelling place—but were exposed to hunger and thirst, and labor and toil; who were reviled, and persecuted, and defamed, and made as the filth and offscouring of all things, not only conquered the prejudice and enmity of the heathen, but took back to the poor saints at Jerusalem, pecuniary aid received from them. At this time the world is greatly enlightened and softened by the influence of christianity; and does it now require so much money to support the gospel, or send it to foreign lands, that the professed followers of Jesus Christ cannot supply it? Must we call upon the enemies of the cross to aid in pulling down the strong holds of *their liege sovereign?*"

"*The signs of the times are truly ominous*, and should be alarming to the friends of Zion." "I am convinced that much more might be done within the pale of the church, than we are now doing. It is mortifying in the extreme to see the church become an object of commiseration to the wicked. We must act independently of the pecuniary aid of the unregenerate, or *we must fall*. The enemies of the cross may, and will smile in prosperity, but they may also, and will assuredly stab in adversity. Were we careful to bring into active operation the sinews of the church, and lop off all our excesses, the world would very soon fall before us, and speedily become the kingdoms of our God and of his Christ. A minister of the gospel, within the bounds of the Virginia Conference, in the past year, has travelled about three thousand miles on foot, and preached generally six times a week. His entire expenses (exclusive of postage) did not amount to ten dollars. Nor was it a desperate effort on his part; for the last four or five years, his movements have been nearly the same."

I believe it will be generally agreed by those acquainted with Mr. Hersey, that the above statement is true. If the present systems were calculated to *call forth* such men as this, they would not be obliged to *call upon* the people for so much money.

T. W. T.

THE CHRISTIAN PREACHER—*No. VI.*

MODEL V.

Peter's Address to the Gentiles.

"OF a truth I perceive that God is no respecter of persons: but in every nation, he that fears him, and works righteousness, is acceptable to him. This is that message which he sent to the children of Israel, proclaiming the glad tidings of peace by Jesus Christ, who is Lord of all. You know the report there was through all Judea, which began from Galilee, after the immersion which John preached concerning Jesus of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which he did, both in the region of the Jews, and in Jerusalem: whom they slew, hanging him on a tree. This very person God raised up on the third day, and granted him to become manifest, not to all the people, but to witnesses before appointed by God, even to us, who have eaten and drunk with him after he rose from the dead. And he has given in charge

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to us to proclaim to the people, and to testify that it is he who is appointed by God to be the judge of the living and the dead. To him bear all the prophets witness, that every one who believes on him shall receive the forgiveness of sins by his name."

MODEL VI.

Paul in Antioch in Pisdia.

"Men of Athens, and you that fear God, hearken. The God of this people of Israel chose our fathers, and raised the people while sojourning in the land of Egypt, and led them out of it with an uplifted arm. And for the space of about forty years he endured their behavior in the wilderness. And having cast out seven nations in the land of Canaan, he distributed their country to them for an inheritance. And after these transactions, which lasted about four hundred and fifty years, he gave them judges, till Samuel the Prophet. And from that time they desired a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for the term of forty years. And having removed him, he raised up to them David for a king; whom also he extolled, and said, "I have found David, the son of Jesse, a man according to my own heart, who shall do all my will." Of this man's seed, according to the promise, God has raised up unto Israel Jesus the Saviour; John having, to introduce his appearance, before preached the immersion of reformation to all the people of Israel. And when John was fulfilling his course, he said, Whom do you imagine me to be? I am not He; but behold there comes one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the family of Abraham, and those among you that fear God, to you is the word of this salvation sent; for the inhabitants of Jerusalem, and their rulers, not knowing him, nor the sayings of the Prophets, which are read every Sabbath day, have fulfilled them in condemning him. And though they could find no cause of death in him, yet they requested Pilate that he might be executed. And when they had accomplished all things that were written concerning him, taking him down from the cross, they laid him in a tomb. But God raised him up from the dead: and he appeared for several days to those that came up with him from Galilee to Jerusalem, who are his witnesses to the people. And we bring you good tidings, that the very promise, which was made to the fathers, God has accomplished to us their children, in raising up Jesus; as it is also written in the second Psalm, "You are my Son, this day have I begotten you." And because he has raised him from the dead, no more to return to corruption, he has said thus, "I will give you the sure mercies of David." Wherefore also in another place he says, "You will not permit your Holy One to see corruption." Now David having served his own generation according to the will of God, fell asleep, and was gathered to his fathers, and saw corruption. But he whom God raised up did not see corruption. Be it known therefore to you, brethren, that by Him the remission of sins is proclaimed to you: and by him every one that believes is justified from all things, from which you could not be justified by the law of Moses. See to it therefore, that what is spoken in the Prophets may not come upon you; "Behold, you despisers, and wonder, and disappear; for I perform a work in your days, a work which you shall not believe, if any one tell it you."

MODEL VII.

Paul in Athens.

"Athenians, I perceive you are exceedingly addicted to the worship of demons. For as I passed along, and beheld the objects of your worship, I found an altar on which there was this inscription, 'To the Unknown God:' him therefore, whom you worship without knowing him, do I announce to you. The God who made the world, and all things that are therein, being the Lord of heaven and earth, dwells not in temples made with hands: neither is he served by human hands, as if he stood in need of any thing; he himself giving to all life, and breath, and all things. And he has made of one blood the whole nation of men to inhabit all the face of the earth, having marked out the times

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previously arranged in order, and the boundaries of their habitations: that they might seek after the Lord, if possibly they might feel after him, and find him; though he be not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets have said,—'For we his offspring are.' We therefore being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man. For though God overlooked the times of ignorance, he now makes proclamation to all men every where to reform, because he has appointed a day in which he will judge the world righteously by that Man whom he has ordained; of which he has given assurance to all men by raising him from the dead."

The remarks made on the models before submitted, are applicable to these. The same cardinal topics are kept continually in view, and the attention of the hearers, whether Jew or Gentile, is directed to the fact of the Resurrection of Jesus Christ as the earthly consummation of the whole economy of salvation. But for the application of these models to our times, we must take into view all our peculiarities, and all the principles embraced in the directions given under the first commission, as well as the conduct of the Apostles to their hearers. As we have never seen an *Evangelist* of the primitive character, nor a christian preacher who filled up the whole outlines of this calling as we have learned it from the Book, we shall in the next essay narrate the whole proceedings of Evangelicus, which we proposed as a model to ourselves about ten years ago; but, never having been employed in the work of an Evangelist, we have never practised upon it. Yet, after ten years' reflection, as often as the subject has been called up to our thoughts, we feel the more convinced that such is the most rational and scriptural model which a christian preacher could now adopt. It will only require a reasonable degree of christian fortitude to commence, and to persevere in a course, which indeed would be almost as *novel* as it is rational and scriptural.

EDITOR.

Christian Preacher.---*No. VII.*

EVANGELICUS always took the most popular method to apprize the citizens of every town and village of his object in visiting them. On his arrival he assured them that he wished to know every person in the village who loved Jesus Christ, and that he thought no disciple of the Saviour would decline an interview with him on the affairs of the kingdom of which they were citizens. After ascertaining all of this class, he requested their presence and their prayers while he would attempt the conversion of the citizens to Jesus Christ; alleging that he would propose nothing to their acceptance that was not written in the Book: for that he labored to bring men into the fold of Christ, and not into the fold of a party.

He announced the time and place of his commencement, accompanying his appointment with the intimation of his design not to leave that place until he knew all in it who would obey the Lord. His first discourses were the person, mission, offices, and work of Jesus Christ; "opening and alleging," from both Testaments, that Jesus of

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Nazareth was the Messiah, the Son of God and the Saviour of the world—"announcing the kingdom of God and teaching the things which relate to the Lord Jesus Christ."

So soon as he had fairly exhibited the testimony, which was sometimes done in three discourses, sometimes in two, and sometimes in one, as the circumstances of the people indicated, and always either on one day or on two or three succeeding days, he requested all who believed the testimony adduced to take one side of the house, or to signify their faith by standing up.

After they had separated themselves, he immediately addressed those who said by their conduct they did not believe, requesting them in turn to specify the reasons why they rejected the testimony, or the objections which lay in their way. This he carried so far, in all suavity and mildness of manner, as to induce them either to state their objections, or to evince a total indifference, or unwillingness to be persuaded to submit to Jesus as the Lord Messiah. So soon as he fully ascertained how many had believed and who rejected the testimony of God, he turned to the believers and asked them if they would now submit to the will of the Lord in every thing, and began by stating to them the immediate duty of all who repented of their sins, or received Jesus as the only Saviour of the world. If any of these exhibited a lack of knowledge of his will, or any unwillingness to be baptized forthwith, he continued his interrogations and addresses until he fully ascertained how many would, with their whole heart, turn to the Lord. The others he addressed with all feeling, in the language of the warnings and denunciations of the Saviour and his Apostles, and cautioned them, on the peril of their eternal exclusion from the presence of the Lord, not to reject the counsel of God agains themselves.

After the baptism of all the converts, he taught them the constitution, laws and ordinances of the christian kingdom, and gave them scriptural ideas of the new relation into which they were brought to God, angels, and men, and to one another; and of all the privileges, honors, and immunities of the kingdom of which they had become citizens.

In the interim of his teaching the disciples, he visited from house to house, all who would bid him welcome; and from house to house, as well as publicly, he ceased not to preach and teach Jesus Christ. On entering a house, he was wont to say, Peace be to this family; and to explain himself by stating his errand to be a desire to converse with the family on the affairs of salvation. If he was invited to proceed, he did so with all conciliation of manner and heart-felt interest; but if he was not invited to proceed, or if he was insulted by any rudeness of repulse, he brooked the indignity for the Lord's sake, and walked away in silence.

Thus he continued his labors publicly and privately, until he knew all in the place who had an ear for the authority of God. After setting the disciples in order, so far as to have them to meet every Lord's day to keep the ordinances, he went on his journey to another town,

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and pursued the same course, until he had taken in as much ground as he could well cultivate, returning occasionally to visit the churches he had planted.

He never conversed upon the affairs of this world, except what immediately pertained to the health and circumstances of his brethren: for he often observed that preachers, in entering into all the frivolous and political chit chat of the day, unpreached by the fireside all that they preached from the pulpit, or on the days of public assemblies. He was wholly devoted to the Lord's work, teaching and warning every man publicly and from house to house, that he might, if possible, present every man perfect in Christ Jesus.

In one year he planted twelve churches, and was an example to the flock in word and behavior, loved by the disciples, and esteemed by all men. Even those who sometimes regarded him in the light of an enthusiast, were constrained to say that they could wish that all enthusiasts were as exemplary and as consistent with their pretensions as Evangelicus. EDITOR.

Progress of Reform.

[BRIEF EXTRACTS FROM CORRESPONDENTS.]

July 9th. Nicholasville, Ky.—"Brother Morton was with us at our last meeting: ten were immersed in the evening." E.

July 5th Murfreesborough, Tenn.—"Opposition very strong: we have scarcely a meeting, however, without some additions. There are in this county *five* public proclaimers of the ancient gospel, men of talents and piety."—"The church of Rock Spring, by a vote of 97 to 3, have abandoned human creeds, and are going forward in Reform. Never did I see a better opportunity of doing good in this country: so much peace and harmony among the saints, so much wrath and confusion among the sects." T. R.

July 13.—"The congregation in Bank street, Philadelphia, under the teaching of brother Ballantine, is increasing, and enjoying the favors of the Lord. Good feelings exist between the brethren and sisters in the Baptist congregations and the members of our infant church. I hope they may continue, and that we may exhibit to them the simplicity and beauty of gospel order. Number about 40." R.

June 25.—Elder Timothy Brewster, Ellisburg, New York, says: "The time of my departure is at hand. I have set up a little *wigwam* which contains about a dozen disciples. We are not visited by any of the brethren who labor in the word; and we live so far off, that I fear after my demise the little wigwam may fall with its founder. We have seen much change in the mode of preaching, and the things preached, in these vicinities; but not much change in practice. It is probable this will be my last communication to you; and my farewell address to you is, *My dear brother, live in agreement with, and correspondent to, your published profession.* Farewell!"

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Rock Creek, Bedford county, Tenn. July 3d.—"The Reformation is advancing here. Within a few weeks about thirty have obeyed the gospel in the bounds of the labors of brother J. K. Spear and myself. Eight or ten more are expected next Lord's day, in my neighborhood, and among that number two of my children. "Bless the Lord, O my soul, for his goodness to the sons of men!" Yesterday I immersed a Cumberland Presbyterian elder, of good standing in that sect; and next Lord's day I expect to immerse his father, a Presbyterian, who has lived my neighbor for 20 years. Many of the intelligent espouse the cause of Reform." W. H.

[A letter dated the 13th July, informs us that this brother was not disappointed in the above expectations.]

Williamson county, Tenn. July 31.—"The brethren who have commenced their march out of Babylon are making more accessions now than all the sects in this district. Several ministers of the Concord Association have come out in the cause of Reform. In a tour of fourteen days, in the present month, we immersed twenty-three into Christ Jesus the Lord. On last Lord's day, and Monday, I saw seven more buried with Christ in immersion. In due time we shall reap, if we faint not." A. C.

Yazoo, Mississippi, June 6.—"At Liberty church, Grand Gulf, I was informed that five churches among the Baptists had declared in favor of Reformation." C.

Columbia, Tenn. June 18.—"During the meeting of the disciples of Christ of the Liberty Union, in May last, in Giles county, which continued four days, the cause of Reform was very powerfully plead; and never did I see more love and harmony prevail at any meeting which I attended, than at that meeting. It exerted a good and happy influence all round the country. Amongst the pleaders of Reform I was surprized to see so many old men; for we expect to see the young more susceptible of change than the old: yet amongst the Reformers are not only the young, but many of the middle-aged and venerable fathers in the land. Ten were immersed during the meeting, and the disciples were much stirred up and strengthened." A.

Little Rock, Arkansas Territory, August 30th, 1832.—"There were, I believe, twelve or fourteen *Regular Baptists* in this place. They had a meeting house; but for a year back had but little preaching, and what they had was of the old Fuller stamp. This, however, suited the little church. The members were all females but one or two, and they were not calculated even to pray in public. This summer a Doctor Hall, formerly from Kentucky—late from Florence, Alabama, came to this place, practising dental surgery. He is a teacher of the ancient gospel. There being several gentlemen here who had known him, one for seven years, he was requested to preach. He did so. The curiosity of the people was excited—their attention next. In a word, he has succeeded in burying the Philadelphia Confession of Faith. It was renounced by the church *unanimously*, the fourth day of this month. Since then Doctor Hall has immersed twenty-two persons for the remission of their sins. One of the most prominent members of the Presbyterian church, a merchant of this place. Col. Caldwell, speaker of the last Legislative Counsel, &c. &c. Also a Cumberland Presbyterian preacher, the most popular preacher in the Territory, and universally admired for his talents and beloved for his piety. He has been a preacher eight or ten years." P. C.

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Wilmington Clinton county Ohio, August 6th. Brother Rains, amongst other good news, says:—"On last Friday week I arrived at Wilmington; since which fifteen persons have, within the bounds of my labors, been immersed into the name of the Lord Jesus. The disciples are, throughout all the congregations, more healthy in the faith than I expected to find them. The gospel is evidently gaining additional influence in these regions; and, notwithstanding the bitter opposition which it meets from the bigoted and prejudiced, must continue to increase. If an efficient evangelist could labor constantly in this field, I do believe that men and women would almost daily be added to the Lord; and that the labors of such a person would impart even to the disciples, much energy which they do not now possess." A. R.

Minerva, Stark county, Ohio, July 6th.—"There are about two hundred disciples in this place, who, I think, are endeavoring to follow the primitive example of the old Apostles. Our meetings are well attended, and the reformation progresses with much zeal, and that, I think, according to knowledge.

"We had a three-day meeting about the middle of June, during which twelve were immersed. They appeared to be begotten by the Spirit, and I am sure they were lawfully born into the kingdom. The prospect of the work progressing is very good. We have but few meetings at which more or less do not obey the gospel. I attended a two-day meeting a few days since, in a neighborhood where there had been no preaching except by sectarians. The excitement was great, and at the close of the meeting, I immersed five persons. I shall attend with them on to-morrow again." J. W.

Maysville, Kentucky, July 20th.—"Since I wrote you I have been constantly in the field, and am happy to report considerable success. During two weeks I, and others with me, have baptized about thirty persons, making, since I came to the state, two months since, more than one hundred and twenty within the sphere of my labors. In this work I have associated considerably with brethren J. Smith and A. Rains, especially the latter." D. S. B.

Jamestown, Ohio, August 6th.—"We have just concluded a two-day meeting at our village, during which ten confessed the Lord, and were immersed for remission of sins. Brother Rains was with us, and some of the brethren from Wilmington. We give thanks to God that the gospel, as preached by our Lord and his Apostles, is the power of God for salvation to all who believe it, at this day, as well as in the days of the Apostles. Our congregation has grown to ninety-four in less than two years, and additions are expected, not daily, but weekly." M. W.

From many correspondents we are informed, in general terms, the Reformation is progressing; but the details are not given. The preceding have all been received since our last number was written. May the word of the Lord still run and be glorified; and blessed be his name that it is still spoken with effect! EDITOR.

For the Millennial Harbinger.

Dear Brother Campbell,

YOU say, (Millennial Harbinger, No. 5. vol. 3. p. 236.) "There is no law in the christian scriptures authorizing any one class of citizens in the christian kingdom to immerse, to the exclusion of any other class of citizens." Now, of this I have my doubts, and the reasons I will give you. Taking, first, your own method of reasoning, as found in the Christian Baptist, vol. 2. p. 277, 278, "Either there is a divinely authorized method of christian worship in christian assemblies, or there is not."—So, likewise, *there is a divinely authorized class of administrators of immersion, or there is not.* Now, if I un-

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derstand you, you say, There is no law making it the duty of one to immerse, to the exclusion of others; therefore, no disorder for any one in the kingdom to immerse—and it is also to be understood, that every immersed person is in the kingdom. Let us now see the dilemma to which this would lead; and first, let it be noted that men, women, children, and servants are understood to be in the kingdom. Men, women, children, and servants are all, then, authorized to immerse—yea, they are commanded to baptize, one as much as another—and this command is directly from the King himself. No disorder, then, for Jane, twelve years old, who was baptized yesterday, to baptize her schoolmate Mary, eleven years old, to day—and Mary, to-morrow, may, without disorder, baptize her little sister Judy, nine years old; and the day following, Judy baptizes Harriet, six years old; and Harriet baptizes all the little girls in the neighborhood, that she is able to manage, and that will say they believe in their heart, &c. All this is perfect order in the kingdom, if there is no law authorizing one class, to the exclusion of another, to immerse. I think it unnecessary to carry this matter further. We might adduce many more cases into which such an order, or rather disorder, would run. We will admit, that if every person, so soon as baptized, were filled with the spirit of wisdom and prudence, and the understanding of men, then there would be no such danger. But this is not the case; nor is it likely ever to be so. As long as baptism is to be administered, as long as there are sinners to be converted and baptized, there will be found babes, young men, and old men, in experience, prudence and knowledge.

But if there is a law authorizing one class of citizens to immerse, to the exclusion of another, where is it? In answer to this we shall offer the following considerations—First, All the authority found in the New Testament to baptize, is contained in the words of the Saviour to the eleven Apostles, "Go ye, therefore, teach (or convert) all nations, baptizing them," &c. In this commission he has connected teaching, or preaching, and babtizing—*and there is no instance recorded of any one baptizing, who did not teach or preach the gospel.* John, the harbinger of the Lord, taught, as well as baptized. The disciples of Jesus baptized, by his immediate authority, those whom he had taught. Philip baptized the Samaritans and the Ethiopian eunuch, but he also preached Christ to them. Paul baptized Crispus, and Gaius, and the household of Stephanus; but he, also, was a teacher. Who baptized those on the day of Pentecost, or who baptized those at the house of Cornelius, is not told. And if Ananias did baptize Saul, he also taught him, and that too, under a special commission from the Lord. With regard to women baptizing, we have no command or example, except from the mother of harlots. It is not enough to say that it is not forbidden. *Every thing* that is not authorized by divine command or example, is, virtually and in fact, forbidden—Otherwise there is imperfection in the New Testament.

There is, however, every reason, in the nature and fitness of things, that teaching and baptizing should go together, as connected in the commission to the Apostles. People must be *taught* to know the Lord Jesus, and how to obey him, before baptism. They should be taught the use, meaning, and design of baptism, in order to a proper reception of it. As teaching is, in the order of things, first, as well as first named in the commission, it was only necessary particularly to describe the persons that were fit to teach, or to do the work of an evangelist, and the other was as necessarily implied to be a part of their work, as teaching itself. Indeed, it is difficult for me to imagine how a person can be a competent teacher of the christian system, without baptizing—unless he assume the office of an Apostle, and have a John Mark, or a Silas, or a Timothy, to be his *minister*, and to baptize for him when commanded.

The question turns, it seems to me, entirely on this point—Whom shall the church authorize to teach and preach? or shall she authorize any? If it be admitted that a congregation of disciples has a right to select, from its members, persons to preach and teach, and by sound doctrine, to exhort and

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convince the gainsayers—then all such are authorized to baptize. Whenever a church says to one of her members, on the authority of the word of God, "Go teach and preach," she says, "Go baptize," or should say so. If it is said that baptism is no where named as being the work of the bishops, deacons, or evangelists of Paul's description—I answer, there was no need for it thus to be named, seeing they were to be qualified teachers.

I am told, however, that Paul baptized, who was not sent to baptize. But Paul tells the reason why he was not sent to baptize. Being the Apostle to the Gentiles, they might have said he baptized in his own name, and therefore called themselves after his name, instead of the name of Christ. But Paul's saying he was not *sent* to baptize, certainly implies that some were *sent* to baptize. If all in the kingdom had been privileged to baptize, as common as to pray and praise, would he have used such language? How would it sound to hear the Apostle say, the Lord sent me not to *pray* and *praise*, but to preach the gospel? Would it not imply that some were sent to *pray* and *praise*, to the exclusion of others? Yours, in high esteem,

BARNABAS.

A HINT TO BARNABAS.

TO this son of exhortation I would say—That it is possible, in the absence of piety, and prudence, and discretion, to turn any principle, even the grace of God itself, into licentiousness. In contending that there is no class of persons in the kingdom of Jesus who have an exclusive divine right to immerse, derived by any commission from heaven, it does not follow that the congregations are not to guard against all excesses and abuses. Every citizen in the state has the same natural rights, and according to the social compact, the same political rights. But in the organization of society it is necessary that certain functions, necessary to political health and prosperity, should, with the consent and concurrence of the whole, be performed by certain members of the political body. The divine right of kings and of priests to reign by the favor of God over us, is no longer plead by intelligent citizens.

In the kingdom of Jesus all the citizens are kings and priests to God. Any subordination among such is purely economical. There is no divine virtue in one administrator more than another: but there may be more prudence, discernment, and intelligence in some citizens, than in others—and such may be preferred by the candidate, and the whole community, to perform any service which the law requires.

It has been more *convenient* that they who preach should baptize: not because the institution is more virtuous, divine, or useful in their persons or hands than in the persons or hands of other citizens of the kingdom—and it was absolutely necessary that the first preachers should, themselves, baptize. Hence the twelve were commissioned to preach and immerse.

We see how they understood their charge. They taught those whom they converted, with a due regard to all circumstances, to teach, preach, and immerse—without insinuating that such persons were their successors in office.

No person can be sent specially to baptize without preaching, nor to preach without baptizing. But baptizing was the inferior of the two, and, therefore, Paul says, in the *Hebrew idiom*, he was sent to preach rather than baptize. This is precisely his meaning—nay, this is precisely what he says, when his Jewish idiom is understood. Bishop Pierce thus translates it—"*For Christ sent me not so much to baptize as to preach.*" He supports his version thus—"The writers of the Old and New Testaments do, almost every where, (according to their Hebrew idiom) express a preferrence to one thing beyond another by an *affirmation* of *that* which is *preferred*, and a *negation* of *that* which is *contrary* to it: and so it must be understood here; for if Saint Paul was not sent *at all* to baptize, *he baptized without a commission.* But if he was sent not only to baptize, but to preach *also*, or to preach *rather* than baptize, he did, in fact, discharge his duty aright." Apostles had more important works than to

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serve tables or baptize, though it was their duty to do both in the first place, and afterwards, in case of necessity, when others could not be found to attend to these subordinate matters.

After all, the extreme case imagined by our excellent brother Barnabas, may never happen, and certainly it would be impossible to guard against similar or other excesses and abuses by any system—and would it be wiser to legislate with a referrence to such mere conceivable cases, or to keep close to what is written? EDITOR.

Messrs. Carson and Ewing.

A CORRESPONDENT in Rockville, Maryland, under date of August 2d, makes the following correction of my notice of the difference in the views and practices of Messrs. Carson, Ewing, and Wardlaw. I spoke of the whole system plead by these gentlemen, without reference to the minutia. They are all against human creeds, Independents, for weekly communion, and have the same leading views of the great scheme of redemption—differing only on the question of baptism. They were all once Presbyterians who stood very high in that denomination, and conscientiously separated themselves from it. But in the matters detailed, and in some others, there may be differences, which are excrescences upon the system.

Mr. Ewing, with whom I had the pleasure of a very intimate acquaintance, was, in my esteem, as far from a worldly spirit as any preacher in Scotland. The collections made on the Lord's day, were for *the poor*. No one was asked to give, or questioned as to his views in throwing his penny or his sixpence into the treasury. I thought, however, it was too prominent, and might have been placed somewhere else than at the very entrance into the synagogue. Mr. Ewing was not the creature of a large salary. Liberal, hospitable, and rich in alms deeds, he was never, as far as I know, regarded as seeking his own interest as a minister. He forsook one of the best and most honorable births in Edinburgh the day he resigned the pastoral care of Lady Glenarchy's Chapel, rather than teach the confession of faith as *the system* of truth taught in the holy Scriptures.

Mr. Carson has given the most unequivocal proofs of his devotion to truth. His treatise on *immersion* is now universally extolled among the American Baptists, as surpassing any treatise ever furnished by them on that subject. I wish them to know that they are indebted, for this, to an advocate of *the ancient order of things*. *Ed. M. H.*

"IN the last number of the Harbinger, (July) I find noticed Mr. Carson's treatise on Baptism, and your 'remarks,' (page 322) in which you say Mr. Carson differs from Mr. Wardlaw and Mr. Ewing 'only on the question of infant baptism.' This assertion, I think, is too unqualified; he differs from both, or did differ lately, in the following particulars:—Messrs. Ewing and Wardlaw make learning essential to the ministry, (the bishop's office); Mr. Carson maintains that the scriptures make no such qualification necessary: the former disclaim a plurality of bishops in each church; the latter *demonstrates* the first churches to have possessed a plurality of overseers, and that concerning such as are not mentioned as having a plurality, the silence of scripture can never prove that they possessed only one. Mr. Carson presides over a congregation, all the gifts and talents of which are called into action, to be exercised in the presence of the bishops. Mr. Ewing hides the gift of the brethren from the world, confining the exercise of their talents to a fellowship meeting, (a pri-

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vate meeting)—Mr. Carson labors in word and doctrine, devoting to the work all his time and talents, receives nothing from the world, and almost nothing from the church. Mr. Ewing does the same, and receives as his reward a large salary, in a splendid building. I was present when Mr. C. was offered the sum of £600 sterling per annum, if he would go and preach in London, in a house to be provided for him, on the plan of Messrs. Ewing and Wardlaw in Glasgow. This he unhesitatingly rejected, although he had a large family unprovided for, and was receiving little or nothing from the church. Only approach the two houses of worship, (I have been a member of both) and observe the difference between them. At the doors of Mr. Ewing's meeting house two sentinels are set, who collect money from saint and sinner. Is not such a church supported by the world? Mr. Carson makes the gospel 'without charge' to those that are without. He takes no promiscuous collections. He lives in voluntary poverty, because he considers it both unscriptural and unjust to collect money from those who have received no benefit from the preaching of the gospel."

WM. M'CLENAHAN.

Reformers of Popery.

WICKLIFFE—deservedly called the "morning star" of the Protestant Reformation, was born in England, in the year of our Lord 1324, and died of the palsy, in Lutterworth, England, in the year 1382, aged 58 years. In 1428 his bones were disinterred and burned by order of the Pope. His works were spread throughout christendom, and greatly prepared the way for Luther.

JOHN HUSS—of Bohemia, was born, 1376, and burned on the 30th of May, 1416. Jerome of Prague was his cotemporary and companion in life and death.

MARTIN LUTHER—was born in Saxony, 1483, and died in 1546, aged 63 years. Luther's contemporaries and fellow laborers were Carolostadius, Melancthon, Zuinglius, Bucer, Œcolompadius, &c.

JOHN CALVIN—was born at Nogen in Picardy, 1509, and died 1564, aged about 55.

GEORGE FOX—was born 1624, and died 1691, aged 67. Barclay, Keith, and Fisher, were his coadjutors in forming a system of Quakerism.

JOHN WESLEY—was born about 1709, and died 1791.

GEORGE WHITEFIELD—was born 1717, and died 1770.

Origin of the now most popular Religious Sects.

The LUTHERANS were called *Protestants*, because, in 1529, they protested against a decree of the Emperor Charles V. and the Diet of Speres, appealing to a general council. About this time king Henry VIII. declared himself in favor of the Protestants, and head of the church of England. The articles of the church of England, based upon a body of articles compiled in the reign of Edward VI. were passed in convocation, and confirmed by royal authority, in 1552—ratified again in 1571, and again by Charles I.

The Liturgy was composed in 1547, and was frequently altered till the year 1661, since which time it has not been amended.

The EPISCOPAL CHURCH OF ENGLAND, which has been the hierarchy for nearly three hundred years, is the first born of the Reformation amongst our

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ancestors, the English people. By act of Parliament, in 1532, the king of England was declared head of the Church of England.

The PRESBYTERIAN church in England was set up on the 20th of November, 1572, near London, in a village named Wandsworth, on the banks of the Thames. Prior to this John Knox visited England, and was appointed an itenerant preacher for 1552. When Edward VI. died, he left the country. But in 1559 he visited Scotland, and became the chief agent of diffusing Calvinism and setting up Presbyterianism in Scotland. We may date the legal establishment of Presbyterianism in Scotland from the year 1692. The act of Parliament fully and finally confirmed it in 1594.

CONGREGATIONALISTS—Ever after the establishment of Episcopacy under the supremacy of Henry VIII. there were some who would not conform. The Protestant part of these non-conformists were called *Puritans*. From among these arose both the Presbyterians and Independents.

A *Mr. Henry Jacob* visited Leyden in 1604, and becoming acquainted with a Mr. Robinson of that place, imbibed his views of Independency, and returning to England, published them throughout that country, in the year 1616. This gentleman set up the first Independent or Congregational church in England, after the Holland style, in the year 1616, and died in Virginia, 1624. Jacob was the father of English Independents, and John Knox of Scotch Presbyterians.

The CAMERONIANS, or COVENANTERS, the genuine Presbyterians of the time of Charles II. were distinguished from the first who wore the name; and may be regarded as a schism in that church. Cameron their chief, was killed in battle, in 1666, and his two brother preachers, Hackston and Cargel, rather than say, "God bless the king," died with invincible courage.

SECEDERS—This branch of the Presbyterian church commenced in 1732. Ebenezer Erskine, that year moderator of the Synod of Perth, led the way. These divided into two parties, in the year 1747, touching the meaning of a certain oath, called the Burgess oath. These are named Burghers and Antiburghers.

RELIEF PRESBYTERIANS—Another schism originated in the Presbyterian church, in 1752, occasioned by Mr. Thomas Gillispie being deposed for refusing to assist at the admission of a minister to a parish, because the parishioners were unwilling to receive him. They are against the patronage system, which still obtains among the Scotch Presbyterians.

The CUMBERLAND PRESBYTERIANS arose about the beginning of the present century. They are Methodists in doctrine, and Presbyterians in government and politics.

METHODISTS arose in 1729, and are now distinguished in England by various names, as well as in the United States. There are several sects of Methodists.

QUAKERS, first called *Seekers*, arose about the year 1650, and are also divided into a plurality of sects.

Ages of the Parent Sects of Protestants.

Church of England, 300 years old. Presbyterian church, about 270. Congregationalists, 216. Quakers, 182. Methodists 103. The Baptists are hid, says Mosheim, in the remote depths of antiquity. Of the children of these sects it is too long to tell. EDITOR.

FROM a file of London papers sent to this office, it appears that the church of England is in imminent danger of losing its tithes, and consequently its blessings, the bishops. As a specimen of the degeneracy of that church, and of the boldness of reform, we extract the following from a paper called "*A Slap at the Church*," London, March, 1832. ED.

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ECCLESIASTICAL DISCIPLINE.

In the Morning Chronicle of January 18th, 1814, is a letter written by a Mr. Wright, who had formerly been secretary to four right reverend bishops, in which he gives the following statement of ecclesiastical discipline in the small diocese of Ely, in 1813, compared with the year 1728:—

In 1728.	In 1813.
On 140 livings, 70 resident incumbents.	On the same 140 livings, 45 resident incumbents.
Thirty-four who reside near, and perform duty.	Seventeen who reside near, and perform duty.
Thirty-one curates, who reside in the parish, or near it.	Thirty-five curates, some of whom reside 8, 10, or 12 miles off.
The population was 56,944 souls.	The population is 82,000 souls.
The duty was performed 261 times every Sunday.	The duty is performed about 185 times every Sunday.
And their income was £12,719 per annum.	And their income is now £61,474 per annum.

Thus we find the duty to be neglected in proportion as it becomes more important and better paid for! The population increased one half, and the number of services diminished one third! The revenue increased almost five-fold, and the number of resident incumbents decreased one third! Will such facts as these help the Bishop of London to account for the "awfully degenerate state of religion in England"?

—

CHURCH OF ENGLAND BLESSINGS!

"Something decisive must speedily be done, or the Church of England, with all her blessings and advantages, will be reduced to one chaotic mass of undistinguishable ruin."

—

TRAFFICKERS IN SOULS!

"To be sold by auction, with the prospect of immediate possession, the next presentation to a Rectory, in the county of Devon, the incumbent about 79. The living consists of a commodious and newly built parsonage house, an excellent glebe, consisting of 92 acres, and the tithes of the parish, which, with the glebe, may be fairly estimated at £300 a-year. The parsonage is situated upon the bank of a river, and is within five miles of a principal town."

Morning Herald.

"Advowson, and next presentation to a Rectory, in Norfolk. The Curacy, with a superior house and grounds, may be had, and a lease of the tithes; incumbent about 75. The tithes, and glebe-land, produce about £1,100 per annum. The situation is beautiful and healthy. To be sold, or exchanged for a living within sixty miles of London."

Ib.

We have been informed that the presentation to the Rectory in Devon has been sold for £1,250! and the Norfolk "concern" for £4,890.

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Thus, a congregation of the Law-Established Church has been "knocked down to the highest bidder" for the sum of £1,250, and another "cure of souls" bartered away for about £5,000! A lot of human souls would puzzle an auctioneer accustomed to deal in bacon, cheese, and household furniture; and he might find himself somewhat embarrassed for language to tempt the Reverend and Pious Speculators to offer an adequate price for such a multifarious "lot of sundries." A simple, inexperienced bungler in the rostrum would address his company thus: "How much is offered, Reverend traders in souls, for this valuable parcel of church-going, tithe-paying parishioners?" "*A thousand pounds.*" "A thousand pounds! What, no more than a thousand pounds for this profitable congregation?"—"*Guineas,*" roars out a lump of clerical frailty.—"Why, Reverend gentlemen, this is not half its value. Remember the incumbent is 79, with one foot in the grave and the other ready to follow."—"*Eleven hundred and fifty;*" bid in four places. "Dog cheap still, my friends. Remember the 92 acres of Glebe, with £300 a-year, a capital House, and little to do."—"*Another Hundred,*" squeaks out a youngster of three and twenty.—"Why, only twelve hundred and fifty pounds for the power to save or damn as many christians! A going at twelve hundred and fifty—the third and last time at twelve hundred and fifty pounds—Remember the age of the Incumbent, the Parsonage House, the Glebe, the Tithes, and the £300 a-year! All silent, gentlemen? Going, going for the last time, going—gone!"

In Scotland, we learn that presentations to livings in the Presbyterian church are actually sold under the patronage laws. ED.

UNIVERSALISM.

The Sentinel and Star of the West.

AFTER a long time, after having "No. 3 of the Logic and Candor of Universalism Examined" in charge from the 25th day of May till July 28, (for the Editors acknowledge my having furnished them with No. 3 on that day) I say, after so long a time, in the Sentinel of the 28th July I am served with another dish of the very lowest scurrility, and informed that my No. 3 is *the last piece* with which Messrs. Editors shall *defile* their paper, "except it be necessary hereafter to give a sample of the filth of his (my) pen." So ends the boast of Messrs Kidwell and S. Tizzard!!!!

If any *gentleman* thinks that he can sustain Universalism, we inform him our pages are open to him under equal and impartial laws.

EDITOR.

EPAPHRAS, No. 3, and some other articles forwarded, have been crowded out of this number.

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THE MILLENNIAL HARBINGER.

No. 10. BETHANY, VIRGINIA: *MONDAY, OCTOBER* 1, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

FOR THE CHRISTIAN MESSENGER AND MILLENNIAL HARBINGER.

NO. II.

The justification of sinners and ungodly men by faith, without works, and the justification of righteous men by works and not by faith only.

TO A. CAMPBELL, EDITOR OF THE MILL. HARBINGER:

Brother Campbell—I WILL now present to you what I apprehend to be the gospel doctrine of the justification of sinners, or ungodly men, by which they become godly or righteous men in the sight of God; and the justification of righteous men, as distinguished from the justification of ungodly men.

The gospel doctrine of the justification of sinners, is the same as the doctrine of the remission of sins, of forgiveness of sins, and the pardon of sins; and is called *the righteousness of God.* This doctrine claims to itself a sort of precedency and pre-eminence over all other doctrines, as being the one in which all the other doctrines of grace unite; so that Luther might well pronounce it to be the criterion of a standing or falling church, according as it is held soundly or unsoundly. Respecting those who departed from the gospel views of justification, it was declared by Paul that "*Christ should profit them nothing*"—to them *the gospel had become of none effect, they had fallen from grace.*

Justification is a law term, and is taken from the business of Judicial Courts, and denotes the acquittal of a person tried by such a court upon an accusation of crime. The person accused being upon trial found innocent of the charge, is declared to be just in the view of the law; and by an easy and natural figure, is said *to be justified;* that is, *made just.* The judgment of acquittal in this case does not *make* the person innocent of the crime charged against him, but having been innocent, the judgment of acquittal, by which he is said to be justified, *declares* his innocence.

In the gospel use of the word justification, the meaning is very different from the above, because *all have sinned,* and *all are guilty before God,* and therefore it is obvious that no person can be justified

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on account of his own personal innocence. Hence the justification of sinners is gratuitous; that is, by grace, and not meritorious, and is provided for in the New Covenant, or in the gospel of the grace of God, agreeably to which they are justified by faith through the redemption which is in Christ Jesus. When our Lord instituted his Supper, he took the cup and gave it to his disciples, and said, "Drink ye all of it; for this is my blood of the New Covenant, which is shed for many, for the remission of sins." In the New Covenant, by the divine appointment, Christ was made a sin offering for us, who knew no sin, that we might be made the righteousness of God in him.

The righteousness of God in the gospel, being by the faith of Jesus Christ, the true believer in him is supposed to be put upon his trial—charges of various sorts are pleaded—he has been guilty of the sins charged. How can he be justified, and God be just in his justification? The gospel answers the question by declaring that, "by the law is the knowledge of sin;" but, the righteousness of God, is, by the faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that he might be just, and the justifier of him that believeth in Jesus, Rom. iii. 19, 30. Therefore, however aggravated and true the charges may be against the true believer in Jesus Christ, Paul asks the question, Who shall presume to condemn, since it is God who justifies him through Christ, who died for him, and, whom he set forth to be a propitiation through faith in his blood, to manifest his righteousness for the remission of sins?

The true believer is thus *declared* by the judge to be just: the *judgment of acquittal* does not *make* him *just*, or *innocent*, or *righteous*, in the sight of God, but *declares* him to *be so*, and to have *been made so, by faith in Jesus Christ;* and looks back to the period when he first sincerely believed in him for the commencement of it, *and not when he was baptized.* The heinous and aggravated sins which he had committed before that period, as an ungodly man, were pardoned at that time. By faith in Christ he obtained redemption through his blood, *even* the forgiveness of sins; and by that faith he became a child of God, and a new creature. He was born of the Spirit by the incorruptible seed of the word, which by the gospel is preached. All this is provided for in the New Covenant, which excludes all works of righteousness that we can do, in the article of justification. From these views of the subject, it appears that the justification of a sinner, or an ungodly man, by which he is received into the divine favor, is complex, and includes the idea of *pardon*, as well as of *acquittal* —· The *justification* of a pardoned sinner gives him a *present* title to the reward of righteousness, without respect to his *past* actions, and independent of his *future* conduct. The present reward of righteousness is fellowship with God, and hope of glory.

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There is a strange kind of notion existing in our day, that sinners are justified, or that their sins are remitted and pardoned by the immediate physical operations of the Spirit, as Naaman was cured of the leprosy, or by immediate impulses. Those who entertain it, do not know that justification is a *judicial*, and not a *physical act* of God. God justifies sinners, not by infusing a holy disposition in them, but by imputing their faith in Jesus Christ to them for righteousness. Faith is the only instrument in justification, and consists in the cordial belief of the testimony of God concerning his Son. Before God can hold fellowship with man, his sins must be remitted, as it was sin that destroyed that fellowship in Eden. This is done by faith in Jesus Christ, who is exalted to give reformation and remission of sin. Every thing is given to us in Christ, and nothing is given to us without him, of a spiritual or divine nature. Without Christ a sinner can *do nothing*, as without him he can *know nothing of God*, and *receive no favor from him.*

God views and treats man as a sinner, under a dispensation of grace or favor, through the atonement and mediation of Jesus Christ; and he makes no communication to him, bestows no blessing upon him, and requires nothing of him but through his mediation. Christ is the light and life of the world in its fallen state, and God requires nothing of man, either in the exercise of his *natural* or *moral ability*, in the way of love or obedience to him, but through Christ, and by faith in him. The first thing he requires of a sinner, is, to believe in Jesus Christ, as without faith it is impossible to please him. And the first thing presented in the gospel for his faith and reception, is Christ, and him crucified, "through whom is preached the forgiveness of sin; and by him all that believe are justified from all things." Faith is obtained, not by the physical agency of the Spirit, but by the word of the gospel, and consists in the belief of it.

Having shown that a sinner, or an ungodly man is justified by faith without works, and by which he is made a righteous man, I am now to show that a righteous man is justified by works, and not by faith only.

As faith in Jesus Christ justifies the sinner according to the divine constitution of the New Covenant, so there is nothing that can change the moral state, or the heart of man from enmity to God, to the love of him, and love of holiness, but the manifestation of his grace and love, which he has made in the gift of his Son; and all that do sincerely and truly believe in him, realize this change—and thus sanctification begins with justification.

Sin lost our *title* to heaven, and corruption destroyed our *qualification* for the enjoyment of it. The former is restored by our justification, and our qualification for the enjoyment of it is restored by our sanctification.

Although Paul has said nothing in reference to the justification of a sinner, but only a true and living faith, yet that faith does not shut out its consequences, reformation, hope, love, and the fear of God, and attention and submission to the ordinances of the gospel, baptism,

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the Lord's Supper, &c. These are only excluded from the *office* or *instrumentality* of justifying a sinner or ungodly man, and in making him a righteous one. Neither does the justification of a sinner by faith only, shut out the justice of God in requiring good works necessarily afterwards to be done. For it is by faith alone that good works can be performed, as it is by faith in Jesus Christ that we are made new creatures, and are qualified for doing good works, or any works that are pleasing to God: "Ye are God's workmanship, created in Christ Jesus unto good works, which he has before ordained that we should walk in them." Without faith it is impossible to please God. Through faith we receive the promise of the Spirit; and by faith God works in us, to will and to do according to his own good pleasure. Faith is the fruitful and efficient principle of all good works. Every true believer is inclined to do good works, and finds his happiness in it, and feels himself bound to do them (if he cherishes the spirit of the gospel) all the days of his life; while he attributes his justification to the free favor of God in Christ Jesus, "in whom he has redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 5—7; Col. i. 13; Heb. ix. 12; Peter i. 18, 19.

The doctrine of justification by faith alone, so far from being any arrest to the practical influence of it, is felt by every true believer to give all its spirit and scope to the new obedience of the gospel. Under the sacred and constraining influence of that faith, which works by love, and purifies the heart, the question is not, How much must I do to escape punishment, or to obtain salvation? but what can I render to the Lord for all his benefits and goodness? In all ages those who have practically received the doctrine of justification by faith without works, have been more distinguished than any others in denying themselves of all ungodliness and worldly lusts, and being zealous of good works. This was pre-eminently the case with Abraham and Paul, and is the case now with those who do and suffer most for the advancement of the Redeemer's kingdom, and the salvation of souls.

Abraham believed in God, and his faith was counted to him for righteousness without works; and being thus made a *righteous man* by faith, he was justified, *as such*, by works, and not by faith only. This doctrine the Apostle James illustrates. He says that Abraham was justified by works, when he had offered Isaac his son upon the altar. He then adds, "Seest thou how faith wrought with his works, and by works was his faith made perfect; and the scripture was fulfilled, which saith, Abraham believed God, and *it was imputed to him for righteousness?*" Now these words, "it was imputed to him for righteousness," were spoken many years before Abraham was called to sacrifice Isaac, and some time before Isaac was born. For proof of this, compare Gen. xv. 6, with Gen. xxii. 9, 12. James therefore did not intend to contradict Moses and Paul, who asserted that Abraham believed God, and his faith was counted to him for righteousness; but meant that the true believer *proves* his faith to be a living one, and

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his profession to be sincere, by the fruits of holy obedience, and is thus justified before men on earth, and will be judged before an assembled universe by his works, when Christ shall justify the world.

James, when he speaks of justification by works, does not use the term justification in the sense of *forgiveness of sins*, as Paul does when he says that a man is justified by faith without works. At the last judgment, when men shall be justified by their works, we have no account of the remission of sin there. Justification will be *declarative* and *remunerative;* the righteous will be *declared* by their works to be righteous, and receive a crown of life. There will be the works which faith wrought, and the scripture will be fulfilled, or rather *illustrated* and *confirmed*, in the same way it was in the case of Abraham, by the works of faith in the case of every sincere believer; while the hypocrites, such as James described them, who *pretended* that they had faith, but which was *alone* and *dead*, will be manifested and declared to be hypocrites, by their want of the works of faith, and by their wicked works. The same will be the case with the professedly wicked portion of mankind; they will be judged by their works.

The *previous state* of those who are said to be justified by faith without works, and those who are justified by works and not by faith only, is different. The previous state of the former is described as being without strength, ungodly, enemies, and sinners; Rom. iv. 5; v. 8—10. The previous state of the latter is a state of deliverance from guilt and ungodliness; and they are saints and the children of God, those who love God and keep his commandments.

I desire to address one more number to you, which will be on "Christian Union and Gospel Reformation."

In publishing my first number, the Christian Messenger has made several typographical errors, particularly in the extract from brother Stuart's letter, and one in a scripture quotation, which I desire you to correct when you print it. The Editors of the Messenger divided my first number; you will oblige me by printing it all together in one number of the Harbinger.

I am your brother in Christ,

JAMES FISHBACK.

March 14, 1832.

P. S. I ought to have observed that the transaction between God and the soul, and that one upon which God suspends the remission of sin, and the reception of the sinner into his favor as a justified person, and bestows his divine influences upon him, passes *in the soul itself*, and consists in the cordial faith or belief in Jesus Christ, or in the hearty reception of him, and reliance upon him, as the Son of God and Saviour of sinners, as he is exhibited in the gospel.

The *external acts of this faith*, and which are *consequences* of it, are *whatever the believer says or does*, according to the word of God, as a rule of conduct and duty, whether it relates to the ordinances of the gospel, or to acts of self-denial, good works or worship, or to his living soberly, righteously, and godly in this present world. J. F.

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REPLY.

Brother Fishback,

DEAR SIR:—WITH the general contents of your letter before me, I am well pleased. Concerning *"the assurance of remission,"* you assert that *"not when he was baptized,* but when he *first* sincerely believed, has the sinner obtained the assurance of remission." This is the only point in your letter which now merits my attention, and the capital point at issue between us. On this you have not shed a single ray in your last series of letters. It is a dark point, and you ought, if light you have to bestow, to shed it forth on this point.

You rely upon such expressions as "by him all that believe shall obtain remission of sins." But so do we; only with this difference, that we take *the whole expression,* in all its appendages; such as *by him,* or *by his name.* Faith with us is always the principle; for example: if a sinner confess the Lord and be baptized for the remission of his sins, he receives pardon by faith in the testimony of God; or if a christian confess any sin, and ask for pardon, he receives pardon only through his faith in the promise of God. So that *he is always justified by faith, stands by faith, and walks by faith.* Most assuredly you can understand this. Why not, then, come to the point at issue—the naked and precise point? It is this: *Is the assurance of remission obtained when a sinner first sincerely believes, before he obeys, and without obedience, by faith alone; or when he is baptized, believing the testimony of God?* We assert the latter, and you the former. We have positive testimony, you have none. Our testimony has been often laid before you; your reasonings, only on such expressions as those marked above, are your dependence.

Come, now, and let us reason together upon your reasonings. *The assurance of pardon:* this is your expression, and it is mine—let us now keep it before our minds. This assurance of pardon is *mental,* as well as faith; is it not? and it must rest, according to your theory, upon the assurance of faith. In other words, the sinner must not only believe, but be assured that he *does believe,* before he can be assured that he is pardoned. Now, do you not see that you render assurance of pardon impossible to any sinner, unless you argue that a person can be assured that he does believe without a single act of faith, or without a pulsation of life. You argue that a man is to feel assured that he is alive before he feels one pulsation of his heart, or before his heart moves, lest he should confound his life with its movements. How can a man be conscious of life before he lives or moves? When you can explain this mystery, you can explain all mysteries, and demonstrate how a person can be assured that he does believe before the obedience of faith. We argue that obedience is just as necessary to prove *the sincerity* of faith, (I say *sincerity,* for this is your own term) to the believer himself, as it is to society. Can you demonstrate that any person can feel assured that he believes any proposition prior to, or independent of, the workings, movements, or actings of the truth of said proposition!! This will be a new chapter in metaphysics. Stuart of Edinburgh, in his day, could not soar so high nor dive so deep in mentals, as to afford such a demonstration. The

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man who can say in the presence of reason, logic, and philosophy, to say nothing of religion, that he is assured that he believes any truth, without feeling the impulses of that truth, is prepared to say that he was assured of life before he felt the air, the earth, the water, or the fire.

Now concede, as I know you *must*, and I have so much faith in your candor as to say that I know you *will*—I say, concede that a man cannot be assured that he believes any truth prior to the impulses of that truth upon his moral nature, upon his understanding, will and affections, then the question is, Are not the effects, workings, and actings of the truth believed, *the grounds of his certainty* or assurance that he does believe? Another question, if you please: And are the inward feelings—call them what you please—as clear, and firm, and safe a ground of assurance, as those moral actions which require the whole man to move; are they, indeed, in any great matter, ever placed as the foundation of confidence?

By this we know that we have passed away from death to life: *because* we love the brethren. And how do we know we love the brethren, but by the fruits of that love! The man who can feel assured that he loves the brethren, without the acts of brotherly kindness, without the fruits of that love in overt acts, is more of an angel or spirit than I am, or in this mortal state can ever hope to be. And he that can be assured that he believes, before obedience to the truth believed, has attained to a purer air and a clearer sky in mental science than I have ever yet enjoyed. Now remember that you make *the assurance of faith* prior to *the assurance of pardon:* so do we. But see the difference:—you make faith itself the assurance of itself, while I demand its movements, its impulses, its acts; or, its obedience, if you please. Your theory, then, of the assurance of pardon resting upon the assurance of faith, and the assurance of faith resting upon itself, is the old theory of the earth resting upon the back of a tortoise, and the tortoise resting upon itself.

But, say you, how do I make faith the assurance of itself? I answer, By alleging that a man has the assurance of pardon when first he sincerely believes, and in assuming that he can be assured that he does believe prior to any act of obedience to the truth believed. And here I beg your attention while I state that by an act of obedience to the truth believed, we mean any assimilation of the mind to the truth believed; such as loving, hating, fearing, hoping, rejoicing, in correspondence with the truth believed. The first emotion of joy, or sorrow, on hearing a report, is an act of the mind in accordance with the meaning or truth of the report, and is a proof to the subject of it that he believes the report. Now if you allow that a person's assurance that he believes depends upon no fruit or act of faith, you make faith the faith or assurance of itself: and if you do not, then you make the fruit or act of faith the ground of assurance that we do believe; and consequently *you make the consequences, fruits, or obedience of faith, the assurance of pardon!* You will please read this again, and ponder it well; and then make an effort to demonstrate

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how a man can have any assurance of pardon on the ground of his faith alone, or on faith without obedience: then you will find and feel the dilemma in which your theory terminates, and the utter impossibility of any person having the assurance of pardon, or the assurance that he *sincerely* believes, but by obedience.

Then returns the question, Whether are the wisdom, goodness, and grace of God, more apparent in appointing penitents to be baptized for the remission of their sins, and christians overtaken in any fault to confess and pray for remission, than in telling them merely to believe for pardon, or love, fear, or hope for pardon—in appointing an institution for remission which calls for the understanding, will, affections—body, soul and spirit—to act in one mighty concert, never to be forgotten?

Be assured, my dear sir, that obedience is as necessary to prove *sincerity* in the court of our own understanding, as in the court of public opinion; and without the sincerity of faith, you will not allow the assurance of pardon. Could Abraham have been assured that he sincerely believed the promise of God made to him, if he had not went out of Ur of Chaldea, and crossed the Euphrates, at the command of God? Or when commanded to offer up the Child of Promise, could he have known that he was obedient short of all that transpired on Mount Moriah? The Father of all believers could have had no assurance of his acceptance, if that assurance depended upon *the sincerity of his faith*, unless there was some test ordained by which he could prove to himself that he sincerely believed. Many idly talk about their faith, and think they have a good stock of it until they set about walking by faith; then they begin to discover that they cannot stand, much less walk by it.

But still it is true that all blessings are received by faith; for if God's promises are not believed, neither pardon nor any spiritual blessing can follow any act of obedience to any command. And when men "sanctify their souls by obeying the truth," the sanctifying influence or power is in the truth believed, and consequently in the grace revealed in that truth; for the saving truth is the grace of God reported to the ear, apprehended by the understanding, and received into the heart.

I am glad that you hit upon the proper phrase in this last communication; for the question is not, Who can be pardoned without baptism? but, *Who can have the assurance of pardon, without this institution for remission?* You have, *in effect*, conceded the point in issue, by alleging that sincerity of faith, or a certainty that a person believes, is necessary to the assurance of pardon: and I trust that by this time you are equally assured that no man can be assured that he *does* believe, unless his faith works the things which the Lord has commanded; that, in one word, faith alone, or faith itself, can never prove its own existence—consequently, no assurance of pardon without the obedience of faith.

Your obedient servant, for the Truth's sake,

EDITOR.

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Brother Campbell,

IN this age of enthusiasm and superstition as well as of free inquiry, *I* think it would not be amiss for you to publish from Horne's Introduction, vol. 1, pp. 141-2-3, his remarks on enthusiasm.

J. CREATH, Junr.

ENTHUSIASM.

THE characteristics of enthusiasm or fanaticism are, a blind credulity, in consequence of which its subject is led to imagine himself always to be the favorite of Heaven, and actuated by divine inspiration;—disorder and contradiction in the religious system proposed by the enthusiast;—and obscurity and absurdity in his exposition of it, accompanied with dictatorial positiveness, requiring an implicit credence of his pretensions, or at least on grounds as vain and delusive as those which have satisfied himself;—a morose, unsocial, and severe system of morality;—and contempt of all written revelation. But none of these characteristics is to be traced in the character or writings of the Apostles. They became the disciples of Jesus Christ upon rational conviction,—not upon internal persuasion alone, but on the irrefragable evidences of clear and stupendous miracles, proofs submitted to their senses, and approved by their reason, which enthusiasm could not have counterfeited, and never would have required; and at every step of their progress, as their faith was called to signalize itself by new exertions, or to sustain new trials, it was fortified by new proofs. The slowness and caution with which the Apostles received the fact of their Lord's resurrection from the dead, fully exempt them from all suspicion of being the dupes of delusion and credulity. Throughout their various writings, the utmost impartiality, sobriety, modesty, and humility prevail. In the most frank and artless manner they do that which enthusiasts *never* do; they record their own mistakes, follies, and faults, and those of very serious magnitude, acknowledged to be such by themselves, and severely censured by their master. No example of this nature can be found in the whole history of enthusiasm, and no other such example in the whole history of man. Enthusiasts also, in all their preaching and conversation on religious subjects, pour out with eagerness the dictates of passion and imagination; and never attempt to avail themselves of the facts or arguments on which reason delights to rest. Strong pictures, vehement effusions of passion, violent exclamations, loudly vociferated and imperiously enjoined as objects of implicit faith and obedience, constitute the sum and substance of their addresses to mankind. They themselves believe, *because* they believe, and know, *because* they know; their conviction, instead of being (as it ought to be) the result of evidence, is the result of feeling merely. If any one attempt to persuade them that they are in an error, by reasoning, facts, and proofs, they regard him with a mixture of pity and contempt, for weakly opposing his twilight probabilities to their noon-day certainty, and for preposterously laboring to illumine the sun with a taper. How contrary is all this to the conduct of the Apostles! When a

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proof of *their* mission or doctrine was required of them, they appealed instantly and invariably to arguments, facts, and miracles. These convinced mankind *then*, and they produce the same conviction *now*. The lapse of more than seventeen centuries has detected them in no error, and in no degree enfeebled their strength. Their discourses were then, and are now, the most noble, rational, and satisfactory discourses on moral and religious subjects, ever witnessed by mankind. There is not one single instance in them all, in which belief is demanded on any other grounds than these; and on these grounds it is always rightfully demanded: but on these grounds it is never demanded by enthusiasts. There is not in the world a stronger contrast to the preaching of enthusiasts, than that of Christ and his Apostles.

Further, the style of fanatics is *always* obscure, arrogant, and violent. The style of the New Testament is the very reverse of this. The utmost harmony exists through every part of the system of religion inculcated by its authors. The *historical* books are plain, calm, and unexaggerated; detailing the facts that establish the unparalleled perfection of their Divine Lord, with the particularity and consistency of truth. Some trifling discrepancies, it is true, are found in the collateral circumstances related by the historians of Jesus Christ, (and this is an evident proof that they did not copy one from another); but in all *essential matters* they entirely and perfectly agree: and though scarcely one among them had read, or could have read, the writings of the others, yet their histories and doctrines are perfectly accordant. And the *Epistles*—though written at different and distant times, on various occasions, from different places, and addressed to very different communities, and persons—never contradict each other. On the contrary, they are uniformly, in the highest degree natural, rational, and affectionate, admirably adapted to the occasions which produced them, and the relations which their several writers bore to the various churches and persons whom they addressed:—instructing their ignorance, and encouraging their virtues,—rebuking their offences without bitterness,—vindicating their own character from calumny, without betraying any excessive resentment,—and maintaining their own authority, as religious instructers and guides, without any trace of spiritual pride, any arrogant claims to full perfection of virtue. So far are they from inculcating a gloomy devotion, or a morose, unsocial, or selfish system of morality, that, while they insist on the necessity of sincere, and heartfelt piety to God, without any affectation of rapturous ecstasy or extravagant fervor,—a piety, in short, chastened and controlled by humility and discretion,—they at the same time inculcate the strictest equity and justice in our intercourse with our fellow men, together with the purest, most active, and most diffusive benevolence. While the just pre-eminence is allowed to internal sincerity, outward rites and observances have their due importance preserved; every grace, and every virtue, that can form a part of the Christian character, has its just order and value assigned to it in the Christian scheme; every civil,

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relative, and social duty is taught in the clearest manner, and enforced by the strongest motives. So far are the authors of the New Testament from contemning all written revelation, that in their writings they uniformly evince the greatest reverence for the written revelation of the Old Testament, which they exhort their disciples to study diligently, and point out its friendly harmony with the Christian system. And though they insist on the necessity of receiving and believing that system, yet they equally condemn all spirit of persecution, and all religious indifference.

DISCIPLINE OF THE CHURCH—*NO. III.*

HAVING seen how the primitive apostolic churches became possessed of any other officers than the inspired Apostles, we shall progress a little farther, and then give our views of their proceedings. After Paul and Barnabas had "gathered the church together at Antioch, and rehearsed all God had done by them, and how he had opened the door of faith to the Gentiles, they continued a long time with the disciples."

Some men came down from Judea, teaching circumcision. Paul and Barnabas had no small dissension and disputation with them. They did not attempt to exclude them, or close the doors of the synagogue against them. As they were the ambassadors to the Gentiles, they agreed to refer the matter to the Apostles and Elders at Jerusalem. "So Paul and Barnabas, and certain others, it was determined should go up to the Apostles and Elders about this question." What a noble example for us, to go to the Apostles and Elders—THEIR RECORDED ACTS—upon all disputed points. These were inspired men, and their decision was the mind of God. Never can there be such an association of infallible wisdom as was assembled at Jerusalem. Here were the APOSTLES *and Elders, with the whole church at Jerusalem*, under the Spirit of inspiration, concurring in the abrogation of circumcision with the Gentiles, "upon whom my name is called," saith the Lord; that is, all that have been by faith immersed into the name of the Lord: "For as many (says Paul) as have been by faith immersed into Christ have put on Christ." This assemblage is not a precedent for any assemblage of uninspired men on earth. The Apostles sent with Paul and Barnabas, Judas, surnamed Barsabas, and Silas, to tell the church at Antioch the same things by mouth (being Prophets) as were written in their decrees. After this Paul proposes to Barnabas to go and see *their brethren* in every city where they had preached the word of the Lord, to see how they were. They carried the decrees drawn up at Jerusalem for the churches, ordained by the APOSTLES and ELDERS. This proves that the Apostles did not assume the government of the churches, but gave laws to them, though the care of all the churches was a matter of great anxiety with them.

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It appears from Acts xx. that Paul sent from Miletus to Ephesus, and called the ELDERS OF THE CHURCH. He reminded them how he had taught them, and that he had not shunned to declare to them all the counsel of God. He therefore warns them to "take heed to themselves, and to all the flock over which the HOLY SPIRIT *had made them overseers;* to feed the church of God which he has purchased with his own blood. For I know this (says the Apostle) that after my departure shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves *shall men arise speaking perverse things, to draw away disciples after them.* What remedy does he provide to preserve the faithful disciples against these grievous wolves and intestine enemies? He "commends them to God and to the word of his favor, *which is able to build them up and to give them an inheritance among all them that are sanctified:*—that he had courted no man's gold or silver." Here we have an important prophecy that the church would be devoured and rended asunder by grievous wolves and ambitious teachers that would draw away disciples after them. We now experience the awful realities of the Apostle's warning.

Let us now attend to his advice, to commit ourselves into the hands of God, and take the word of his grace to build us up. We can see, on the one hand, grievous wolves; and on the other, the intestines enemies of the church's unity, peace, and purity. We are authorized to say by the Holy Spirit, that every church had its plurality of Elders. They were men filled with the mind of Christ and wisdom. They were *chosen by the church from among themselves to be overseers over them.* Their business was first to take heed to themselves; then to the church of God over which the Holy Spirit had made them overseers. We understand by the Holy Spirit making them overseers, that it is ordained by the Holy Spirit that every church or congregation should, if they have men of wisdom, whose character came up to that Paul describes to Timothy, among themselves, to elect such to be rulers or overseers over them, and submit to the word of God which they were to teach them. Hence the exhortation to the churches: "And we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." A Bishop, or overseer, is to be one that rules well;* that is, *must be just, ruling in the fear of the Lord.* Hence the Apostle teaches, "Let the ELDERS that rule well be counted worthy of double honor, especially those that labor in word and doctrine." Again, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give an account; that they may do it with joy, and not with grief; for that is unprofitable for you." Rulers are not a terror to good works, but to the evil.

DIDYMUS.

*I understand "to rule well" is to preserve order, and to enforce an observance of the word of God in the church.

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PROPHETIC ICONISMS.—*No. II.*

JERUSALEM. In symbolic or figurative language, the church of Jesus Christ—the Christian Economy. "*Jerusalem which is above* is free; the mother of us all." "The holy city" is contrasted with "the great city," the true church of Christ with the apostate church. Babylon and Jerusalem—the former represents every professing christian society which submits not wholly and unconditionally to Jesus as sole lawgiver, prophet, priest and king; the latter the society which unreservedly submits to him in all his official power and glory. *Jerusalem*, New, contrasted with the earthly and literal city, capital of Judea.

ISLANDS, European States. Isles of the Sea, frequently in prophetic language, represent the western parts of the world, particularly Europe. Island sometimes signifies a prince, or the sovereign of any small state, as well as the lesser states themselves.

KILLING, act of, changing the condition from bad to worse; causing a person or state to cease to be what it was before: political death. The recovery of a people is also called their resurrection. The killing of the witnesses, denotes the depriving them of their former state and power.

KING—*The supreme power*, in whomsoever invested, and by whatever name designated. *Seven Kings*, seven sorts of supreme power. The *four* beasts are several sorts of beasts; so the "five senses" denote not five of the same sort, but five distinct species, or sorts.

KINGDOM, *the body subject* to any head or supreme power.

LAMB—*Lamb of God*, the well known symbol of the Messiah. *A beast with the horns of a lamb*, represents a state or person pretending to such power as the Messiah rightfully exercises; spiritual power.

LAMP—Symbol of government, civil or religious.

LEOPARD—"An irreconcilable enemy:" emblem of cruelty.

LIGHT—The well known emblem of knowledge.

LIFE—*Alive*, having power and activity. To cast the beast and the false prophet *alive* into a lake of fire, denotes not only the destruction of the persons, but the succession, the existence of such persons. To cast a person alive into a lake of fire, represents, also, the fierce and terrible nature of the judgment.

LOCUSTS—Numerous armies of men pillaging and destroying a country. Joel i. 6. The Persians and Babylonians who laid waste Judea are compared to locusts. "If any king or potentate see locusts come upon a place, let him expect a powerful multitude of enemies there."—*Achmetes*.

MARK. See *Character*.

MEASURE. See *Balance*.

MERCHANTS. Merchants of the earth—Ecclesiastics, or spiritual persons, in reproach of their worldly character, and because they traffic in religious privileges, are called the merchants of *the earth*.

MONTH. See *Time*.

MOON. See *Sun* and *Stars*.

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MOUNTAIN—A great and powerful government. "*The Mountain of the Lord's House,*" the kingdom of the people of God: "*In all my holy mountain,*" in all the kingdom of the Messiah. Babylon is called a mountain: Jer. li. 25. "I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks"—Zech. iv. 7. "Who art thou, O great mountain? before Zerubbabel thou shalt be a plain"; i. e. Babylon reduced before Cyrus. The stone cut out of the kingdoms of this world became a great mountain (kingdom) and filled the whole earth.

MOUTH. The words which proceed out of it—Commands and actions. "*Out of their mouth issued fire*"—Destruction; commands and threats issuing in destruction.

NAKEDNESS—Poverty, shame, and disgrace. "*Make her naked,*" shall bring upon her shame and disgrace.

OLIVE TREES. *Trees* in the prophetic scriptures are often the symbols of men. The *olive,* remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive trees. So were Zerubbabel and Joshua. The good man is like a tree planted by the water courses—the axe lies at the root of the dry tree. The godly by Isaiah are called "trees of righteousness," lxi. 3. Thy children are like olive plants: the Jewish people and state, Jer xi. 16. "The Lord called thy name a green olive tree, fair, and of goodly fruit."

PALM, branches of. Carry branches of palm trees—The symbol of joy after a victory attended with antecedent sufferings.

PARADISE—Symbol of happiness and salvation. "*Fruits of Paradise,*" signify divine and useful knowledge.

PILLARS—Princes or nobles in a kingdom or state.

POTION, *Cup,* or *Philtrum*—Sorcery, enchantment. "*Cup of her fornication*"—enchanting or magical influences.

RAIN—Refreshment: peace and righteousness: pure and heavenly doctrine; Deut. xxxii. 2; Ps. lxxii. 6; Hosea x. 12. "All manner of good things."

RED—Bloody cruelty.

RESURRECTION, and "*Rising from the dead*"—A recuperation of lost rights and privileges which have been taken away; a deliverance from persecution and bondage. Ez. xxxvii. 9. "*I will open their graves*"—raise them into a national and elevated existence. Political and religious exaltation.

RIVERS—Provincial magistrates; revenues. Consolations are also represented by rivers of living waters: the fruits of the Spirit. Drying up of rivers portends death, sorrow and affliction.

SCARLET. Scarlet colored—Emblem of the most bloody cruelty.

SEA—Waters signify people. The gathering together of people into one body politic, constitutes a sea. The winds strove upon the great sea—An empire in agitation.

SELLING. See *Buying.*

SERPENT. See *Dragon.*

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Ship—The symbol of profit.

Stars. See *Sun*.

Sun, *Moon* and *Stars*—Symbol of the high lights and authorities in society, political and religious. The sun denotes the chief, the moon next in authority, and the stars the nobles. Joseph's dream, interpreted by Jacob, gives the true interpretation of those symbols: "Shall I, and thy mother, and thy brethren, indeed, come and bow down to thee!" The moon is the symbol of the Jewish state, the sun of the christian, and the stars are used to represent, sometimes, the lights in general. The morning star is a symbol of the Messiah. The king of Babylon is called *Lucifer*, Son of the "Morning." "I am," says Jesus, "the bright and the morning star." Angels, too, are symbolized by stars. When the morning stars sang together, even all the sons of God shouted for joy. "Stars falling from heaven," denote the destruction of the nobility. "The stars are usually put for subordinate princes and great men."—*Sir Isaac Newton*. Political and ecclesiastical heavens have their hosts—their sun, moon, and stars, as well as the natural.

Sword—Symbol of slaughter. Sword out of the mouth—Threatenings, sharp and severe: his words are drawn swords—piercing and terrific.

Tail. "Tail of a beast"—Symbol of the train or retinue of the chief authority or state symbolized by the beast whose tail it is.

Teeth—"Large iron teeth," a devouring enemy; rapacious cruelty.

Temple of God, *Christian Church*. "Man of Sin sitting in the temple of God," represents Christ's pretended Vicar reigning over something called the church. "A pillar in the temple of my God:" a conspicuous member in the church of the Messiah: "a consecrated people, whose profession is christian," say Hammond, Grotius.

Thirst. See *Hunger*.

Throes. *Throes of child birth*—Image of great endeavors to bring to pass something attended with great difficulty. Jer. xxx. 6, 7. Is. lxvi. 7.

Throne. Throne, kingdom, government, authority, dominion and power, are of like signification. "To translate the kingdom from the house of Saul and to set up the throne of David over Israel," is to translate the government from one to the other. "*The throne of the beast*," is his authority.

Throne of God. As the trees of God are magnificent trees; the cedars of God magnificent cedars; the mountains of God very large mountains; so, figuratively, and in the Hebrew idiom, "*Throne of God*" is a magnificent throne.

Thunder. "There were thunders and lightnings"—The symbol of sudden and terrific dispersion and destruction of the forces of war. As the coruscations of lightning and thunder shake the natural heavens, or air, so symbolic thunders, &c. shake the political and existing governments of men. Is. xxix. 6; Job xxxix. 25; 1 Sam. ii. 10; Ps. xviii.

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TIME, times, and half a time. Time is one annual revolution of the earth; times two such revolutions; and the dividing, or *half a time*, is half a year: time, times and half a time, denote three years and a half. This is established in Daniel's prophecy. Nebuchadnezzar was to associate with the beasts till *seven* times passed over him; i. e. seven years.

"Numbering by months or moons is appropriate to the works of darkness; because the moon is the governness of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months;* but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by *days*, and by time, times, and half a time; three solar years and a half."

TREES. See *Olive.*

TRUMPET—Emblem of the proclamation of war or peace.

VINTAGE, and *Wine Press*—Symbol of great oppression, affliction, and effusion of blood. See Joel iii. 12.

WATERS—Symbol of words, languages, and people.

WHEELS—Revolutions and dispensations of God's government.

WHITE CLOTHING—Innocence and purity.

WHORE—The apostate church.

WHOREDOM, *Idolatry*—Worship of man's inventions, renunciation of allegiance to Jesus Christ as the sole Lord, prophet, priest and king.

WIND. See *Sea*—Symbol of commotion.

WINE PRESS. See *Vintage.*

WITNESSES: *two* witnesses, a *few* witnesses—The scriptural plurality. That succession of pleaders for God which have stood forth for him during the time, times, and a dividing of time, in which the man of sin sits in the temple of God, and the woman is nourished in the wilderness, according to some. The two witnesses, according to others, are the two distinct bodies of men in succession which plead for the political and religious rights of men, against the usurpations of priests and kings: resembling in their character Moses and Aaron; Zerubbabel and Joshua: or, Revelation and Nature, those witnesses for God's being and perfections; or the Old Testament and the New; the Apostles and the Prophets. Such are the various views taken of the two witnesses. We shall refer the reader to an essay on this subject, intended soon to appear.

WOMAN—A body politic, whether city, state, or church.

WORLD. See *Heaven* and *Earth.* The whole frame of things.

WORSHIP—Subjection, homage; political and religious.

ZION—The christian church in her impregnable and triumphant character.

EDITOR.

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EPAPHRAS.—*NO. III.*

Dear Sir:—IN my last I presented you with two objections, one on the manner in which some preachers teach the "ancient gospel," and one on the manner in which persons are received to immersion. In looking over my pocket book of memoranda and strictures on sermons and preachers, I discover a few such specimens from other preachers beside that given in my last: but my attention is now called to your mode of inducting persons into the work of Evangelists. Permit me now to speak plainly on this delicate point. I have reason to call it a delicate point; for I think that you yourself have been the cause of the errors of which I am about to complain.

There are a set of men, now becoming pretty numerous, going all round the country in the capacity of Evangelists, (they call themselves by this name); some of them assuming to be planters of churches, others waterers; some of them teachers, critics upon the text, commentators, and, though not "text expositors," they are chapter expounders. They speak of the clergy as a set of blockheads, dunces, (one of them I think, in my hearing, called them asses,) impostors, not sent by God, spiritual merchants, traffickers in souls, &c. &c.

One of them and myself fell in company a few months since at an inn: we lodged in the same room, and talked, rather than slept, all night. Not suspecting me to be a preacher of any sort, he felt no restraint in expressing his whole views and abhorrence of the priesthood, as he called all the preachers out of his own fraternity. In the course of a long debate, in which I sustained the clergy (occasionally, however, giving in to his censures) and he impugned them, I asked him, By what authority he preached? as I inferred that he was a preacher. He told me that he had the authority of the Apostle Peter, and received his commission from him. I wished him to explain. He proceeded by telling me that Peter said, "Let every one, according as he has received a gift, minister it to one another, as good stewards of the manifold favors of God. If any one speak, let him speak as the oracles of God require. If any one minister, let him do it as from the strength which God supplies, that in all things God may be glorified through Jesus Christ; to whom be the glory, and the power, forever and ever: Amen." This, said he, is my commission.

But, said I, have you been accredited and received as one of Peter's preachers by any society? I do not understand you, he responded. Has any community examined your credentials, and concurred in your commission? No; rejoined he, angrily: I am not sent by men. Well, you pretend not to be called and sent by God; and if neither God nor man has sent you out, I am at a loss to understand how you are to be received and regarded as one of Peter's preachers. After a long pause, he observed that the written word justified him in proceeding as he had done, and he wanted no higher authority.

After numerous objections to his application of the words of Peter, in which I attempted to show that this was a *spiritual* gift of which Peter spake, and that *the brethren* in the church were the objects of

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the exercises enjoined by Peter, and therefore it authorized him not in going out to the world, he introduced some passages from the Acts in illustration of his commission; such as the whole congregation in Jerusalem turning preachers on their escape from persecution, and Philip's journey to Samaria and elsewhere, &c. And here I fell asleep; much, apparently, to the relief of my friend, who in the morning evinced no very strong desire to resume the subject.

Now, sir, this appears not so much as an excrescence upon your system, but as the natural fruit of some essays which I have read in the first volumes of the Christian Baptist. If I mistake not, you encourage every one to speak or preach who feels a desire to engage in such exercises. And, indeed, I know not how, otherwise, so many should be engaged in the work, unless undertaken and assumed upon their own responsibility. But how this experiment is to eventuate, I think it requires no great prescience to foresee. It might have done in the age of prophecy and of spiritual gifts, for every one impelled by the Holy Spirit to go forth, either as a preacher or teacher of christianity. But when you and I agree that the age of such gifts is past, and that men are not now illuminated by immediate revelations, I am the more surprized to see you and others yield to such an economy.

Amongst various sects of Baptists, Methodists, Christians and Quakers, who believe in an immediate and supernatural call to the work of the ministry, it may do very well for them to countenance such; for, indeed, I do not see how they dare resist the Spirit, or quench its workings in such called ones, agreeably to their acknowledged sentiments. But such an economy of things appears to me wholly irreconcilable with the position that no man can have any correct spiritual perceptions, or supernatural ideas, but from the recorded words of the Holy Spirit.

Our preachers, evangelists and pastors, must be created or raised up by the study and knowledge of the holy scriptures. And I presume you will concede that they who wish to be preachers and teachers of others, I mean those who are most eager for such offices, are not generally the best qualified for them. I contend, therefore, that reformation is not more needed in any system in christendom than in your own: for if ever there was a set of preachers and prophets of whom it might be said that they were wholly unsent, either by God or men, it is that class, or at least a part of that class whom I have now in my eye. Let me add, that in some parts of my travels in the Valley of the Mississippi, your opponents have taken great advantage of this order of things; and on it they rely "for the blowing up of your system," as they call it, more than upon their own exertions: and I should not acquit my conscience if I should not add, that many who think well of many prominent features of the Reformation, or Restoration as some call it, are so disgusted with this disorder as to stand aloof from it on this account alone.

You published some specimens of the called and sent textuaries; such as the Oysterman, and others, as indicative of the enthusiasm of

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those spirits who, from between the handles of the plough, reclined their arms on the sacred desk in obedience to some voice, impulse, or call from heaven to go and preach: and if you would not call it retaliation, I could send you some specimens from my note book as a counterbalance, from the "holdings forth" of those who declaim against such calls from heaven, and eulogize common sense and call themselves Peter's preachers.

Now let me gravely ask you this momentous question—*momentous*, when the whole train of things consequent upon it is soberly estimated—Whether is he the greater enthusiast who presumes to preach and teach the gospel because he imagined he was divinely called by an immediate impression from the Holy Spirit, or he who presumes to comment upon and expound the holy scriptures without any other preparation than that he believed and was baptized, and has for a year or two read with extraordinary attention the New Testament in the common way? He may have a more rational view of things, and be able to tell a plainer or a straighter story; but for the work of commenting on its meaning, and expounding its doctrine, is he better qualified than he who imagines he is immediately called and commissioned as was Saul of Tarsus?

But dismissing the qualifications of those who run unsent either by a voice from heaven or earth, save their own, let me request your attention to the question, How far you may have contributed to such a state of things by your former essays upon preaching, teaching, and administering ordinances?—and to another subject, emanating from such a state of things, and involving the very principle of the intercommunion of churches.

Every society has some bond of union and communion, which holds its individual members together; and the communities in every kingdom, state or connexion, are held together in one general communion by some bond, consideration or agreement. Now, although I am no slave to human authority, nor pleader for a human creed or liturgy, yet I cannot imagine how any number of societies or churches can rationally and religiously enjoy any intercommunion unless upon some agreement; upon some principle, human or divine. I know you contend for the intercommunion of all the churches which have adopted the New Constitution and united upon the Apostles' doctrine. But how do you know these congregations? and how are they to be known to all of the same connexion? and, let me ask, what is the sign by which they are known? Is it because they adopt the New Testament alone—protest against creeds—hate the sects—baptize for the remission of sins—meet every Lord's day for breaking the loaf? Is it because of any one, two, or all of these peculiarities, that you have agreed to recognize all such as fractional parts of one communion, as societies amongst whom there is to be the most cordial christian communion?

You can now anticipate my difficulty: A B starts out on a mission of his own, peregrinates some new district of country, does the work of an Evangelist, sets up or plants some churches; how are

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they to be found out and regarded by the connexion as sisters in the same family? Must we not know their parentage? or do we take them upon trust, and recognize them because he that congregated them went out from one of the churches? If so, why not formally recognize the agent before you recognize his work? or do you first examine the work, and then approve the agent?

I will not be further tiresome to you, at this time. The qualifications and the call, as well as "the holdings forth" of some of the preachers of reform, are matters of primary concern. I will not disguise my conviction that there is some great defect in your economy of things as respects this subject, or that I have been peculiarly unfortunate in meeting with a number of preachers which are exceptions to your general system of operations. Have you any rule or system in such matters?

In much esteem,

EPAPHRAS.

TO EPAPHRAS.—*No. III.*

DEAR SIR:—YOU would not throw away an apple because of its core, nor reprobate a good enterprize because some awkward and erroneous efforts were attendant on its execution. Who ever learned to swim walking in a meadow, or to walk without making some awkward movements! These irregularities and incongruities are the inseparable adjuncts of all attempts upon improvement. There never was a revolution in society, religious or political; there never was any valuable improvement in arts or sciences, which terminated in any good and practical results unaccompanied with experiments, and managements, and efforts, which evinced the folly as well as the wisdom, and demonstrated the weakness as well as the strength of the principal agents.

That some honest and well meaning advocates of reform amongst us have rendered themselves worthy of censure, and exposed themselves to the reprobation of some minds gifted with higher discrimination and more refined sensibility on the subject of propriety and decorum, may be admitted without the compromise of any one principle of this reformation, or without the fear of disparagement in comparison with any change made in religious society for a thousand preceding years.

Luther and Calvin, Knox and Wesley, did, without any discrepancy or disparagement, what would have undone many of their contemporaries and successors, because their opportunities and standing gave them a right, in public opinion, to speak and write of religious men and measures in a style which that same public opinion would not have allowed to many others.

To see young men, whether in years or in profession, novices in all ecclesiastic affairs, arise in a public assembly to denounce the clergy, that ancient, learned, and venerable body of men which have, in al Catholic and Protestant countries, controlled the fountains of all in-

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telligence, formed and fashioned the public mind and manners, given a tone to every age, is not to be allowed with any hope of impunity at the bar of public opinion, unless those youngsters possessed gifts so supernatural or extraordinary as to overshadow all the acquirements of the age in which they lived. But when these same young declaimers are manifestly ignorant of the very genius of their own mother tongue, of history, geography, and the whole art of criticism, such efforts not only create general dissatisfaction, but disgust, and subject them to the indignation rather than to the approbation of all persons of discernment.

Young men, whether in years or in experience in any calling, can never hope to be useful unless they wear the proper costume of their age, diffidence and modesty. They must conciliate rather than denounce; they must speak reverentially when they speak of long established opinions and their authors. If they presume to censure, it must be without the air or semblance of a censorious spirit: they must show all respect for men reputed wise, and for those who admire them; and even in the clearest matters, it will be better for them to inquire of their audience whether such opinions are not incompatible or erroneous, rather than to assert that they are.

I am bold to say that no man of good sense, no sensible young man at least, will hazard so much for himself as to call the religious instructers in any country either blockheads or asses, no matter how worthy they might be of such titles of honor. And last of all, we must observe that nothing is more inconsistent with the apostolic doctrine and manner. "Render to all their dues," is not more just in political than in the moral and social relations. Had Paul appeared in Corinth, Ephesus, or Athens, as some now appear in all societies; in the same haughty, selfconceited, and dictatorial style; flinging censures and denunciations in the face of every person, there would have been found no Dionysius, Damaris, Crispus, or Sosthenes, in his train; none of the thousands of the pious and devout Jews and Greeks which he won over to the obedience of the faith.

But to attend more in order to the call and qualifications of the preachers of whom you speak, and of the intercommunion of churches. Please observe, that while we contend that every citizen has a right to be heard, as well as to hear, in the christian community; and that every one who, in his intercourse with society, finds an unbeliever, has a right and command to *preach* to him the gospel, and to baptize him if he ask it of him; yet we have no idea that every disciple is to become a public preacher, baptizer, teacher, critic, commentator, at his own volition, option, or solicitation, by virtue of his discipleship; or to act in any public capacity in any society, or as its agent or functionary abroad, except by special designation and appointment of the community or communities in which or for which he acts. It is not, indeed, of the wisdom which comes from above, nor of even human prudence, to countenance every one who wishes to be heard in the church or in society, or to employ all the members of the community, either at one time or in rotation, to preach, teach, or exhort.

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It is folly, and not wisdom. It is the very opposite of prudence and discretion. We know of no society, however, guilty of such an outrage on reason and religion.

We have, indeed, met with some very eager spirits, who, as you say, run wholly unsent and uncalled. But the better way, after remonstrance fails, is to let them alone. They will soon find their level in society; and what they will not learn from the lips of experience, they will be forced to learn with pain and mortification from the suffrage of society at large.

There ever has been, and while this dispensation lasts there ever will be, private and public stations in society. Whatever belongs to the whole community, belongs to the individuals who compose it; and no individual can have more than belongs to the whole. No individual can claim more than belongs to all private members, for it is the suffrage of the community which always makes public men. The offices have their origin in the nature and circumstances of society; but those who fill them are the choice of the whole society. So the Apostles always taught and practised, and so does every society amongst civilized men.

These *comets* of which you speak belong not to our system; they may, however, purify our atmosphere, and teach us useful lessons which we would not so soon have learned without their aid. But our system is not a system of comets, or wandering stars, though one or two may now and then appear amidst the regular planets as omens of what may be expected should we depart from the ancient order of things.

All who act for our societies, either within them or abroad, have the suffrage of the society. This is our fixed and well defined rule, as a part of the ancient order of things. No man is his own messenger, or institutes his own mission, with the consent of the admirers of the Apostles' doctrine. The churches choose their presidents, deacons, and all their public functionaries; and if any one, two, or three of the congregations, unite in sending forth a brother upon any mission, they give him a letter of recommendation as such. The following is a copy of one lately furnished a brother sent out by the churches in this vicinity:

To all the saints and faithful brethren in Christ Jesus our Lord to whom this letter shall be presented: favor, mercy and peace be multiplied.

Be it known to you, that the christian congregations of Wellsburg, Bethany, and Hollidays Cove, with other congregations in Brooke county, Virginia, reposing full confidence in the christian character of Henry Brown, and esteeming him possessed of such gifts as qualify him to be a useful laborer in the word, have requested him to devote himself to the work of the Lord as a proclaimer of the gospel in our vicinities to all who may be disposed to hear him: and as such we recommend him to the countenance and support of all our brethren wherever he may labor; being persuaded that he will con-

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tinue to be useful, and that he will so walk as to have the confidence of all the disciples of our common Lord.

Signed, by order of the above churches,

ROBERT RICHARDSON, Wellsburg;
SAMUEL MAXWELL, Hollidays Cove;
A. CAMPBELL, Bethany.

August 5th, 1832.

Such a document is, in most cases, necessary, and is in accordance with the saying of the Apostle Paul, "Do we (Apostles) like others, need letters of commendation to you, or letters of recommendation from you?" Even in the age of spiritual gifts, while the preaching of the cross was not in high esteem, or a very eligible calling, because of the dangers attendant on this service, it was deemed expedient and necessary, to prevent imposition, for most persons employed by the churches to be furnished with such recommendations.

But the work of criticism and comment on the words of the message, is a work distinct from that of an evangelist. To proclaim the word, and to comment on the word, are as distinct as to preach and teach Jesus Christ. But it must not be understood that commenting upon the message is teaching Jesus Christ. The work of explanation or interpretation may be the work of a teacher when he speaks to those who cannot understand the language, whether he preaches or teaches. But it is a *literary* work, wholly a literary work. It differs not, whether the text be divine or human. It is the same work, subject to the same laws, and to be performed by the same art, whether Luke, Josephus, Philo, or Tacitus be the text. Hence, as there are many more preachers needed than critics or commentators, there are many more fitted for the former work than the latter.

Indeed, there are but few who can with much credit to themselves and satisfaction to the people, perform the work of an interpreter. Many may preach Jesus Christ to sinners; many may teach the disciples all the things he has commanded, but few can either translate the original language, or comment on the translation of another; and just as few can perform the ordinary work of commenting on the scriptures much to the edification of those who can read the book as well as themselves.

Nothing is more offensive to correct taste, to good common sense; nothing more disgusting to all persons of discrimination, than to see an illiterate person assume a literary work. Hence, those preachers who delight in comments and criticisms; who are censuring the interpretations of others, and constantly "explaining scripture," obtain the least credit among the people, and render themselves rather the derision than the admiration of all literary characters.

Concerning the intercommunity of churches, the principle is allegiance to the same Lord, under the same constitution and laws. The difficulty which you institute, I presume, was designed rather to show the evil tendency of the error which you oppose than to solicit aid in removing a real difficulty out of your own way. You know that every

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congregation, like every individual, must stand or fall in the estimation of all others, upon its own character. It is not upon who formed or convened them, or upon who converted them, that they are to be estimated; but, upon the proofs which they afford of their attachment to the king, his constitution and laws.

But, you will say, is our communion with them to be suspended till we see how they get along, and is it not to begin upon the intelligence and general reputation of him that converted them? And to do full justice to the case you make out, I should make such a specification as the following: Suppose A B, the person to whom you allude, was a brother in whose intelligence and prudence we had not much confidence, very zealous, however, and somewhat conceited withal, should send himself off some few miles from our village, preach the gospel, and gather a church in his own way; can we immediately fellowship such a society! Not, I think, upon the intelligence and prudence of him who associated them; (though it may not be once in a lifetime that such a case may occur, for such men are not very likely to plant churches) but upon our own acquaintance with them.

To prevent all this, and many such difficulties, it is only necessary that the brethren discountenance all departures from the ancient order of things. Every one who assumes, upon his own responsibility, to act in a public character, must be regarded as a weak and erring brother, unless he should give proof that he is a factionist, anarchist, or disorganizer. A due regard to such scriptures as the following will direct the churches in the right way: 1 Cor. xvi. 3. Brethren, says Paul, when I come to see you, whomsoever you shall approve by your letters, I will send them to carry your liberality to Jerusalem. 2 Cor. iii. 1. Do we begin again to *commend ourselves?*—! or, Must we show our letters of recommendation as other preachers? "You are our epistle, (of commendation) written on our hearts, and read of all men."

Apollos, famous for his eloquence and ability in the scriptures, found it necessary to carry, and the disciples found it necessary to give him, letters of recommendation to the brethren whom they desired to receive him. "When he was disposed to pass into Achaia, the *brethren* WROTE, exhorting *the disciples* to receive him."

Let our brethren go and do likewise! and if any of them have not attended to such matters in proper time, let them remember that this is one part of the ancient order of things which they have overlooked. The Greeks, the Romans, the Jews, as well as the first christians, furnished their agents with letters. Thus we find Paul carried letters to Damascus, to "the brethren," of the Jews, touching his errand. But why add a word, as if any one hesitated here! Every person not universally known or signalized by some special gift like the Apostles, or extraordinary ministers of ancient time, finds it is as expedient and necessary as it is scriptural to be furnished with such evidence, when he undertakes any business for the christian community. In accordance with your views on this subject, I remain,

EDITOR.

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NEW VERSION DEFENDED,

And O. Jennings, D. D. Exposed.

No. II.

ΕΚΚΛΕΣΙΑ.

Mr, JENNINGS, in order to prejudice his readers, as he did his Presbyterian hearers, against the New Version, and myself as its publisher, declaims most vehemently on the injustice done the Presbyterian church in my ranking Dr. Doddridge with two Doctors of the Church of Scotland, in the first edition of that work. On the title page, Campbell, Macknight, and Doddridge, are called "Doctors of the Church of Scotland." Before the second edition of that work was completed, I ascertained that Dr. Doddridge was in England classified with the Congregationalists, and not with the Presbyterians, and accordingly noticed the fact in said edition. Now, as Mr. Jennings had seen the second edition, and used it during our interview in Nashville, he could not be ignorant (indeed he acknowledges) that we had made such a statement, and consequently he had no just ground for censure on that account.

Seeing the works of Dr. Doddridge in almost all the libraries of Presbyterian preachers; hearing him always quoted with approbation from the pulpits of Presbyterians, though I knew him to be an *Englishman*, I did not at the time of making out the title for the first edition recollect, if I did before know, that he belonged to the Congrational side of the Westminster Creed, rather than the Presbyterian; but as the Presbyterian and Congregational adherents of the Westminster Creed sit in one and the same General Assembly in America, I do not yet consider that any injustice was done Mr. Jennings' church by regarding Dr. Doddridge as a teacher of the Church of Scotland. But in a question of fact as to the sectarian standing of Dr. Doddridge, it is admitted and published in the very book which Mr Jennings used, that he was ranked amongst Congregationalists.

But the real cause of all this outcry is very obvious: Mr. Jennings was a *Presbyterian*, and violently opposed to rendering the word *ekklesia* congregation, as Dr. Doddridge had done. He contended for a church representative, and Doddridge for an assembly of professed christians meeting in one place, as filling up the meaning of the word *ekklesia*. Judging of others from his own rules of action, he supposed, or wished others to suppose, that we willingly concealed the fact for the sake of having the testimony of Dr. Doddridge against the Presbyterians. This would be censurable, indeed. But no man of candor can, from any thing found in the new version, admit it; for Dr. Campbell's translation and rule, so far as we thought necessary, are given in vindication of the translation. And although all Dr. Campbell has written on this word is not quoted, all that he has said is substantially given. And the very reason which Dr. C. gave for retaining the word *church* in Matth. xvi. 18, affirms the very thing for

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which we contend, that it is there *unequivocally* applied, not to a church representative, but to the whole assembly "who should receive Jesus as the Messiah, the Son of the Living God." I still assert that there is no good reason for departing from the word *congregation* in any one place, because it is more unequivocal than the word *church*. And if Dr. Campbell thought that in Scotland, in his time, there was any more ambiguity in the word congregation than in the word church, certainly that ambiguity no longer exists, especially in these United States.

After all, our *learned Doctor* admits that the word *church* does not "*literally* translate the word *ekklesia*, but that it is an abbreviation of the words *Kuriou oikos*," but he asserts that it gives the true meaning of the original. That the phrase *house of the Lord* may be a *characteristic* representation of the congregation of christians, never has been denied by any one, as far as I know; but that it is not a translation of *ekklesia*, is just as generally admitted; and that is the only point here in debate.

On this subject there is no lack of authority. I know of no critic who affirms not the following position: "EKKLESIA denotes an assembly met about business, whether lawful or unlawful." This definition is conceded by all parties. All Lexicons, all critics who have ever written upon the subject, affirm this. We wanted not to make Doddridge a Presbyterian for asserting this. The question is, What word in our language best represents this? church, congregation, or assembly?

Let the reader form a correct estimate of the following *facts* in deciding whether congregation, assembly, or church should be preferred:—

1. The Greek word EKKLESIA, supposed by some to be derived from *ekkalein, to call out*, but by others from the Hebrew *kahel*, an assembly, is found in the Septuagint very generally applied to the whole assembly or congregation of Israel. Now as things that are equal to the same are equal to one another, and as the Greek and Hebrew authors of the Septuagint have made *ekklesia* translate *kahel*, and both often represent that which King James' translators call *the congregation* of Israel, it follows that, in the judgment of the king's translators of the Old Testament, *ekklesia* represents an *assembly* or *congregation;* and therefore, where we have *ekklesia* in the Septuagint, we often find congregation or assembly in the common version.

2. In the New Testament we have, in the common version, a very arbitrary departure from this rule. Psalm xxii. 22. we have *kahel* in Hebrew, *ekklesia* in Greek, and *congregation* in the common version; and yet the same translators, in quoting the same words in Heb. ii. 12, adopt the word *church*. Psalm xxii. 22, "In the midst of *the congregation*—(Heb. ii. 12, In the midst of *the church*)—will I sing praises to thee."

3. The king's translators sometimes render the word *ekklesia*, in the New Testament, *assembly*. In Acts xix. it is found three times translated assembly; for the Greeks used the word *ekklesia* to denote

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any sort of assembly, whether lawful or unlawful, called out by the magistrates or by themselves.

4. The word *ekklesia* occurs 111 times in the New Testament, and is applied to every sort of assembly; to the Jews in the wilderness, an Ephesian mob, particular congregations or assemblies meeting in cities, villages, and private houses, and to the whole assembly or multitude of the redeemed of the Lord on earth and in heaven.

5. It is translated by the term *congregation* by Drs. Campbell, Doddridge, Macknight, Parkhurst, Adam Clarke, and by Dr. Stuart, the latest translator who has attempted any part of the volume; and time would fail me to tell by how many others, and on how many occasions.

6. Mr. Jennings, so reckless of assertions, says I have no authority from Macknight for this translation. But let the reader examine Macknight on the Hebrews, vol. 5. p. 59, Heb. ii. 12, and see how much dependence is to be put in the assertions of this violent partizan. It is a fact that Macknight translates the word *ekklesia* by our favorite term, *congregation*.

7. The word *congregation*, with us, covers the whole ground of the original term; but the term *church* does not. Any assembly, large or small, special or general, lawful or unlawful, good or bad, may be called an *ekklesia*, a congregation, but every one knows that only one sort of an assembly can be called a church, in our common acceptation of the term. Besides, the word church, in England and America, as often denotes an assembly of bricks, or stones, or logs of timber, as of saints or christians.

Now, courteous reader, put all these *facts* together, and then see how much the world is indebted to Mr. Jennings for his abusing me for preferring the word congregation to the word church as a general version of the word *ekklesia*.

But my strongest objection to the word church is because of the abuse of it by some of the sects. It is worried out of all sense and meaning by some of Mr. Jennings' party. With them a *kirk session*, a presbytery, a synod, and the general assembly, are called a church. "*Tell it to the church*" means, with them, tell it to the minister and village elders; in the session house, presbytery, synod, or general assembly in Philadelphia. "The church of God" means, with them, all baptized infants and servants, united with the adults; or any thing and every thing, meeting or not meeting for religious purposes—legislative, executive, or judicial.

To avoid all these cabalistic usages and mystic meanings, we prefer, with all authority from the highest literary tribunals, the word *congregation*, or *assembly*; leaving it to the *epithets* to ascertain what sort of a congregation or assembly it may be.

Church, like the word *synagogue*, first meant the *building;* and afterwards the people that met in it began to be designated by the name of the house. With us the term is now so vague that the phrases "Methodist church," "Presbyterian church," "Episcopalian church," as often mean the house belonging to the sect as the sect itself. In

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this way the word may be used by those who do not wish to discard it from the English tongue; but unless we use it figuratively, and speak of the christian congregation as the temple or house of the Lord, we can see no propriety in retaining it in an English version of the New Testament, especially as a version of the word *ekklesia* which it is not, never was, and, from its prostitution in our time, never can be.

EDITOR.

Narrative of a few weeks in New York.

[THE writer of the following narrative, a young man just arrived from Ireland on the 5th of July last, confines himself to the religious affairs amongst those who have renounced allegiance to human creeds, and have taken the Scriptures alone for their guide; but some of whom, it seems, have carried so much of the lumber of Babylon with them, that, while they have moved away out of its geographical confines, their houses are furnished with the spoils of the people who formerly held them in bondage. We shall add a few remarks on the narrative when closed in our next number.]

EDITOR M. H.

On my arrival in New York I found that the church that had thrown off the yoke of the clergy, was divided into *five* sects, no two of which would hold fellowship together. In this state of things I was at a loss how to act. To remain any length of time in the city without holding fellowship with any church, appeared to me to be wrong; and yet to join any one of the five, might be sanctioning that which was the most blameable for the separation. I conversed with the most influential member in one of them on Sunday morning, the 8th of July, and found that union in every opinion was required by his body. I told him I did not wish to impose any opinion on him or the church with which he was associated, and would expect a similar favor from them. He replied that there were a few doctrines by which they tried all others, and if an applicant did not assent to these, they rejected him as unsound, viz. "The total and entire depravity of man, in consequence of which he would go on to eternity in opposition to God, were he not arrested." "The sufficiency of the blood of Jesus to save sinners, *as such*, independent of their faith or obedience." "The salvation of the elect being effected at the moment Jesus expired, so certainly and definitely that none but those elected could be saved; and that the Bible was sent into the world for the very purpose of producing faith in the elect, in believing the truths contained in which they were as passive as stones." "That a man, after believing and obeying the truth, was just as depraved as before, and that no reason existed for his being taken to heaven, but that God so pleased."

I urged the responsibility of man against this theory, and wished to know how the wicked could be sent to hell for not believing and obeying the gospel, when Christ had not given them power to do so.

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I was told in reply that God would have been just to have sent the whole world to hell if Christ had never come, and if he pleased to save any, the rest had no right to complain. To this I objected that man, by the fall, did not incur eternal death, and besides it was for unbelief men were now condemned; and that God never placed man under a constitution which he could not obey, and then promise to punish him for not obeying it. In conclusion I told him if the church would not make these opinions a term of communion, I had no objection to their holding them as matters of opinion, and would not ask them to adopt mine before I would join them. He replied we did not believe the same gospel at all, nor worship the same God, or believe in the same Saviour, and consequently could not have any fellowship. I said, there was no fact recorded in the New Testament that I did not believe most firmly; that I believed Jesus Christ to be the Son of God, and that he put away sin by a sacrifice of himself; that God had signified his pleasure with this sacrifice by raising him from the dead; and that those who would believe in and obey him would be raised at the last day and clothed with a body like to his own glorious body, and be for ever with him. He said it was not in our believing the same facts—we should be agreed, but in our views of these facts; and, according to me, when Jesus expired upon the cross it was a matter of doubt whether any human being would ever be benefited by it, as it depended wholly on human contingency whether any believed it or not; but that, according to his views, it was as fixed and certain as the throne of God. I was accordingly rejected for not believing that God would send men and women to hell for not believing a proclamation, to believe which they neither had, nor would be given any power.

Not knowing where any other church met, I went to observe the order of this church on that day. If a man agreed not with them in every thing, faith, practice, and opinion, love, salutation by a kiss, *as a church ordinance*, he must be treated as a heathen or a publican!

In the evening I went to see another of these churches. On entering, all the people, both members and spectators, were sitting promiscuously; and after singing, prayer, and reading, one of them took out a text, from which, after dissecting it, he spoke for about three-fourths of an hour, on many occasions going into the opposite extreme of that I had been engaged in hearing in the morning.

He was the only speaker, as the Bishop allows no one to speak but himself, except by his special license. In attending to the breaking of the loaf, the members rise from amongst the spectators and take the front seats; and if any spectators happen to be seated there, they either retire to the back seats, or have the symbols passed by them. Into this church I could not enter unless no better appeared, as no liberty was given to speak, these abuses could not be very easily corrected. I talked to one of the most influential members during the week, and found him dissatisfied with those things to which I objected, but knew of no way of getting them to rights.

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The next Lord's day I visited another, and was pleased with their order; the brethren enjoying all their privileges. Calvinism was, however, maintained pretty strongly by most of them. It was not, indeed, made so great a barrier as in the first church I visited. I determined to join this one, and try to get the others to adjust their differences and walk together. One of the other two not described, agreed in every matter with the first, except that one party holds they may dress as they please, and the other that little or no difference should be between the rich and poor in this respect. This was the cause, or the principal and ostensible cause of their separation. I cannot tell the cause which keeps the other and the second named apart, except not liking to be under the dominion of the Bishop, who assumes to lord it over the rest of his brethren.

A question arose some time ago amongst them about the Holy Spirit, which caused a great deal of bad feeling and angry debatings. Two of the present bodies hold that the Spirit of God is God himself, and that when persons were said to receive the Spirit in the first age, it was the power of God conferred upon them—not his Spirit dwelling within them, but his power. Two others hold that the Spirit was the agent in producing all the miraculous displays of power, as well as giving the prophecies, and that men now need no working of the Spirit upon their hearts to prepare them to believe the written word. The other holds that the Holy Spirit, as well as in giving confirmation to the testimony and enabling the Prophets to foretell future events, works upon the hearts of some unbelievers when hearing the word, so as to enable them to believe the word which they are hearing, while this working is withheld from those who do not believe.

In consequence of this, these different parties are wont to accuse the others of denying the Holy Spirit, of denying the operations of the Spirit in the salvation of men, of believing in mystic influences, &c: &c.

On the 22d of July I joined the third, in the order I have described them, not because I thought them less blameworthy for the divisions, (for it would be difficult to draw the line between the two,) but because I thought their order the nearest to the New Testament. The Bishop to whom I applied, said it was unusual to receive members before a previous examinatian before the church in a private meeting; however, after consulting with one or two near him, it was agreed I should be proposed to the church, which was done, and I was received unanimously. That night week, one of the Bishops being ill and not able to attend, and the other complaining a little, I was requested to attend the meeting in his stead; but declined, as I said I wished rather to hear than to be heard. During the week, ending Saturday, the 18th August, I determined removing to the West, and felt myself bound in duty to lay before them my views upon sectarianism, and the way christians could and should be united, before I would leave them. I had tried in private with a few, to see if any way could be devised for those five churches, or even two of them, to be brought together; but found all averse to such a union. It appear-

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ed to me the more advisable way to make an address to the church on Sunday, the 19th of August, on the subject; laying before them the influence facts have upon men, contrasted with opinions—the truth that all revealed religion was based upon facts—the evils of sectarianism—the things to be believed and obeyed before entering the church—how the gospel was propagated in the first age—what means God had left in the world for its continuance—the bond of christian union—and for what persons should be excluded the church, &c. Accordingly I stood up at the proper time, and commenced; but it is a law laid down that the meeting must begin at half past 10 o'clock and break up at half past 12, so that their dinners may not cool or be too much cooked. I had to be expeditious: but before I was ten minutes on my feet, it was intimated to me to sit down as the time had expired. I of course did so, intending to prosecute it next Lord's day. I spoke of the impropriety of hurrying in this way to the Bishops; but they said, "Things should be done decently and in order; and were people to come out and be detained too long, they would get discouraged." The course I had marked out for myself would have at least occupied one hour and a half. After the evening meeting, was asked by one of the members to take tea with her. I consented, and one of the Bishops came along also for the purpose of speaking to me about certain views he heard I entertained, none of which he ever heard from myself, (as this was the first day I had spoken in the church, and no allusion was made to them in that address.) But certain persons, desirous of promoting strife, had given false representations of my sentiments to him. In our way to the house he said I was a "Campbellite." I told him that was a term of reproach—that I acknowledged no teacher or head but Jesus. After entering the house I was attacked upon Calvinism, Baptism, &c. and instead of allowing me to state my own views, all their arguments were levelled against the views attributed to me. I complained of this as unfair, and with difficulty now and then got edging in a word. For a long time I sat silent, for I could do nothing else; and when they had spent themselves I was then called on to state what I believed. I told them I should have been called on to do so in the first instance, and it would have saved them the trouble of fighting with a phantom of their own make. As I proceeded to state my views, I was interrupted every minute, which I complained of; and as I found a very short time would be allowed me, I told them in so many words, "that I was no advocate for the incredibility of God's testimony—that I believed it wanted no further confirmation, and that the Spirit had done all he ever would do *for the conversion* of any mortal; but that he had promised to do something for those who, upon what he had done, would believe on Jesus and obey him—that I took the words of Peter on Pentecost, and of Ananias to Paul, as they were written—that I believed that immersion was the institution God had appointed for communicating the assurance of pardon of sin to all believers." The Bishop seemed a good deal vexed that I held such sentiments, and shortly after left the house. The two female members and I

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reasoned the matter over coolly for about two hours after his departure, in which I proved that their views ended in the same thing on the subject of immersion, and that in the other in man's irresponsibility. Left them at 10 o'clock P. M. completely in a dilemma, but unconvinced.

[TO BE CONTINUED.]

Progress of Reform.

THE following letters, from brethren Rains and Hayden, communicate information of a very interesting and refreshing character. We always feel more solicitous to learn the progress of the churches, their health in the faith, the perseverance of the saints in their attachment and loyalty to the glorious Chief to whom they have vowed the adoration of their hearts, than for new conversions. To induce persons to enter the kingdom of Messiah only that they may, after a very brief trial, be judged unworthy of the confidence and fellowship of christians, is a very poor service to the cause of truth and good manners. Every thing conducive to the prosperity of the kingdom and the progress of the gospel, is dependent on the behaviour of those who have assumed the high and holy profession. One sinner destroys much good. One backslider exerts a baneful influence on society, and frequently nullifies the exertions of two new converts. The churches who keep the commandments of Jesus, are always growing in numbers as well as in faith, love, and holiness. When the disciples walk in the truth, they are multiplied, as well as edified and comforted.

ED. M. H.

MINERVA, MASON COUNTY, KY.
September 4th, 1832.

BROTHER CAMPBELL,

Dear Sir—THE gospel of Jesus still continues to triumph. Not only through the "Harbinger," the "Evangelist," and the "Messenger," am I informed of its advancement; but by personal observation. May the good Lord give energy to all his servants, and, through them, success to the word of his grace!

I have recently returned from a tour of four weeks through several counties in the state of Ohio; within which time we received the good confession from *forty-three* persons, and immersed *forty-one*. Since last winter, about forty persons have been added to the congregation at Red Oak, Brown county, Ohio; and, as you have faithfully reported in the August number of the Harbinger, a large number has been added to many congregations in Kentucky. Without doubt, there will be many more conversions *this* year, than were *last* year; and if I do not very much mistake, this work of gospel conversion will go on, in one increasing ratio, until the kingdom of the clergy will be shaken from its foundations, and the whole earth filled with the glory of the Lord. The arguments used by sectarians, (the chief of which is misrepresentation,) are gradually, with a great number of persons, losing their charms; while the advocates for the primitive gospel are daily increasing in argumentative strength! On these principles, can the result of the present struggle be doubtful? No! Great is the truth, and mighty above all things, and will prevail!

I was much pleased, while on my last tour through Ohio, with the appearance of the disciples. I do not profess to be intimately acquainted with their private deportment; but, if their appearance in their meetings has not greatly

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deceived me, they possess much of that religion, which, in the sight of the Father *of* lights, is "pure and undefiled." Never have I witnessed meetings such as were some of those which I attended in my last tour! There was no distraction, no screaming, no falling, no enthusiasm; but much mild, meek, melting joy! Torrents of tears were shed! O how eloquent were these tears, when the eyes of the disciples were turned towards the unregenerate, and it was known that it was their extreme solicitude for the salvation of sinners, that had thus broken up the fountains of their sympathies. To the power of truth, and the ardent desire of the disciples for the conversion of their neighbors and neighbors' children, do I attribute the success with which I met!

I said that there was no distraction in our congregations. One lady did *clap* her hands once or twice, and utter the word "*glory*" with some emphasis, when her mother, a Presbyterian lady, about eighty years of age, came forward to confess the Lord. And would not an angel have done the same? Pray, do not think *me* enthusiastic! In shunning the *icebergs* of Calvinism, I hope to be prevented from running into the *wild fire* of Antinomianism! At several meetings which I attended, I heard several warm expressions of joy, from some disciples, when sinners came to us, and acknowledged Jesus; but nothing that can be called a violation of the rule, which says, "*Let all things be done decently and in order.*"

Reformation is, I think, a progressive work;—I mean, in the hearts and conduct of the disciples. It is effected by a process similar to that of the silently ferventing leaven,—in a proper time it will leaven the whole mass! No man whose knowledge of the gospel is superficial, can be so deeply and so permanently affected by it, as one who has the word of Jesus dwelling richly in him. Upon this principle, then, do I account for the manifest change for the better in the disciples whom I have mentioned. The gospel has been preached among them with much simplicity for several years; during which, the faithful have been drinking the unadulterated milk of the word, and have consequently grown thereby, and are now exhibiting the blessedness which this glorious gospel has imparted to their souls. May they, through the grace of our Lord Jesus Christ, abound more and more in love and all good works.

I was exceedingly well pleased that there have been, as yet, but few apostacies. Although there are some hundreds of disciples in Clinton and Green counties, and have been many for several years, the greater part of whom were immersed specifically for remission, yet I have heard of not more than one or two who can be said to have apostatized! By some means the disciples of the ancient gospel, I think, view with greater abhorrence apostacy, than do the generality of the votarists of modern gospels; yea, and this is as it ought to be: for it does appear to me to be a crime the most appalling, to profess discipleship, *by putting on the Lord*, and afterwards, *willingly and wilfully* going into sin, to deny him!! May every disciple tremble whenever he finds himself inclining to act counter to his holy profession.

Permit me, brother, to conclude this letter by wishing you grace, mercy, and peace, from God our Father, and from Jesus our Redeemer!

Yours, AYLETT RAINS.

STREETSBOROUGH, PORTAGE COUNTY, OHIO,
August 28, 1832.

Dear brother Campbell,

OUR general meeting, advertised some time since in the Harbinger, has taken place, and closed yesterday, having continued four days. Without exaggeration, we certainly had as good, or profitable and agreeable a meeting as I ever witnessed. In our Regular Baptist Association we were wont to think and report that we had a good interview and much union, if we had no angry debates, &c. but such love, such union, (not of opinion, but of faith and christian feeling, zeal, and intelligence,) I never saw, but among the disciples of the ancient mould—certainly as much as ever at the late meeting.

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We met on Friday at 1 o'clock P. M. and though disappointed by not seeing you, nor any other of our talented or learned brethren, not even brother Bentley, (through indisposition,)—we, ordinary, illiterate, practical farmers and mechanics, proceeded to do as well as we could. Brother Bosworth led the way and gave the first discourse, and seven or eight other brethren spoke during the meeting in day light, besides preaching in four or five places each evening.

On Lord's day brother Rider gave us a masterly discourse from the 2d chapter of 1st Timothy. His first effort was to show the fallacy of Universalism; 2d. of Calvinism. In the third place, an exhortation to prayer; and, finally, female character, and influence as christians—and why? That as the woman was the first in sin, and had ever since been oppressed by the man;—that as the female was by christianity raised and honored with the place, privileges, and influence which naturally and originally belong to her; and that as consequently throughout christendom, and especially where the christianity of the New Testament is most regarded, the female sex is exalted; it by all reasons behoves the sex to honor christianity in turn by showing all contempt for the trifles which charm the eyes of the vain and irreligious; that they should, contrarywise, delight to honor the gospel with a display of benevolence, rather than of dress.

He succeeded in each point to the great satisfaction of all the disciples, and especially the sisters. The discourse was followed by appropriate exhortations: and in short, the whole day filled up with much valuable instruction. Nineteen were immersed during the three days. On Monday our time was devoted to hearing the reports of the itinerants, and making arrangements for future operations. This was the most interesting day of any, and probably more profitable for the interest of the truth, than all the rest together.

It appeared from the reports, which, from personal knowledge, I know to be correct, that the apostolic gospel and order of things are gradually and regularly gaining influence among us; that although in many things, (and in some places and some individuals more than others,) we are quite in the rear of christian perfection; yet one good sign is, that all unanimously see it, and unitedly urge an advance. The present reformation is in this different from all the Protestant reformations, whose leaders, when they had taken a few steps from their former ground, halted, and determined the people of God should learn and do no more of the Lord's will than they had already attained to. The teaching brethren understand christianity better, and the churches are not so readily shocked with difficulties as they were some time since; public opinion is turning rapidly in favor of the ancient gospel and order; and though we have to lament apostates, the sects begin to find it weak and vain to reproach us with this, since they have so many of their own, especially since the revivals of 1831; for this year their efforts have not the same success. And for my own part, I think there is a growing liberality in the brethren.

The subject of itinerancy was spoken of with warmth and an unanimity of judgment and feeling never before equalled among us. The whole community, teachers and taught, were much affected with the great responsibility we are under to present to the world the ancient religion of Christ. It was proposed that the itinerants should go two and two; but when we beat for volunteers, it was found there were but two whose circumstances would permit them at present to make it their sole employ to proclaim the word. These two, (viz. brother Morse and myself,) are to go together wherever a door opens and labor is most needed, and not to neglect the churches. The brethren and sisters present honorably signified their approbation of these laborers, and gave good evidence of their readiness to assist them in all things necessary. Besides these two, brethren Allton, Williams, Henry, Hartzel, Bosworth, and Applegate, expressed themselves willing and able to devote a share of their time—some of them, the greater part, and from their known gifts, were assured by the disciples present of their willingness to sustain them. After these matters were dispensed with, an invitation was tendered to any that wished to obey the Lord, when six or seven came forward. We went to the

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water, and continued instructing and exhorting until eighteen were immersed, making in all thirty-seven.

Our next annual meeting will be in Warren, Trumbull county, on Friday before the last Lord's day in August, 1833; and for the accommodation of the brethren further West, a similar meeting will be held in Wadsworth, Medina county, on the Friday following, which I hope you will publish.

I had forgotten to inform you that it appeared from the reports that there had been at least four or five hundred immersed since the last annual meeting by the brethren of this section of country.

Yours as ever, WILLIAM HAYDEN.

TESTIMONY OF A FEMALE ON THE GRACE OF METHODISM.

Tennessee, Smith county, August 8th, 1832.

Dear Brother Campbell,

I AM a young woman who has, for some short time past, been engaged in teaching school; and have been, for some few years past, (I think) an acceptable member of the Methodist church; at least I have not understood to the contrary.

I was taken into the church, some way, when quite young—I scarcely can tell how. My friends were mostly of that denomination. But I frankly confess that I never did feel, nor profess to feel, that powerful spiritual operation of which I have heard some persons speak; and which indescribable something our church held was a mark of our acceptance with God—or in other words, as I have often heard our preachers express it, "to know God a pardoning God, and our feelings the criterion to judge it by." I thought, and still think, they preached the doctrine of faith in the Lord Jesus, and a hearty repentance; but what next, I never did nor could understand them. Our preachers would say to the trembling, crying mourner called up into the altar, 'Just believe, and the work will be done in a moment.' I thought they did believe, or they would not have come forward: they are surely tired of sin, or they would not thus be bathed in tears! Is it possible that Jesus requires more than a belief of the testimony, a more vivid impression than a cordial assent to the truth of the gospel?

But I continued with them, and believed them to be nearer right than any other denomination. This conclusion, however, was not drawn from an examination of their doctrine by the word of God, but believed for the heartfelt work and solemn deportment. Still all went on well until the first of June last.

When visiting my relations in Rutherford county, I had an opportunity of hearing the Christians and Reformers, who are united in that neighborhood. They taught me, for the first time, that the Holy Spirit operated in a rational manner, by words addressed to the understanding. In a word, they set me to searching the scriptures, which eventuated in my being immersed for the remission of my sins: and thanks to the Lord, it has afforded me something more firm and durable than a momentary excitement, an evidence that my sins are pardoned which will remain with me while I continue to obey the word, while I continue steadfast in the Apostles' doctrine.

Your sister, in the hope of eternal life, M. R. M.

N. B. At a four day meeting last week in Rutherford county, near Readyville, eighty persons came forward, made the good confession, and were immersed for the remission of their sins. The preaching brethren present were Smith, Carlee, Bowman, Berry, Hubbard, Dr. Becton, Sweat, Davis, Griffing, Harris, and Flemming. Not one jarring or discordant note was heard; all was harmony among them. M. R. M.

By a letter from brother Becton, about the same date, we were particularly informed of the results of the four day meeting near Murfreesborough at which *eighty* persons were immersed for the remission of sins. ED. M. H.

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A REAL AND A NOMINAL DISCIPLE.

MANY disputations and controversies among christians originate, progress, and terminate in the ambiguity or abuse of terms and phrases. If I am not much mistaken, such is the fact between the brother Inquirer and Philalethes. The former seems to regard the latter as holding the single act of immersion as the whole discipling institution; and the latter contemplates the former as teaching that faith alone, without immersion, constitutes a *real* disciple. We regret this misunderstanding, for we highly esteem them both, and regard them as both right. The terms *real* and *formal*, or *nominal*, in their various acceptations, seem to lie at the root of this whole matter. A disciple in determination, in purpose, or in heart, is by Philalethes called a *real* disciple, and one who has publicly confessed the Lord he calls a *nominal* disciple. Perhaps Inquirer regards these terms as necessarily implying a contrast, and that Philalethes teaches that a person may be a real disciple without immersion, and independent of it. Now, in our opinion there is no necessary contrast between real and formal as applied to a disciple; for while a person may be a formal and not a real disciple, he may be both a real and formal disciple in Philalethes' acceptation of these terms. With us a *real* disciple is a *disciple in fact;* not one who determines and purposes to be an avowed and constitutional follower of Jesus, but one who has consummated his purposes by actual and formal obedience.

We contend that a disciple in intention is not a disciple in fact, and that a real disciple is one who not only intends to be a follower of Jesus, but who actually keeps his injunctions. And still we hold that no one institution or act of obedience, however exact and formal, without a previous determination or change of heart, can avail any thing in constituting a disciple, or in finding acceptance with God.

Ed. M. H.

Philalethes' Reply to an Inquirer.

Dear Sir,

PHILALETHES' reply to an Inquirer shall be as brief as possible.

1. The Inquirer seems to dismiss with a sneer the distinction which Philalethes has made between the terms *commission* and *command.* But will the Inquirer assert that the words *commission* and *command* are English synonimes, or are ever used promiscuously by a correct English writer? He presumes not. *Commission* always implies more or less of a discretionary power with respect to its execution; whereas *command* excludes every thing of the kind. A commanded action must be performed precisely, or in all respects, as it is commanded; otherwise the command is not obeyed. And Philalethes thinks that all inspired men did, from the beginning of divine revelation, rigidly comply with the commands of their inspirer: that they never substituted their own conceptions for the communications of the Divine Spirit; nor employed any motives,

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inducements, considerations, or means of any kind of their own devising, to induce the persons whom they addressed to become disciples or religious persons, instead of the motives, inducements, considerations, or means suggested to their minds by the all-wise God: in short, that they exercised no discretionary power, but strictly obeyed in all points the divine will.

2. When Philalethes wrote his essay on *Matheteuo*, he hoped his words were selected with so much caution, and his meaning expressed so clearly, that it was scarcely possible that they could be subjected to such misrepresentation and distortion as have been their lot. Philalethes never considered the command given to the Apostles to induce by suitable means (means furnished by God) the inhabitants of this world to become christians, to mean that these inhabitants were to become, "*not secret or private disciples, but open and avowed disciples.*" On the contrary, he contends that Christ's command is to induce rational creatures to become first *real* disciples, a state which Philalethes considers perfectly consistent with either secret or avowed discipleship; and he further contends that unless they become first real disciples, even while their discipleship is yet secret, private, or unavowed; or, in other words, anteriorly to immersion, they can in the very nature of things be only *hypocrites*, when they proclaim themselves by immersion *avowed* disciples, as Simon Magus was, when by immersion he became an avowed disciple. And moreover, Philalethes thinks that this was the course which the Apostles pursued, when they proceeded to execute their Master's command. They first induced their hearers to become *real* disciples, and afterwards avowed disciples. And further he thinks that the examination previous to immersion, to which the Apostles subjected all applicants for immersion in their day, and to which all applicants for immersion, even in our day, have been subjected by those who immersed them, affords conclusive evidence. For if this antecedent examination was not instituted by the Apostles and other inspired immersers, and by all uninspired immersers since their time, for the purpose of ascertaining whether the applicants were or were not *real* christians, before they were suffered to avow discipleship, it is impossible to conceive for what purpose it was or is instituted. But if instituted for that purpose, it is manifest that the sort of disciples which the Apostles desired to make, and recognized by their solemn permission to be immersed, as made, were *real* and not immersed disciples. For it is obvious that the Apostles' recognition of disciples rested on a previous examination, and not on immersion. It is therefore untrue, that however *real* a disciple a person may have been, he would not have been recognized by the Apostles as such unless immersed. For in every instance of subsequent immersion, the Apostles did actually recognize the applicant as a *real* disciple before they suffered him to be immersed, and his subsequent immersion in every case was an open proclamation of their antecedent recognition: nor is the practice nor the doctrine altered to this day. To ascertain the real christianity of an applicant, an examination is instituted, and if im-

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mersion follows, that immersion is a proof, that in the judgment of the previous examiner, the applicant was anteriorly to immersion a real christian. And this fact, by the by, proves, 1st. That it is not by immersion, but by something anterior to immersion, that a person is made a real christian. 2. That this is the judgment of every examiner. 3. That immersion can only make *nominal* christians, whether true or false, as it made Simon Magus. Nay, the Inquirer's own language proves that he holds the same opinion. Let us go on, says he, to make disciples, immersing them. Immersing whom? Certainly the disciples which he had made. But if he immersed the disciples which he had made, they surely must have been made before they were immersed. But if he means that to make disciples and to immerse people is all one, why resort to such despicable tautology? For, on that supposition, the word *immersing* is a mere expletive. For undoubtedly the Inquirer will not assert that we are to make immersed disciples, and then immerse them.

3. As to obedience, Philalethes presumes that, as employed in sacred writ, the term denotes compliance with the whole will of God, giving no preference or precedence to any one part above another, other than he has given. But at the same time Philalethes thinks that this obedience, though in regard to its principle, or a disposition to yield it, it is an instantaneous act; yet in its actual rendition, must follow a natural or prescribed order, emanating from the various degrees of tendency to promote happiness which the several actions of which it is composed possess, and also from the various degrees of capacity to yield compliance which human creatures have acquired. No person, for example, can be considered as bound to perform the act of immersion before he has performed many other acts prescribed by God. God is the God of order, and the very acts of obedience due to him must be done in order. When, therefore, a human being has performed all the actions which God has prescribed as necessary to fit him to perform the act of immersion, he is bound to perform *it* without delay—and, certainly, not before. God commands no unqualified creature to work for him.

4. In his second paragraph the Inquirer seems to insinuate that Philalethes has departed from the rules of decorum, and it may be so. *Humanum est errare.* Hut where in Philalethes' writings has he resorted to such personalities as appear in this paragraph? Philalethes may be an old man, and even a Scotchman; but what has the Inquirer to do with such accidental matters, and what had these fortuitous circumstances to do with the cause of Jesus Christ? Philalethes thinks, extremely little.

5. Now for the inconsistency of Philalethes' sentiments. Every person knows that words are used even by the most correct writers, sometimes in their strict and proper sense, and sometimes in a looser and more popular acceptation. When discussing the subject alluded to in the Inquirer's quotation from the Harbinger, Philalethes conceived himself authorized to avail himself of this concession, and he did so. He used the phrase, "*God's own unadulterated, unmixed*

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message," not in its strict and proper sense, as denoting only God's message as presented to the human family in the original Hebrew and Greek, but in its more loose or popular use, as comprehending translation also. On that occasion Philalethes was discussing not the question, how a man who knows nothing of Hebrew and Greek, the languages in which the Scriptures were originally written and are still contained, can acquire certainty that he utters nothing in his discourses but the unadulterated oracles of the living God, &c. but was endeavoring to maintain the infinite superiority of information derived immediately from sacred writ, even through the medium of an imperfect translation, above that derived from the empty harangues which vain self-conceited men spin out of their own brains and pour into the ears of an ignorant incredulous multitude, calling their human effusions, with no small degree of presumption, and certainly without one particle of truth, God's *unadulterated*, unmixed message. Philalethes well knows that the illiterate are compelled, great as the disadvantage is, to make the best use of translations that they can, and depend on the information which they convey, though not exempt from error. But what has this case of dire and irremediable necessity to do with the case of the man, who, without a shadow of necessity or authority, arrogates to himself the office and character of a public teacher, and boldly asserts, what it is morally impossible for him in his situation to know, that every word, letter, and syllable which he utters, is divine truth? How can a man ignorant of any language, know that a translation of that language is correct? Impossible! PHILALETHES.

Remarks on Rev. Dr. Cleland on Campbellism.

NO. I.

SIX essays, headed "CAMPBELLISM," signed "C." dated from August 1st to September 5th, inclusive, have appeared in the "*Western Luminary*," published from Lexington, Ky. by *Thomas T. Skillman*, and have been *politely* forwarded to us, neither by the author nor the publisher, but by a friend in Kentucky. It is a favor which we gratefully acknowledge (as we do not take the *Luminary*) to be presented with so much *light* on "*Campbellism*" by so respectable and so learned a Presbyterian Rabbi, who, to atone for the inability of Dr. Jennings, Dr. Ralston, Messrs. M'Calla, and all other writers of his brotherhood, whose failures, in the judgment of Dr. C. required this free-will offering at this important crisis, has vouchsafed to us six essays on this most interesting theme.

My correspondent informs me that the "C" affixed to these essays, means Dr. Cleland, a very valorous champion of the Kentucky church militant, whose scars in the battles of orthodoxy would have honored any knight in the most chivalrous days of the crusades against the infidels. In the conclusion of his last essay which reached me (No. 6.) he says—

"In a word, if I may express my own conviction, every attempt to show that "regeneration," "born of the Spirit," "born of God," and the like, denote

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either baptism itself, in any mode, or some immediate effect of baptism, has a direct tendency to expose the simple but sublime religion of Jesus Christ to the derision of its enemies; and ought to be as strenuously exploded as the unscriptural and unintelligible dogmas of transubstantiation and consubstantiation."

He ought (to have reached us) placed the word *terms* before "regeneration," "born of the Spirit," &c. and have read it it thus:—'To show that the *term* "regeneration," and the *terms* "born of the Spirit,"* &c. Then he would have come into our territory; but as it is, he is as far from us, as we are from transubstantiation or consubstantiation.

But we quote the last passage for another purpose. He is averse to expose christianity to the derision of its enemies, and dislikes the views which he ascribes to us, because he conceives them to have that tendency. Well, now, so far we are agreed, that christianity should not be by any of its friends exposed to the derision of its enemies; and here I would beg the indulgence of Doctor Cleland while I propound it to his serious consideration, whether arguing as we do that the term *regeneration* and the term *baptism* are at least once used by an Apostle as equipolent representatives of the same thing, hazards so much the derision of the enemies of christianity as the practice of making holy water by the consecrating prayer of Doctor Cleland, who prays over a bason, that so many drops of the water, and no more than what cleaves to the ends of his fingers, shall be sanctified to the spiritual benefit of the infant, whose repentance, faith, and conversion are all found by proxy in the flesh of a Presbyterian ancestry? A grave question, Doctor, deserves a grave answer! As you are very sensitive on this point, I beg you to consider well who most subjects christianity to the derision of its enemies—you who say that a few drops of sanctified water from the fingers of a person on whose head the hands of the priesthood have been laid, dropped on the eyebrows, forehead, or scalp of an infant, born not of the Spirit, but of the flesh; without faith, repentance, knowledge, speech, or volition, except as these are found in the person of a father or a mother, avails to the changing of its state, not of its character, to its introduction into the covenant and church of Jesus Christ!!

I pray you, Doctor, to remember how much stress you lay upon the aphorism, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," in your strictures on baptism for remission: and then see how your few drops, without knowledge, faith, repentance, speech, or consciousness, can avail to the change of an infant born of the flesh, from the visible kingdom of Satan into the visible kingdom of God! When you have shown how this dogma differs from transubstantiation or consubstantiation, then you may fear for the tendency of our views in subjecting the gospel to the de-

*For a full exposition of the sophism attempted here, we refer our readers to the "Extra Defended," p. 23—28; in which we are supported by Dr. Stuart of Andover, Moros, Ernesti, Horne, and Michaelis.

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rision of its enemies! But till then weep not for us, but for yourself and your brethren, who believe in the translating efficacy of two drops of sanctified water!

But to the numbers on "Campbellism." I have made the last first, for two reasons:—first, because I have not read the five first; and, in the second place, because the last ought to have been both first and last.

The last, or No. 6, begins and ends with an attempt to show how some of the scriptures on which we rely for the proper meaning of Christian immersion, may be so explained as to show that remission of sins depends on repentance, and is connected with repentance alone. Now, lest the reader should think we put a wrong construction on the words of this very erudite Rabbi, we shall let him speak for himself. On Acts ii. 38. he remarks in the following words:—

"The first question here is, With what does remission of sins stand connected? With repentance, with baptism, or with both united? The proper answer shall be given by Peter himself: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come," &c. Acts iii. 19. Here is no mention of baptism in this exhortation of Peter, which would have been an unpardonable omission, if remission of sins and baptism were inseparable. It is therefore plain, the union of repentance and baptism was not an indispensable condition for the remission of sin. Peter's expression in the first passage, to make it consistent with this and other scriptures, must mean, 'Repent—for the remission of sins, and be baptized every one of you in the name of Jesus Christ.' By this simple collocation of the words, not forbidden by just criticism, nor candid interpretation, it will be seen that remission of sins is in *consequence* of repentance, and baptism is urged *as a suitable mode of a testifying* that repentance, because an instituted rite of entering into a new visible relation to Jesus Christ, the true Messiah."

When Peter said, "Repent and be baptized for remission," he meant to leave out baptism, as not at all connected with remission, and intended only to say, *Repent for the remission of your sins*, and "be baptized as a suitable mode of testifying repentance," and not remission!

In Acts iii. 19. we are taught, says he, the meaning of Acts ii. 38. for Peter says, "Repent and be converted for remission." But the Doctor says not one word upon the imperative "*Be converted*," but "Repent that your sins may be blotted out." "Here," he exclaims, "is no mention of baptism!" No, nor of faith, nor of grace, nor of the blood of Christ; and because not mentioned in this verse, we are to learn that remission of sins is without grace, faith, or the blood of Christ!!!

Now, after all the meditations, readings, and watchings of all his predecessors, from W. L. M'Calla in 1823, to August, 1832—after all the debates which Dr. Cleland has read and heard, this is his learned defence of "*Repent for the remission of sins*." From Acts ii. 38. he expunges the words "*Be baptized*," and from Acts iii. 19. expunges the words "*Be converted*," from the connexion in which Peter placed them; and because baptism is not mentioned in every verse, from Pentecost to the year 90, and from Jerusalem to Patmos, therefore it ought not to be taken into the account!

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A word to Doctor Cleland, *inter nos*. Doctor, to test your logic, please remember that if Acts iii. 19. explains Acts ii. 38. then Acts ii. 38. explains chap. iii. 19.; or, what is equivalent, both must mean, when explained, the same thing. Now how do you dispose of the *two interpretations*—viz. "*Be baptized*," and "*Be converted*?" Apply your own rule, and how reads this last interpretation—Repent for the remission of sins and be converted "as a suitable mode of testifying repentance?" This is your own logic returned to your own bosom.

Again—(pardon my presumption in speaking so plainly to a Presbyterian Doctor!)—again, I say, to use your own logic, if, as you assert, it would have been an unpardonable omission in Peter to leave out the command, "Be baptized," in his second discourse, Acts iii. 19. if connected with remission: I ask you, on your candor, Doctor, was it not an unpardonable omission in Peter's first discourse to leave out the command, "Be converted," if conversion was necessarily connected with remission? Thus you see that your logic equally excludes *baptism* and *conversion* from any connexion with remission, and contemplates them both as mere modes of testifying repentance!

But we can make your logic still more illustrious. The command to believe and repent are not one and the same thing in your theology; nor do the words *faith* and *repentance* mean the same thing in any dictionary in the world. This single remark, and we proceed. Paul preached to the Jailor, and when asked by the Jailor what he should do to be saved, Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Now how unpardonable in Paul to omit the command, "*Repent*," if, according to you, remission depends alone, or is consequent upon repentance alone. Paul, on *your* premises, makes no account of repentance, conversion, grace, the blood of Jesus, or baptism in the affair of salvation, if his not mentioning them on one occasion to one who inquired what he should do to be saved, is to be regarded as fair argument and rational proof. By this time, Doctor, I think you will excuse me for pushing you no farther with your own logic!

Thus the Doctor overacts his part, and sets all the Apostles at variance with one another, and the same Apostle at variance with himself, in his attempts to expunge the command, "Be baptized," from the place in which Peter placed it when first he opened the reign of Jesus and announced the glad tidings.

I will treat my readers now and then to a few samples of Doctor Cleland's logic and theology. The Presbyterian Doctors are becoming much more alarmed than formerly; because, in defiance of all their talents and address, the ancient gospel is shining into their congregations, and some of their most intelligent members are removing out of Babylon and submitting to Jesus as the only Lawgiver and King in his kingdom.

The Baptist Doctors are generally taking a nap after the fatigues of their numerous campaigns. It is kind in the Presbyterian Doctors

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to keep sentinel at this crisis, especially as *the heresy* is now upon their borders, if not actually within their camp.

I will, *Deo volente*, show that Dr. Cleland is just as much at fault on the four remaining passages commented on in this No. 6, as in the passage now examined. We thank the Doctor for his efforts, as they will prove to the most intractable of our readers, that, with all the superior pretensions of our Presbyterian Doctors, they are nothing more puissant in the volumes of revelation than our Baptist Doctors.

If the Editor of the Luminary will publish my replies, I will publish all Dr. Cleland's essays in the Harbinger. I request the Postmaster at Lexington, Ky. to forward one copy of the Harbinger, containing my replies to Dr. Cleland, as I do not know his address.

EDITOR.

THE CHURCH IN RICHMOND, VIRGINIA.

LITTLE has been said by us concerning the separation of the Reformers from the old Baptist church, in the city of Richmond. The brethren in Richmend devoted to the Apostles' doctrine and the original constitution of the christian kingdom, conducted themselves so much in conformity to the mild, gentle, and long-suffering spirit of our religion, as to have even extorted the admiration of the very persons themselves who were determined to exclude them or cause them to separate from their communion. Their behaviour during all the trials which they had to suffer required no vindication, inasmuch as it was commended by Messrs. Ball and Sands, the very organs of the intolerant party in Richmond. I say *intolerant*, with the most conscientious regard to the literal import of the term; for Mr. Ball says, in the positive language of certainty, "We *know* that the minority did not wish to separate": of course the majority were the intolerant and schismatic party, in Richmond. They compelled the minority to withdraw from their society or to disobey the Lord. Yet the separation was effected with so much christian decorum, and the minority so firmly and gracefully withdrew, when the crisis arrived, that the same organ of the majority is again compelled to do them honor, affirming that "it was a subject of gratification that this separation was effected in such an amicable manner." "It is greatly," he adds, "to the credit of both parties." Most certainly the reformers, as they are called, richly deserved commendation, when Mr. Ball himself could thus speak of them.

Notwithstanding all this, he insinuates "that efforts will be made to throw the odium of this separation on the majority." Yet he declares that odium belongs to the majority; for, "*he knows* that the minority did not wish to separate." And this is not all: he thinks that the majority are worthy "of the applause and thanks of all the Baptist denomination, for [this odium] this firm stand, on this occasion;" for making a concurrence in opinion with them a test and term of communion. Other insinuations, that the time would come when the minority would be the majority and that then the heterodox would ex-

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clude the orthodox, are equally without foundation and a solitary example in the history of this reformation. But we have waited till now, till all excitement has subsided, to place on our pages a record of these transactions. The following narrative has been drawn up by a person on the ground during the whole procedure; and, as it tallies with the statement of the committee of the majority, published in the Richmond Religious Herald of March 9, 1832, it may be regarded as a faithful narrative of the origin of the congregation in Richmond founded on the New Testament alone. Their meeting house will be completed about the 15th of November. The congregation now approaches to one hundred members. ED.

RICHMOND, Va. September 7th, 1832.

Dear Brother Campbell,

YOURS of the 9th ultimo came duly to hand, and I now take opportunity to answer it. The material facts connected with the division of the First Baptist Church and our separation therefrom, are, so far as they have come within my knowledge, as follows:—A considerable number of the members of the church had become satisfied that a reform, both in themselves and in the church, was necessary. They applied themselves diligently to the reading of the New Testament; and used frequently to converse with each other, and other members of the church, on these great leading items of the gospel—*faith, baptism,* and the *Lord's supper*—endeavoring by presenting in a friendly and christian-like manner, the commands of our Lord and Saviour, and the directions and practice of the Apostles, to induce them to believe and practise as the primitive christians did. We had no idea of separating from our brethren, with whom we considered ourselves in harmony and peace: and our own experience had too severely taught us the powerful force of education and early prejudice, to allow us to fall out with a brother for mere difference of opinion.

Things were in this situation when your father visited us. He arrived here on the 5th of January, 1832. On the next day, in company with a member of the church, he visited our Pastor; a long and friendly conversation ensued, during which he invited Elder Campbell to preach for him that evening. He did so, and several other evenings afterwards, at the Pastor's request. On Sunday evening, the 15th of January, before the meeting at night, several members of the church were together at the house of a brother. Elder Campbell's preaching was talked of, and a general desire expressed that he should preach often; and three of the brethren were requested to wait upon the Pastor, and ask his permission. They waited upon him that evening, and informed him of the wish of the brethren, that, as he occupied the pulpit but one night in the week, he would give notice for Elder Campbell to preach on the other nights; and that, as many persons in the adjoining country were anxious to hear him, and could not unless he preached in the morning, they wished him to preach on the next Lord's day morning; to all of which he assented. After the services that evening, he gave notice that the venerable old brother in the pulpit with him would preach every night in that place, except Friday night, and on that night both would be present, and one or the other would preach. He said nothing about Sunday morning. We supposed he intended to give that notice on some early night during the week. On Monday night Elder Campbell preached; the Pastor was not present, and there being several persons from the country at meeting, it was thought a favorable opportunity to spread the information; at the request of several members a deacon of the church, therefore, publicly gave notice that Elder Campbell would preach in that place on the next Lord's day morning. Elder Campbell preached on Tuesday, Wednesday, and Thursday night; and no difficulty was apprehended about the preaching on Sunday morning till Friday night, when

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the Pastor himself preached, and after sermon gave notice that he himself would preach on next Sunday morning. Immediately one of the brethren who had asked his permission for the use of the house for Elder Campbell, went up into the pulpit, and asked him if he had not made a mistake in making the appointment for himself. He said, No; that he had not promised the use of the house. The notice had then been sent to the two daily papers, and the notice of the appointment having been very generally circulated, many of the brethren, upon consultation, decided, if possible, to obtain a place for him (Elder C.) to preach; and upon application to the Universalist preacher, he very readily consented to give up the use of the Capitol, which had been granted him for that morning by the Governor; and the notices were changed accordingly. Many members of the church and others attended, and nothing more was heard by us until next Sunday morning, when the Pastor gave notice that on the next Saturday there would be a church meeting on business of the highest importance. Inquiry was at once made as to the business; when it was understood that our going to the Capitol was highly offensive, and that certain members whom others chose to call "Campbellites," would have to withdraw. The three brethren who had asked the use of the house, thinking it best, if possible, to settle the difference between the Pastor and themselves, so that the question might come before the church unconnected with private differences, waited upon him the next morning; but were unable to come to any understanding, he still maintaining that he had made no such promise, and they that he had.

On Saturday night, the 4th February, the church convened; and after an address of about two hours from the Pastor, he concluded by offering a verbal resolution, that certain members who were said to have imbibed the sentiments of Alexander Campbell, should withdraw. After some discussion, an amendment, also verbal, was offered by a brother, to this effect: That all those members of the church who were so dissatisfied with their brethren on account of their opinions as not to be able to live in harmony with them, be allowed to withdraw. After which the church adjourned to meet again on next Saturday night. On that night the church met; but the Pastor not being present, for that reason the church by a majority of one or two, adjourned.

On Tuesday night, the 14th February, they again met, when the following preamble and resolution, in writing, was offered by the Pastor. See Religious Herald, 9th March, 1832:—

"Whereas it is evident that a party has arisen in this church, entertaining opinions of scripture doctrine and church government materially different from those of the great body of this church, and all the Regular Baptist churches in Virginia: And whereas, out of these discordant opinions and views a state of feeling has grown very unfavorable to the peace, honor, and piety of the church—Therefore,

"*Resolved*, That this church earnestly recommend to those who have embraced these new doctrines and opinions to withdraw from us, and become a separate people, worshipping God according to their own views of propriety."

"SIMON FRAYSER, *Clerk*."

The brother who had offered the amendment of the 4th February, then offered it in writing. The amendment appeared to be very unpalatable. Some contended that the brother had no right to offer it; others insisted that he should withdraw it; and many unpleasant things were said. But the brother insisting upon the amendment, it was gotten rid of by the *previous question*, a thing probably never before heard of in a Baptist church, and the resolution of the Pastor was adopted. The church then adjourned.

On the Monday or Tuesday night following many of the brethren met together to consult as to what would be the best course to be pursued by them. They knew that about eight members, in whom they had high confidence, were the only persons whom they had then determined to get rid of; and being themselves entirely dissatisfied with the proceedings of the majority; and far-

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ther, believing that if these brethren were removed, that they themselves would have to renounce their belief, or in turn be severally excluded, they determined upon the following preamble and resolutions:—

"Whereas a resolution, connected with a preamble, stating that certain members entertain opinions of scripture doctrine and church government materially different from the great body of the First Baptist Church and all the Regular Baptists in Virginia, was, on the 14th February, 1832, adopted by a majority of said church: And whereas we are satisfied that the above preamble and resolution are intended to operate upon the opinions we hold, though we have disclaimed and do disclaim any opinion not founded upon the New Testament: And whereas they have invited us to withdraw—Therefore,

"*Resolved*, That we, whose names are hereunto subscribed, do withdraw ourselves from the First Baptist Church.

"William Dabney, Curtis Carter and wife Letitia, William M. Carter, Curtis Carter, Jun. Joseph Carter, Mary Hyde, George Radford, George R. Myers, Lucy-Ann Myers, Clarissa Hopkins, Burwell Jones, Francis W. Quarles, Benjamin Ellett, Joseph S. Robinson, Julia-Ann Robinson, E. F. Matthews, James Bootwright and wife Priscilla, Charles H. Hyde, Eliza S. Hyde, William Bootwright, J. B. Bragg, V. W. Bragg, Joseph Woodson, Julia A. Woodson, Robert A. Ligon, S. F. Ligon, Robert Hyde and wife Ann, Frances Ayscough, George Sharpe, C. L. M. Howerton, A. B. Gathwright, John Brooks, Thomas J. Glenn, A. Jones, Jane Ellyson, John Hooper, Sarah Bryan, Clotilda Fisher, Ellen Dogget, James Griffin, Edmund Leneve, Jane Leneve, John G. Davis and wife Malinda, Mary A. Dabney, Sampson Jones, Angelica Jones, Mary Eppse, William A. Matthews, Ann B. Matthews, Onan Ellyson, James R. Ratcliff, Garland Hanes, Emeline S. Hanes, Leander Woodson, Edwin A. Mattox, Mary Kinnard, Daniel Totty, Jun. William Booth and wife Miranda, Sarah Epps, Rebecca White, Sarah Page, Thomas Hix, Mary Clarke.

"On motion made by brother Myers, in behalf of the persons above named, they were permitted to withdraw forthwith.

"On motion made by brother Z. Lewis, the following was adopted:—

"*Resolved*, That as brother John Brown has voluntarily avowed himself as a believer in the leading doctrines and opinions of Alexander Campbell, and as belonging to that party, he be dismissed from the communion of this church in conformity to the resolution adopted on the 14th instant.

"The meeting adjourned after a short address and prayer by the Pastor.

"SIMON FRAYSER, *Clerk*."

Which were signed by 68 members, as you will see by reference to the Herald of the 9th March; and requested three of the brethren to lay it before the next church meeting. The then First Church accepted the proposition and ordered it to be recorded; and here the matter ended.

It is generally unsafe to conjecture the causes of any given effect; but as they, the majority, have entered upon the field, not only as to causes, but effects also, it may not be amiss to advert to some things which have not appeared in their public *expose*. We did not desire a separation, they themselves being judges; [see Herald, 9th March.] Another admission is made by them in the same paper, in the following words:—

"We are firmly persuaded if their progress had not been arrested, they would in time have secured a majority, and new-modelled the church, and then excluded all who would not coincide with this new theory."

Now as to our securing a majority, one of two things must be supposed—either that we had the truth on our side; and by suffering it to be presented to their minds, a majority would have been convinced by it; or that the majority were so weak, even under the instruction of the Pastor, and the leaders of the separation, that we should have been able to have made them believe that error was truth. They may make their choice. As to our excluding others, it is a gratuitous assumption, unsupported by any facts; for wherever separations have been forced, it has been by the self-styled orthodox; and not a single

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instance of the kind has occurred in a church where the Reformers were the majority. There were some sentiments held by us, which possibly had more influence in the matter than any peculiar matters of faith. We did not unite with them in their splendid Missionary schemes among the heathen, while many in our own country were perishing for lack of knowledge, and while professors of religion here so differed about *the one Lord, one faith,* and *one baptism,* that to the poor heathen the Missionaries of no two societies spoke the same language. We also thought, and sometimes said, that many preachers were receiving too high salaries for the services rendered; and that where a small part of their time only was devoted to the church, the balance ought to be employed in obtaining their living.

Thus upon a view of the whole matter, you will perceive that we were compelled to separate because we preferred the word of God to the opinions of men

Affectionately yours in the Lord,

C.

BAPTISM IN ROOM OF CIRCUMCISION.

A word in season on Essentials and Non-essentials.

JAMESTOWN, Ohio, September 7th, 1832.

Dear Brother Campbell,

A LARGE number of persons professing christianity, in this generation, when speaking of *Baptism* say that it has come in the room of *Circumcision,* but speak of it as being a *non-essential.* Did the Jews ever speak thus of *circumcision?* Were there any males among the Jews *uncircumcised?* From what I can learn of the Jews' religion, I know of nothing in it to which more importance was attached than to *circumcision.* All uncircumcised males were to be cut off from among the Jewish people. They were not entitled to any of the promises made to the Jews.

Then (admitting the argument that baptism is come in the room of circumcision to be true) all unbaptized persons must be cut off from the church, for they have broken the covenant, or rather have never been initiated into it; therefore, are not entitled to any of the privileges or promises granted or made to the church. They are, in fact, situated just as the heathen were in relation to the Jews.

I am the more surprized that those who contend that baptism has come in the room of circumcision should speak of it as a non-essential, when they know that, among the Jews, of ALL THINGS, *circumcision was the most essential;* and that no uncircumcised male was ever admitted into the Jewish church. Then, those who contend for baptism in the room of circumcision, and have admitted unbaptized persons into the church, have broken the covenant, and have defiled themselves by eating with the uncircumcised; especially if *males* have been admitted without being baptized. They might offer some apology for admitting females without baptism, had it not been written that, in the apostolic age, the practice was to baptize both men and women. Yet those professors do not baptize men nor women, but sprinkle *children.* When I say they do not baptize *men nor women,* I allude to a practice among them of receiving men and women into the church who never have been either baptized or sprinkled, (unless the applicants have a desire to be baptized or sprinkled.) In this practice, if none but females were admitted, they might say that they had not broken the law of circumcision, but could not say that they had done as did the Apostles. The reason why I have said *baptized* or *sprinkled,* above, is because I do not believe them to be the same thing, and do not believe that sprinkling can be proved to be baptism. I have never seen a translation that rendered the Greek word Βαπτιζω to sprinkle, nor have I ever heard that such a translation was made, by any translators.

Yours in the cause of Reform,

M. W.

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Stillwater Association.

WE attended a meeting, which was formerly called the Stillwater Association, in the vicinity of Cadiz, Ohio, in August last. The congregations belonging to this association have all, or nearly all, renounced the Philadelphia Creed, and substituted the New Testament. Great harmony prevailed at this meeting, and the reports made of the state of the churches indicated the growing intelligence of the disciples, and the great need of more co-operation among the congregations in furthering the work of the Lord. A good many additions were made during the year by the individual exertions of the congregations; and one or two new congregations raised up by the instrumentality of some of the private members of the congregations; but for the want of some proclaimers of the word, some persons to do the work of an evangelist, the conversions during the year have not been equal to what might have been expected, nor to what is actually realized in all places where laborers in the word are always in the field. A meeting for social worship and the proclamation of the word, as well as to combine the energies of the congregations in the furtherance of the gospel, is to take place in New Philadelphia, on the third Saturday and Lord's day in this present month. EDITOR.

New Periodicals.

PROPOSALS for three papers have recently been received at this office. One called the *Signs of the Times*, by Samuel M. M'Corkle, Rockville, Indiana, for one year only—twelve numbers 8vo. one dollar, in advance, or in the first quarter. The *Messenger of Truth*, by A. P. Jones, Euclid, Ohio—twelve nos. 12mo. at one doll. per annum. And the *Gospel Teacher*, by S. K. Milton, Charlestown, Ia. of the same size and terms. These proposals we intented to publish in this number; but they were unexpectedly crowded out.

Should our friend, S. M. M'Corkle, fail in finding suitable patronage for his proposed essays, we would inform him that we will give him room for a regular series of essays on the subject proposed, which will ensure for them a much wider circulation than he could promise himself in the contemplated work. And as he declares himself desirous only of being heard, without regard to any earthly remuneration, he will have this advantage of incurring no expense in disseminating his views on the approaching new dispensation, or Millennium. But it is to millenniary matters and things, or the prophecies, to which we limit this proposition. We regard him as a talented brother, and shrewd in his remarks on such themes: and should his essays possess the merits which we anticipate, we are not afraid of incurring the displeasure of any of our readers in allowing him six or eight pages in each number, till he have finished his developement of prophecy. EDITOR.

Camphor Treatment of Cholera.

IT is due to the public at this crisis to state, that we have seen various accounts of the astonishing efficacy of the Camphor treatment introduced in New York, by W. Channing, M. D. a physician of acknowledged eminence in that city. Dr. Channing, though supported by Dr. Gram of New York, and others, in laying this treatment and the results of his practice before the public has incurred, as is always the case, the opposition of many of his medical brethren. But the astonishing success of this treatment is fast bearing down the opposition. I would gladly, had I room, copy a long article from the New York papers on this subject; but we can only find room to say, that opium in every form must be discarded, as directly contrary to the efficacy of camphor. In the premonitory symptoms, *small doses*, from one to four drops of the spirits of camphor, (two ounces in one pint of alcohol is the proportion for the spirits of camphor,) mixed with one table spoonful of water, will hold the disease in check for some time: and if repeated at short intervals, in small doses, keeping the sheets about the face of the patient sprinkled with the same, and also applying it with external friction to the pained parts; will, in almost all instances, affect a cure. The skill of a physician acquainted with this practice, is not, however, to be dispensed with when it can be obtained. EDITOR.

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THE MILLENNIAL HARBINGER.

No. 11. BETHANY, VIRGINIA: *MONDAY, NOVEMBER* 5, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

Epaphras---No. 4.

DEAR SIR,

NEXT to the objections and difficulties suggested in my last, relative to the mission and indiscretion of certain teachers, and the obvious consequences of such a procedure:—disgust and alarm at the apparent sectarianism of a reformation, the proposed object of which is to eradicate that root of bitterness, provoke me to resume again my pen, and expostulate.

Antisectariansectarianism is, I confess, a term so awkward and confounding, so absurd and monstrous, both in sound and sense, as to appear almost inconceivable. Yet there appears something so like it in the exhibition of the present reformation, that I know not by what other term it can be properly distinguished. And as this inconsistent characteristic (if such it be) must be imputed to the teachers and the taught, and not to the thing proposed to be inculcated;—and, as you confessedly take the lead, and are considered as the founder of this new antisectarian sect, which almost every where bears your name, I feel myself authorized, with your permission, to submit to *your* consideration certain items upon which the above imputation is founded. In order to this, I shall first state the principle and object of the proposed reformation, as I understand it; and then adduce the items of sectarian inconsistencies, (as I conceive them to be,) that, being duly understood, I may correct, or be corrected, as the case may require.

To proceed, then, I would remind you, that my conception of the proposed reformation is founded upon the essay recorded in the September number of the *Christian Baptist*, of 1823, largely quoted in my first letter; the substance of which essay you have, in said volume, styled "*the Ancient Gospel.*" The restoration, then, of this ancient apostolic gospel, and the order of things divinely connected with it, with their blissful effects, as expressly defined in the New Testament; I have understood (as you have all along declared) to be the principle and object of said reformation: consequently, that the inculcation of this alone, as the sole matter of belief and practice, to the exclusion of every thing besides, was the very thing intended; also, that whilst

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the belief and practice of these things were retained and manifested, no inferior consideration of accidental difference in opinion or practice could, or should divide, separate, or estrange the professing subjects, from that mutual love and esteem for each other, which the word enjoins. This was my understanding of the matter, and these were my anticipations. But, alas! in the teaching department how oft have I found myself disappointed! For instead of a scriptural exhibition of the things supposed, with arguments evincive of their all-sufficiency and alone-sufficiency, and an exhibition of the divine motives, calculated to produce a rational and hearty obedience, I have been occupied (not edified) in hearing a dry argumentative discussion of some of the old worn out controversies about faith, free grace, free will, human ability, special election, supernatural agency, the new birth, &c. &c.; and these digressions, (as I always consider them,) not unfrequently accompanied with harsh epithets and severe reflections upon those sects who differed from the opinions of the speaker. Now the obvious tendency of such a course, however well intended, is to propagate sectarian feelings, to keep alive the old controversies, perhaps to create new ones; or, at best, to make the hearers wise to disputation. Let it not be imagined that I speak thus to spare or favor sectarianism; I consider it to be a very bad thing, even the root of all manner of bitterness; but do most seriously object to the above way of opposing it, for the aforesaid reasons. The best way of opposing error is to exhibit the truth, the whole truth with which we are divinely furnished, upon each and every subject; consequently, upon the subject of sectarianism, as well as others; which last mentioned the apostolic writings most severely condemns. But this most surely may be done to advantage, without taking a side on any controverted subject at issue, unless it expressly contradict some express item of faith or duty; and, even then, the scriptural exhibition of that subject with all its evidence, will be sufficient for every purpose, without descending to polemic strife. Besides, if in opposing sectarianism, the speaker descends to particulars, it will become an end endless business; and not only so, but, of course, in taking a side, he will identify himself with the sect with which his opinions may happen to agree, and whose side of the argument he defends: and thus attach to the reformation a sectarian epithet; an event much to be deprecated, and which has already happened to a reforming body in this country, who, no doubt, meant well; but for want of this precaution, became identified with ancient sectarians; though, perhaps, undeservedly; and, without doubt, unintentionally. I might farther add, that any opinion, not expressly contradictory to some item of the faith at first delivered to the saints, or to any of the duties enjoined upon them, falls not in the way of the Christian teacher, except to show that it makes no part of the religion he is bound to believe and teach.

To close this apparently severe remonstrance, I would lastly observe, that, as according to the old scripture maxim, "there shall be like people like priest;" so have I found it. In my acquaintance with

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several of the churches of this reformation, I have found many as captious and opinionative as their neighbors; and as liable to take offence at each other on account of minor differences, that could in no wise have affected their Christian character, if they had not unhappily differed about them. Could I but once see the people of this reformation, teachers and taught, really practising, in word and deed, the divine platform which they have professedly adopted, I should greatly rejoice; and, as a proof of the lively interest I take in its success, I shall, with your indulgence, continue my animadversions upon whatever has, to me, appeared amiss, either in your publications, or in the public conduct of those who fall under my notice, whom you are supposed to approve as fellow-laborers in the good cause; without intending to hurt the feelings, or, in the least, to impair the usefulness of any; being persuaded that, in so doing, I shall most effectually contribute to its prosperity.

EPAPHRAS.

Reply to Epaphras---No. 4.

DEAR SIR,

THAT we are denominated a sect, and I a sectarian; and that the advocates of the New Institution, as it came from the lips of its founder, and from the pens of the Apostles, by the inspiration of the Holy Spirit, are slanderously dubbed *my* followers, must all be acknowledged; but then a serious question arises—Whose sin is this? Do we so denominate ourselves? Do we own it, as do Calvinists and Lutherans, Wesleyan Methodists, &c.? It is no slander to call a person by the name he has assumed, or to ascribe to him his real views, sentiments, and practices: but was not the motto on the banners under which we commenced our march, "*Style no man on earth your Father; for he alone is your Father who is in heaven: and all you are brethren. Assume not the title of Rabbi: for you have only one teacher. Neither assume the title of leader; for you have only one leader—the Messiah.*" Now, because some person must begin every thing, and say to others, Come; does it follow that all who unite with him upon the same principle, and agree to walk by the same rule, are the followers of him, who may have been but the occasion of their enlistment under the command of the Great Leader of the Christian Army; or but a concurring cause of their forsaking the doctrines and commandments of men?

But, in this sectarian age, every man is supposed to belong to a party, commenced by some person; for every real son of a human creed, conscious that he himself is led, in his sectarian career, by some demagogue, political or religious, imagines that no person can follow the Apostles alone, or be guided exclusively by the authority of the Messiah; and, therefore, imputes to others his own follies and faults. That we are thus traduced is to be attributed to this bias of the age, or to some unhallowed motive. We would, indeed, be blind, not to see that many of our opponents design and toil to stigmatize the thousands who have vowed allegiance to Jesus as their Command-

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er and King, with epithets most revolting to their feelings, and with a character of which they are most unworthy—that of being the followers of men instead of Christ!

I did not esteem it a compliment when a Moderator, who presided over a discussion in which I was engaged, said, "that I could prove a crow to be as white as a swan;" because his object was to ascribe the defeat of his partizan, not to the force of truth, but to the ingenuity with which he was assailed. It was a mere stroke of policy, to beguile, or quiet the consciences of his party. In the same light we must regard the calumnies intended for the friends of reform, in calling me their leader, and them the led; in dubbing them *Campbellites* rather than *Christians;* in representing them the disciples of men, rather than the disciples of Christ.

I am unwilling to be a sponsor for a single individual, or to be responsible for any one, as a follower of mine. Such are not the company which we choose, nor the confederates which we seek, in restoring the ancient order of things. But we can say, in behalf of many, very many of our own acquaintance, that they have a higher sense of Christian character and dignity, than to be the followers of any man: and there are not a few who would not call themselves Paulites or Apollosites, if both Paul and Apollos were now living among them. Nay, many of them are so jealous of the honor of Jesus, and so elated in him as their only leader, that they would not, for the world, assume the name of man or angel, and avow themselves his followers.

The stale slander that I am seeking to be the head of a party; and that the friends of reform are partizans of myself, or any one else, was set on foot by the greatest enemies of reform;—by those who wished to represent this reformation as differing from other attempts, only as the Protestant sects differ from one another, in some some matters of opinion, or in the forms and ceremonies of religion. We aim much higher, and look much farther, than did the founders of these systems. We substitute no half-way expedients; we adopt no amendments of old systems, nor attempt putting new patches upon the tattered and filthy garment of sectarianism. The New Testament *facts* are the things believed by us, and constitute our faith; the New Testament exposition of these facts is our *doctrine;* the New Testament rules of behavior are our *moral* system; and the New Testament institutions of consecration to God are the *worship* which we practise. Such is our profession; and until we fully attain to this, we set no boundaries to our views, aims, and pursuits.

If, then, we are made a sect, it will be no sin, nor mischievous contrivance of ours; nor can we be in any other sense a sect, than as the first Christians were a sect, contrasted with those who nicknamed them "*The Sect of the Nazarenes.*" We do receive every man and woman to immersion, on the identical confession of faith made by those whom the Apostles and their attendants immersed. We immerse them for the very same purpose; and use, on such occasions, the precise words of Peter, who opened the door of faith to

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Jew and Gentile. We celebrate the Lord's death and resurrection, and solemnize the Lord's day, as did the first Christians; and exclude from our fellowship none but those who, by their behavior, refuse to submit to the morals and positive institutions of the New Testament. We ask not after the private opinions of any man, nor do we repudiate his profession of the faith, because he may hold some of the opinions of Calvin or Wesley. So long as he holds the head, *Jesus*, as the Son of God, as the only Lord, Lawgiver, Prophet, Priest, and King—so long we hold him and treat him as a brother. But we cannot receive, as Christian brethren, Mahometans, Jews, Samaritans, Pharisees, Sadducees, nor those who deny the divine excellency and glory of the person, mission, and sovereignty of the Lord who bought us; nor can we look upon Sceptics, Deists, and Atheists, however polished in their exterior, in any other light, than as under the condemnation of God. Now if this constitutes a sect, then do we glory in it; and will, with Paul, say, "I confess that according to the way which they call a *sect*, so do I worship the God of my Fathers; believing *all things* which are written in the law and in the Prophets," and in the New Institution.

Pardon me, my good sir, if I have extended my remarks beyond the letter of your kind hints and benevolent fears, inasmuch as we are so often assailed with imputations most abhorrent to our feelings; because intended to place us on the same footing with the sectarian reformers of popery, and to represent the believers in the ancient and apostolic gospel and order of things, as a new, or co-ordinate sect; with all the rival interests, policies, and feelings which belong to such human establishments. Such never was, such is not now, and, we trust, such never will be our aim and object. The world has had sufficient time to test what these systems and sects can achieve; and if the experiments already made, will not convince this generation of their impotency and inadequacy, the judgments of God and the vials of his fierce indignation against an apostate age, will make us feel the wickedness and folly of our wanderings from the Christian Institution.

But that some of those who have abandoned the doctrines of men, and come over to the help of the Lord against the captivators of his people, should occasionally occupy the ears of saints and sinners with such disquisitions, as were the marrow and fatness of the systems which they have renounced, is no doubt true, and worthy of all you have said against it. As we have no defence to offer for such a course of procedure, will you accept of an apology? Nurtured and educated in a religion of opinions, brought up in the school of orthodoxy, rather than in the Christian Institution, it is not surpassing strange that some teachers, skilled in the tactics of that warfare, should sometimes be found fighting the same old battles over again, and presenting the artillery of their logic and rhetoric against the *opinions*, rather than the *sins* of men.

Against this course, and against theorizing, in the manner of some, upon the ancient gospel, your remonstrance is in exact accordance with the views and sentiments of a great proportion of the more in-

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telligent and discriminating pleaders for a restoration of the apostolic faith and practice.

Doctors may require theories to guide them in practice; but he that goes about among his patients, preaching his theories of medicine and of cure, will sooner make them doctors than restore them to health and vigor. Now if every patient must be a physician before he can be persuaded to take medicine, then is he a sound reasoner and a skillful preacher, who would justify the exhibition of a theory of the ancient gospel, instead of administering the word of life—because physicians cannot prescribe medicine without a theoretic knowledge both of it, and of the disease which it is intended to cure.

He that theorizes upon the ancient gospel, and he who opposes the theories of modern gospels, would be better employed in teaching a theological school, than in addressing sinners; provided he could persuade his students when he gave them their diploma, that outside of the threshold of his school they were never to open their lips on such themes. We place the theories of the *Five Points*, whether sharp points or blunt points, old points or new points, where the Eleusinian mysteries were placed—in the archives of the inner temples, for the benefit of the initiated; and with the same injunctions, that they be kept from the public ear; and the plain, sober, palpable matters of fact—the threatenings, promises, and proclamations of the New Testament be relied on, in addressing sinners, and in beseeching them to be reconciled to God, through Jesus Christ, the Saviour of the world.

Your remonstrances, I hope, will be well received by all those who are unwittingly giving a sectarian aspect to the faith once delivered to the saints; and who, in their zeal, are building again the things which they have destroyed in protesting against the corruptions and corrupters of the Christian Institution.

EDITOR.

NEW VERSION DEFENDED,

And O. Jennings, D. D. Exposed.---No. III.

BAPTIΣMA.

THE foul imputations which we have had to endure, because we presumed to translate this word, might have made it the bitterest word, to us, in the language of Greece, Rome, or England. What a heat and effervescence of passion has this question about *water* created! It has kindled fires which all the water in the ocean cannot quench. We had all our sympathies and predilections, as well as our interests and reputation, on the side of retaining it in Greek, and allowing it to be translated sprinkling, pouring, or dipping, as every one willed. But the Monitor from above, as well as that from within, said, 'Not so;' and we obeyed. But while obedience is always

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pleasant to the soul, it is often painful to the flesh; and we have been tortured, as in the Inquisition, for our presumption. If we were to be covered in parchment, scrolled over in the finest hand, the mantle would not contain the opprobious epithets, hard speeches, and slanderous imputations which have been uttered against us for this our daring contempt of the authority of the Long Parliament, and the Court of St. James I.

One of those delicious morsels, spiced and seasoned by one of our *warm*-hearted friends, yet stands upon record. Jennings' Debate, p. 144:—"Mr. C. pleads the authority of two of his Presbyterian Doctors in justification of this alteration [*immersion* for *baptism*] from the old version." Drs. Campbell and Macknight have not only *occasionally* translated *baptismos* and *baptisma* by the word *immersion*, but have contended in their notes that such is their meaning.

"What judgment will the reader form, not merely of the candor, but of the *veracity* of Mr. Campbell, when he is informed, that after a careful examination of every passage in the epistles, (the books of the New Testament translated by Doctor Macknight,) there is not found *one* instance of a translation of either of the Greek words contained in the foregoing quotation, by the word *immersion*, nor one instance in which the Greek verb BAPTIZO, or any of its variations, is translated by the word *immerse*.

"The only ground which the Bishop seems to have had for the above assertion, so far as it relates to the translation by Doctor Macknight, of the words BAPTISMOS and BAPTISMA, by the word *immersion*, is his commentary upon 1 Cor. 15:29. Both the translation and the commentary are here given, that the reader may see upon what slender grounds Mr. Campbell can make a round assertion, when it suits his purpose. The translation reads thus: "Otherwise what shall they do who are baptized (UPER TON NEKRON, supply ANASTASEOS,) for the resurrection of the dead, if the dead rise not at all? and why are they baptized (UPER TON NEKRON,) for the resurrection of the dead?" The commentary upon this verse is as follows:—"I told you, verse 22, That by Christ all shall be made alive: and ver. 25,26, That he must reign till death, the last enemy, is destroyed by the resurrection, *otherwise what shall they do* to repair their loss, who are *immersed in sufferings* for testifying *the resurrection of the dead*, if *the dead rise not at all?* And what inducement can they have *to suffer death* for believing *the resurrection of the dead?*" Further remarks upon this part of the Bishop's assertion, or plea in justification of his conduct, are deemed unnecessary. A discerning public cannot but see that here is a clear developement of a part of that system of deception which he has, by means of his *new version*, practised upon the public."

Veracity! aye, veracity! What a beautiful word!—The want of it, what a frailty! But the contrary, what a vice in any man, and most of all in him who handles the word of God, who is truth, light, and love! With how much apparent pleasure do some spirits attempt to filch away the character, moral and religious, from those whose sentiments differ from their own. If so good a man as Mr. Jennings could so

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delight in such foul imputations, alas for those who by him were taught Christian good manners!

But what is the matter? We said in note 4th, new version, that Doctors Campbell and Macknight have occasionally translated *baptismos, &c.*, immersion. Mr. Jennings says this is not veracious—not true as respects Dr. Macknight. But yet he, discovering his error, or, perhaps, cooling down a little, finds, before he gets to the end of the paragraph, one place where Doctor Macknight, when he comes to explain, in his commentary, the word BAPTIZO, renders it *immersion*; and in fact, quotes from Dr. Macknight, the phrase, the identical phrase, which might have put him to the blush—"What shall they do who are *immersed in sufferings*, for testifying the resurrection of the dead." Now Mr. Jennings, foreseeing the tendency which this quotation would have to expose his imputation of the want of veracity, prefaces it with the words "*slender ground.*" Now if a person have *slender ground* for an assertion, he has ground; and unless an assertion be groundless, it is not false. Well, we will give him credit for this contrition, for this repentance, slight as it is: But, gentle reader, the careful perusal which our anthor says he gave Macknight, and from which he would have you judge of our veracity, is, indeed, but slender ground for your faith in his assertions. "The *only ground*," he says, "which the Bishop (with him a term of contempt,) seems to have had for the above assertion, so far as it relates to the translation, of the words BAPTISMOS and BAPTISMA, by Dr. Macknight, is his commentary upon 1st Corinthians, xv. 29." To say nothing of the extracts given in note 4th, new version, I will give a new quotation, which shows what sort of careful examination of every passage in the epistles, this gentleman bestowed, on which he imputes so great a fault to me. Will the reader take Macknight's translation, vol. 5, page 181, (Boston edition, in six volumes octavo,) and read Hebrews ix, 10, both *translation* and *and comment.* I will print it, *literatim et punctuatim*, as it stands in the copy before me—

"Only *with* meats, and drinks, and diverse (βαπτισμοις) *immersions** and ordinances *concerning the flesh*, imposed *until* the time of the reformation."

And in his comment, which is always a paraphrase or more liberal translation, he thus speaks, "*Which nothing but meats, and drinks, and diverse immersions and ordinances* respecting the purifying of *the body, impose.*" *&c.*

Now, courteous reader, this is the gentleman who impugns my veracity, and who positively affirms that "there is not to be found *one* instance of a translation of either of the Greek words contained in the foregoing quotation, by the word *immersion*—nor *one* instance in which the Greek verb BAPTO, or any of its variations, is translated by the word *immerse.*"!! Comment is wholly unnecessary.

But in the first, second, and now in the third edition of the new version, the following note is found, taken from Dr. Macknight's explanation of the word *baptism*, as the antitype of the water which

*Doctor Macknight puts in *Italics* the words he prefers to those found in the common version.

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saved Noah and drowned the world. We thought it better, in the first edition, as we could only give a few extracts, to give those which most fully signify the views of the translators. In tracing the type and the antitype the greatest accuracy is necessary, and here we find Doctor Macknight giving his view of BAPTISMOS in the most full and unequivocal style. As all who read this have not access to the note, we shall extract a part of it—

"Adam is called the type of Christ, who, on that account, is called *the second Adam*. Thus also the water of baptism is here called *the antitype to the water of the flood*, because the flood was a *type* or an *emblem* of baptism in the three following particulars:—First, As by building the ark and entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins; so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise; that, though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day. Secondly, As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead; so the preservation of believers alive, while buried in the water of baptism, is a prefiguration of the same event. Thirdly, As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged, and he went out of it to live again on the earth; so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life. These things considered, may not our Lord's words to Nicodemus, *Except a man be born again of water*, be an allusion to the history of the deluge, and a confirmation of its typical meaning. For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is *the antitype*, or thing signified by the deluge, a person's coming out of the water of baptism, may have been called, by our Lord, his being *born of water*."

Mr. Jennings, as a matter of course, took no notice of this. With these documents before him, the reader will judge what sort of spirits they are with whom we have to wrestle, in rescuing the people from the deceptions which are, through a false zeal, attempted to be practised upon them. If so good a man as Mr. Jennings did act thus in the plainest matters of fact, what opinion must we form of those who, because of their Presbyterian blood and lineage, are induced to defend the sect and the system, as his nephew of Pittsburg lately boasted?

But we will not, on this subject, further defend ourselves from such wanton and imbecile attacks. The reader, if to be convinced at all, must perceive the grossness of slander, and the recklessness of truth, by which sectarianism defends itself, and assails those who oppose its proselyting career. EDITOR.

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Remarks on Rev. Dr. Cleland on Campbellism. No. 2.

THE same 6th number yet lies before me; and here it must lie till its merits are fairly and fully tested. The Doctor attempts to meet us on the Scriptures, and in this number takes up some of the passages on which we rely. We have, in our previous number, examined some of his interpretations; and as this is now before our readers, we shall proceed.

We shall again introduce the Doctor, and let him speak for himself. On the term *regeneration* his views are as follows:—

"The term "regeneration" is used by the inspired and ecclesiastical writers, to express *any great change*, whether mental or corporal, physical or supernatural, where any resemblance is discovered between that change and a birth: and as baptism is *a sign* of entering out of the world into the church, and out of a sinful into a holy state, it became customary to express that great change by regeneration, born again, &c. It is plain then, that to be "born of water" is to be baptized, by which we quit a former mode of existence and enter upon a new one, i. e. into a new state of *relative* existence, or enjoyment of external privileges, and consequently of corresponding obligations: whereas to be "born of the Spirit" is an effect of some operation of the Spirit of God in the mind distinct from and superior to the baptismal rite. In a word, by being "born of water" we become externally and visibly related to the Christian dispensation, we "enter" into the visible church, or kingdom of God. So that as without the external rite of baptism, the outward and visible *sign* of regeneration, no one can "enter" the visible kingdom of the Messiah; so, also, without the thing signified, even regeneration by the Holy Spirit, no man can become a true subject of his kingdom, or be admitted into it; as belonging "to the church of the first born, whose names are written in heaven."

The discriminating reader will, no doubt, perceive that Dr. Cleland and we are agreed in several important matters:—

1. That the *term* (oh! that the reader would remark and remember the TERM) *regeneration* is used by *inspired* and *ecclesiastical* writers to express ANY great change; and as baptism is a *sign* of *entering into the church*, and *into a holy state*, it became customary to express that great change by regeneration, born again, &c. *It is plain, then, that to be born of water* is to be baptized. Now this is so far our controversy with Dr. Jennings. We have Dr. Cleland with us against his Presbyterian brother Dr. Jennings.

Cleland says that "the phrases *to be born again* and *to be regenerated* are equivalent;" and that "it is plain that to be born again is to be baptized;" hence *regeneration* and *immersion* are two TERMS representing the same thing. We are much gratified to see a Doctor so learned and pious as Dr. Cleland, give his testimony in favor of the true meaning of the term, however he may talk about his theory. To settle the meaning of Bible terms is more than half our business in this generation. If any Presbyterian should ever happen to read this page, I would ask him one question, viz.—Whether two Doctors of the same church, moved and enlightened by the same spirit, taught and accomplished in the same school, can both be credible authority in a question of criticism, when they expressly contradict each other on the import of a word of cardinal import, and in the application of the

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whole passage in which that word occurs? Dr. Jennings not only says, but undertakes to prove, p. 225, *that there is no allusion to baptism* in the phrase "*being born of water*," or in the phrase "*washing of regeneration.*" And Dr. Cleland says, "It is plain, then, that *to be born of water*, is *to be baptized!*"

To return to the extract:—The reader will also observe that Dr. Cleland agrees with us in two other important items:—

2. That without baptism no one can enter the visible kingdom of the Messiah.

3. That by baptism "we quit a former mode of existence, and enter upon a new one." The unbaptized or unregenerate are, then, out of the visible kingdom of the Messiah, and have not entered upon this new mode of existence.

I will not pause to debate with the Doctor the principles on which he justifies himself in living out of the visible kingdom of the Messiah, and in not entering upon this new mode of existence, as he yet refuses to be baptized. He has never, on his own showing, come into the visible kingdom of the Messiah; for he never *came* to be baptized. And certainly if his father had carried him, while an infant, into a Turkish Mosque, and had circumcised him according to the Mahometan custom, he would not, on that account alone, claim the privilege of being a Mahometan, nor think it reasonable that he should be condemned to such a profession, because his father had him circumcised. But I will not now debate this question, but proceed to the subject before us.

The Doctor very discreetly says, "There must be a resemblance between a change and a birth, before we can denominate that change *a being born.*" Now it devolves upon him to show what resemblance there is between any operation *upon the mind* of an adult, or *upon the face* of an infant, and a birth; before he can call the throwing of two drops upon the face *a being born of water*, or any operation upon the mind *a being born of the Spirit.* But on these difficulties I will not now press him too hard.

Baptism brings a man, he says, into the visible kingdom. Is there any spiritual blessing in belonging to the visible kingdom? If there be, what is it? If there be not, why baptize any person? It is easier for me to ask these questions than for the Doctor to answer them. I confess it. But his views make them necessary and pertinent. The Doctor felt these difficulties; and therefore he says—

"Without the rite of baptism, or the external administration of baptismal water, we are not initiated—do not visibly and legally "enter" the kingdom of God here below; yet the absence of this rite will not, of itself, preclude the man who is "born of the Spirit," from the kingdom of God above."

He does not help the matter much here; for he says, "The absence of this rite" is no detriment in the way of admission into the heavenly kingdom. Of course, then, all the blessings of his baptism are worth nothing to the baptized; and unless they are some interest to the baptizer, they are good for nothing. What a cypher Dr. Cleland's baptism! It has nothing to do with salvation, neither here nor hereafter. It secures no spiritual blessing in this life; has no connexion

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with the remission of sins here; and the absence of it will not preclude admission into heaven. It is necessary to legal admission into the church below; but in this visible church there is neither pardon of sin, nor adoption into the family of God, necessarily connected with it. Certainly his definitions and comments have respect to the sprinkling of infants, and not to the immersion of one begotten by the Spirit!

On Titus iii. 5. he says—

"According to his mercy he saved us, by *the washing of regeneration and renewing of the Holy Ghost.*" By a careful examination of every passage in the New Testament, in which the term *regeneration* is used, or words of similar import, it will be found that this text and John iii. 5. are the only ones in which there can be supposed any direct allusion to baptism. And after a candid examination, had we nothing else to guide us but the *abstract* view of these texts, they might well be deemed *ambiguous;* but if so, we could not allow them to be at all *decisive.* There are other texts which are sufficiently plain and explicit on the subject; and therefore, according to all just rules of criticism, *what is ambiguous* ought ever to be interpreted by *what is not ambiguous.*"

Yes, Doctor; and you know as well as I, that the word *regeneration* occurs only in this passage, and in another, which we both agree has reference to another subject. Why, then, blindfold your reader by saying, "every other passage in which the term *regeneration* is used!" The *ambiguity* complained of in Titus iii. 5. is wholly of your own creation; and even when you have done your utmost, it is only *ambiguous* whether you have even made the *term* ambiguous in this instance. There is not another text in the book, less *ambiguous*, by which you can decide its meaning here. To say that the washing of regeneration and the renewal of the Holy Spirit are one and the same thing, is a mere begging of the question in dispute. This passage you admit *may*, after all, mean both baptism and the renewing of the Holy Spirit, and as you have to concede this, its evidence is directly against you in this discussion.

On 1 Peter iii. 21. he says—

"Another text adduced for the same purpose, is 1 Peter iii, 21: "The like figure, whereunto even baptism doth also now save us," &c. With this text right under his eye, Mr. Campbell makes the Apostle Peter speak what he never intended, and utter a meaning which his own words will not justify. He says, "Peter averred that immersion *saved* us, purifying the conscience through the resurrection of Jesus." Again, "Peter taught all the saints in Pontus, &c. that the water of baptism saved them, as the water of the deluge saved Noah in the Ark; and that in immersion a person was purged from all his former sins." Such a perversion as this—such a libel on an inspired Apostle, appears almost akin to the sin against the Holy Spirit. By such an invention as this, every hypocrite, from Judas and Simon Magus, down to the present day, are taught "that in immersion they are purged from all their former sins."——

Now, candid reader, mark the apparent wrath and the glaring slander couched in these terms, "Almost akin to the sin against the Holy Spirit!" What an ebullition of wrath! But observe the slander: We say, "Peter taught every *saint* in Pontus," &c. and "by such an invention as this," says Dr. Cleland, "we teach that every *hypocrite*, from Judas and Simon Magus down to the present day, are [*is*] taught that in immersion their former sins are purged." Is not this slander of the first degree—to say, that because we teach that the sincere believers have remission of their former sins in immersion, therefore we

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teach that all *hypocrites*, like Judas, &c. are purged from their sins in immersion? In this way, and in this way only, Dr. Cleland can dispose of our argument from 1 Peter iii. 21.

I will now treat the reader to Dr. Cleland's gloss on this passage:—

"Christ is the true Ark. Being convinced of sin and danger, and moved with fear, into this Ark do men enter by faith, and are saved. Upon a profession of their faith in the "resurrection of Jesus Christ," as he was delivered for our offences, and raised again for our justification, they are admitted into the Christian church by baptism. This baptismal water forms, as it were, the *sign* of their safety; and is *subsequent* to their entrance into the spiritual Ark, as the waters of the deluge were *subsequent* to Noah's entrance into the temporal Ark. And as the water could not save him *without* the ark, nor bring him into it; so neither does the mere outward administration of baptism save any one without a saving interest in Christ, nor can it possibly avail to effect a spiritual union to him, nor procure a saving interest in him."

The pith of this gloss is in one sentence exposed. "He says, water could not save him without the ark." And who says it could? But, take notice, reader, the ark could not have saved him without the water! So reads the gloss.

Baptismal water is the *sign* of the safety of infants. Illustrious *sign*, without any thing *signified!* A sophism, to which Paidobaptists are prone, is conspicuously set before us here. The allusion is not to "baptismal water;" but to *immersion* in water. "The like figure, baptism," (and not "baptismsl water,") "now saves us," says Peter. But Dr. Cleland says, "baptismal water!" This attempt to correct the diction of the Spirit is not *almost* any sin in Dr. Cleland!

A treatise on *signs* would be of some use to such Doctors as my friend Cleland. The Confession and Catechism say, "Baptism is a *sign* of engrafting into Christ, and of the remission of sins;" but where is the thing signified in the case of infants? Does it signify that they were before baptism, at baptism, or after baptism, engrafted into Christ and washed from their sins? Dr. Cleland will have to write six essays on the solution of the question, *Whether at, before, or after the sign, the thing signified is to be expected.*

By the potency of signs, without meaning or any thing signified, he despatches Acts xxii. 16. "Be baptized and wash away thy sins, Paul;" "Be baptized, Paul, as a sign or token that your sins are washed away"!! There are probably but three sorts of signs as respects time: These are commemorative, prophetic, and concomitant signs. The first are memorials, and may be often repeated; such as the passover and the Lord's supper. Concomitant signs cannot be repeated, but must accompany the thing signified. Prophetic signs may be often repeated, and exist long before the thing signified, as the various sacrifices of the Jewish and Patriarchal Institutions. A *sign* may be also a *seal* viewed in two aspects. It may be a *seal* o the past, and a concomitant *sign*, as was circumcision to Abraham, a *seal* of what he before possessed, and a *sign* of his actual separation to God. This is to us the plain doctrine of *signs*; and if we make baptism a *sign* only, it can be neither commemorative nor prophetic, but must be concomitant. If, then, Paul's baptism was only a *sign* the

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thing signified was the actual and personal remission of his sins; of which his immersion was a concomitant sign. It was neither commemorative of a previous remission, nor prophetic of a future remission.

Mr. Cleland mistakes, or grossly misrepresents our views. I will, for his benefit, state them once more to him, with all brevity, and, I hope, with all perspicuity. We regard the blood of Jesus Christ, as the procuring cause of the remission of sins; faith in God's testimony as the principle of our enjoyment of remission; and immersion as the means divinely appointed for our actual enjoyment of this first and greatest of present blessings. Immersion, nor faith, procures remission. The blood of Jesus, through the favor of God, procures; faith apprehends; and baptism takes hold of the boon of Heaven, or is the means of our enjoyment. "What God has joined, let no man separate." "He that believes, and is baptized, shall be saved."

EDITOR.

Mr. Brantly's Gospel of Total Inability.

BROTHER CAMPBELL,

IN looking over the *Christian Index*, vol. 7, No. 14, pages 109 and 110, my attention was arrested by an anonymous essay, written on "*Ability and Inability*," by W. T. Brantly, I suppose; in which he calls in question the ability of the unregenerate to perform those things which God requires of them.

After some preamble, the writer says: "If it be maintained and proved, that unrenewed men have power to believe and repent, and to do all those works necessary to salvation; then it must follow, that such have no reason to be *uneasy* about their salvation." This writer concludes that the sinner, by feeling himself in conscious possession of those capacities and resources, which are necessary to enable him to turn to God, will therefore remain perfectly at ease until it may suit his convenience to embrace the religion of Jesus Christ. Again, "To tell men that they have the power to be religious, is by no means an incentive to present action; but rather a motive to inaction and supineness; for surely they will reply, If we have the power, we will use that power at our own discretion."

Now, if I conceived or felt that conversion to God is at all necessary to happiness, either in the present or future life; and at the same time believed that a turning to God and embracing this inestimable treasure, is a matter of volition, and completely within the compass of my power; and also viewed an approaching period when this attainment will be impracticable, and the remoteness or contiguity of that is to me unknown; I am decidedly of opinion that, under such circumstances, I would have inducement to lead me to embrace christianity forthwith, lest I should lose the opportunity; and this incentive would be far more operative than any which could possibly arise from the idea of total inability to do any thing, until some uncontroll-

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able agent shall work something as an essential prerequisite to my conversion to God.

The doctrine of inability is, with me, highly objectionable on two accounts particularly. First, it reflects too ungenerously upon the character of God, and obscures his wisdom, philanthropy, and benevolence. And, secondly, it has a signal tendency to impede the conversion and salvation of sinners. It is, most assuredly, very absurd to suppose that infinite Wisdom and Power, in his procedure towards mankind, ever did give a precept, to his creatures, requiring them to perform that of which they were totally incapable, and annex to that precept inexorable punishment to be inflicted upon the transgressor. Mr. Brantly, however, conceives incapability more fruitful of incentive; but surely every suggestion of sound logic, and all the dictates of common sense, say the reverse is true.

By the contrast of things we ascertain their reality, and this presents a kind of demonstration of quality. In order that this matter be presented with greater evidence, I will now propose two cases:—First, suppose a young man, just entering on the business of life, were told by his instructer that there is a station in life truly desirable; but, says the instructer, it is an unhappy fact that you cannot attain to it by any exertion of yours: you cannot arrive at that station but by the vicissitudes of fortune, which may possibly operate favorable to your introduction to that desirable state. Now I ask, What would be naturally this young man's conclusion? Would it not be something like this: I can do nothing, therefore I may as well remain at ease, and quietly submit my happiness to the auspices of fortune; for the course of events will move on irrespective of any thing acted on my part?

Another is also told, that there is a highly respectable and excellent station in life, to which he would do well to aspire,—a state every way desirable. And, says his instructer, this state you may attain by pursuing a certain routine of conduct; all of which he particularly points out to him; and tells him further, that means are placed in his power, by the *use* of which he will surely attain the desirable object. He adds, Now is the time to begin; for if you neglect it, you may be deprived of the opportunity—it will be placed beyond your reach. Will not this young man, deeply enamored with the prospect, set out for the prize?

If Mr. Brantly's apprehension of incentives and motives be correct, then there are great inducements for men in this Republic to aspire to the elevation of King, because it is utterly impracticable to attain it. I cannot raise the dead, nor hasten the wheels of time; I therefore have strong motives or inducements to try. For surely these things are not more impracticable to me than Mr. Brantly would have conversion for the sinner. It is unnecessary to spend much time in refuting a position so palpably absurd as Mr. Brantly's doctrine of *Ability and Inability*. For as well may we expect that fortune will make us rich without industry and frugality, as that God will make us good and happy, unless we keep his commandments. Though once a strenuous advocate and proclaimer of this doctrine, I could

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never reconcile, to my satisfaction, the doctrine of responsibility; and this irreconcileable inconsistency contributed greatly to influence my relinquishment of this theory.

The *Index* says, "The unregenerate, without exception, regard as evil the requirements of Christ and his religion; and if they ever think of submission to Christ, it is only the adoption of one evil to avoid a greater one." I here beg leave to correct our heart-searching Doctor; for however true this assertion may be of many, it is quite extravagant to say, "without exception." I find in myself at least one exception. I never considered the religion of Jesus an evil. At 10 years of age I desired religion, and even tried to obtain it; but being ignorant of the right way, I found it not. I sincerely desired it, not as one evil to avoid another; but as truly desirable in itself—an attainment admirably calculated to adorn and happify in time and in eternity. If I had then been taught the pure, simple, apostolic gospel, instead of human opinions and mysticisms, I might have embraced the truth of salvation at that early period of life; and thus 9 or 10 years spent in wickedness would have been spent in the service of God. Since the fogs of mysticism have been dissipated from before my eyes, I can apprehend the gospel in its true character. It is an intelligible address to mankind in their helpless, sinful, degraded condition; offering to them salvation in a tangible manner. It addresses them as being capable of hearing, understanding, believing and doing all that is required; capable of receiving it, and, with it, all the blessings which it promises. The whole reason why men and women are not converted, is because they will not. Hence the business of the preacher, as far as relates to the unconverted, is, to persuade them to be willing to accept of salvation; and not that they are incapable of obeying the gospel.

The next thing which seems worthy of notice, is, the Doctor's inquiry:—"After all, what is the amount of the strength and ability which the sinner can put forth towards his salvation?" "The reply," says he, "is obvious—he is able to feel *uneasy;* his power lies in the simple ability to know himself powerless and wretched." Is it not somewhat astonishing that a powerless being has the *power* to know himself powerless and wretched; but, alas! no power to escape his wretchedness! He has power, too, to become disquieted, restless, and uneasy; yes, even to approach the verge of despair; but no power to flee the yawning gulph. Our writer undertakes to illustrate the sinner's case by a mariner, tossed upon the tempestuous ocean until his vessel is thrown into the danger of a whirlpool; "who is in need of a fair wind to save him from the all-absorbing vortex, within the circling whirl of which he has already come." This unfortunate mariner is thrown to the verge of the whirling vortex; he clearly sees that recovery is beyond the compass of his power; he despairs of escape, without some supernatural interposition, and that the aid which he needs is beyond his control. He is therefore, by unavoidable necessity, brought to submit to the threatening disaster. But we will change the position, and see how matters operate then. This mariner,

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though thrown into this awful dilemma, is placed in hopeful circumstances; i. e. he conceives that by assiduous exertion he may escape the devouring whirl. He is therefore encouraged to exert every faculty—he has every inducement to activity.

I come now to notice those remarks on 2 Cor. iv. 3. Be it observed that the Apostle does not say positively that the gospel is hid or veiled; "but *if*, therefore, it be veiled, it is veiled or hid by those perishing things with which the god of this world has blinded the minds of the unbelievers," &c. Thus we see that this text does not prove moral inability; it is, therefore, irrelevant to Mr. Brantly's purpose. *Perish* does not allude to persons, but to things; to such things as might veil the gospel. I concur with Mr. Brantly that Jesus came to seek and save the lost. And he accomplished his mission, and then reascended to his glory.

Mr. Brantly asks, How is the salvation of any sinner ever secured? As this question stands in the present tense, I suppose the object is to ascertain the process by which the sinner may now obtain salvation. If this were asked by an infidel, I would answer thus: Believe on the Lord Jesus, and you shall be saved; but if by a believing penitent, then I would answer: Reform and obey the gospel, or be baptized in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit. But should this be objected to on account of impurity on the part of the inquirer, then I would introduce Peter again, saying: "Ye have purified your souls by obeying the the truth."

Mr. Brantly urges very strenuously the importance of planting in the sinner's mind a knowledge of his dependent state; his perishing and wretched condition; and his self-insufficiency. Whence the necessity, and what the utility of such conviction or knowledge in the absence of power to escape? "This method of preaching has been always found successful," says our writer. But according to Mr. Brantly's thesis, it seems to me that there cannot be any importance in any preaching; for nothing can accelerate nor impede the march of our conversion.

Now suppose a man fallen into a pit, from which he could not by exertion extricate himself, and he convinced of his helpless condition The pit is so deep that he cannot leap from its bottom; the walls are too steep for him to climb; he conceives no escape. Does it seem any way probable that he would attempt any exertion? I think not. But suppose there were some means of escape sent down to him by a benefactor, would he not speedily grasp it, and assiduously strive to come out, and bless his kind benefactor?

Man was once by sin thrown into an awful and helpless condition; but Jesus came down to his relief; done for man what he couldnot do for himself; and placed before him the necessary means of salvation, by the use of which he might have eternal life. He does not compel man to the use of them, but has submitted the matter to his volition. We do not, however, in the exercising of our volition, achieve our

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salvation, but only accept or receive the salvation which Jesus has achieved for us.

Shall I be told that I cannot believe, repent, and obey the gospel? I can and do believe the declarations of men, how much more the declarations of God who *cannot* lie? If I trespass upon the feelings of my friend or fellow-man, I am expected, upon conviction thereof, to repent; and that upon the hypothesis that I can do so. The person who supposes himself incapable of believing the testimony of God, must have very limited views of God's veracity. It is a strange idea this, that we can believe human testimony, but cannot believe divine testimony. We can repent of our trespasses against each other, and yet for our trespasses against God we cannot repent. We can reform our conduct towards men, but towards God we cannot reform. We can obey our civil rulers, but we cannot obey God. Such views are too absurd for any sober mind. They are wholly repugnant to sound logic, and contrary both to reason and revelation. They stand in opposition to the tenor of revelation, and are at war with the beneficent character of the divine procedure toward man, in the instituting of a system every way adapted to the condition and circumstances of fallen degraded man. The Christian Institution was made for man, and not man for the Christian Institution. It is evident, therefore, that God proceeded upon a plan every way compatible with the interest of man, and presented to him means of salvation, fully accommodated to his capacity and circumstances.

I am decidedly of opinion, that, were it not for the obstructing tendency of the doctrines of total inability and spiritual operations, scores would speedily obey the gospel and be saved; who now, under the influence of this paralysing system, sit still and perish. O that the truth may go forth in its majesty, and wield its mighty sceptre to the utter demolishing of every error! to the pulling down of every fabric which our heavenly Father has not built up, and to the plucking up of every plant which he has not planted!

Yours in the hope, S. K. MILTON.

October 17th, 1832.

PREFACE TO THE APPENDIX OF THE THIRD EDITION.

ALL matters of superior importance, pertaining to this version, and some which are of less moment, only as affording principles and rules of interpretation, or a vindication of them, are to be found in the appendix to this edition. Every thing is not formally defended by arguments, and the laws of criticism; but enough, in our judgment, to assist the reader in examining and judging the whole work. Doctor Stuart gives us a new version of the epistle to the Romans, on twenty-seven octavo pages; but in vindicating and illustrating his version, and views of the epistle, he has given us about five hundred and fifty octavo pages. He has also given us a new version of the epistle to the Hebrews, in twenty-four pages, and added to it, for the same purpose, six hundred and fifty pages of the same dimensions. Had we been at the same pains in justi-

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fying our amendments, according to the rule of proportion, our appendix would have contained exactly *twelve thousand octavo pages.* And who is prepared for such a tax? His works on the two epistles are sold for eight dollars. On this ratio the whole New Testament would cost eighty dollars, (for these two epistles are not more than a tenth part of the whole volume,) and would require ordinary readers some eight or ten years to read and digest.

We have condensed much information in the form of alphabetical tables. Of these there are found, in the appendix to this edition, the following:—

I.—A table containing the proper names which are found in the New Testament, etymologically explained, and accented for pronunciation, according to the most approved standards.

II.—A Geographical Index.

III.—A table exhibiting the different views of eminent writers on the chronology of the books of the New Institution.

IV.—A Chronological Index, containing a variety of events, political and religious, connected with the Christian History, from the nativity of Jesus to the death of the Apostle John.

V.—A table of time.

VI.—A table of measures of length.

VII.—A table of measures of capacity.

VIII.—A table of the precious stones mentioned in the apostolic writings.

IX.—A table of the Hebrew, Grecian, and Roman coins, mentioned in the New Testament.

X.—A table of the sects, offices, and officers, mentioned in the New Testament.

XI.—A miscellaneous table of such things as cannot be classified in the preceding tables.

XII.—A table of the interpolations and spurious readings found in the common Greek Testament, according to Griesbach, and others.

XIII.—A table of prophetic symbols.

XIV.—A table of the principal Greek terms yet in controversy, showing their various occurrences, and acceptations in the common version, and others of reputation.

The judicious reader will perceive that, in these vocabularies, arranged alphabetically, an amount of information can be communicated, which would require a volume of notes to give in detail. Of course, then, not much is left for particular notes, critical and explanatory. The principal notes which we annexed to the first and second editions are, however, continued, and some new ones added. These are wholly of a *literary* character, and every thing, of what is called theolocgical or sectarian aspect, is cautiously avoided.

We have to add, that, in making out the tables in this appendix, we have availed ourselves of the labors of our predecessors; correcting and enlarging, abridging and new modifying, where, in our judgment, it appeared necessary and expedient. Amongst those to whom we are

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most indebted, the following are chief: Horne, Lardner, Adam Clarke, Michaelis, J. E. Worcester, Collins, Doctor More, Benson, H. Wilbur, Cruden, and Greenfield's Greek Concordance.

In the department of notes, critical and explanatory, we have not, in any instance known to us, departed from the canons of criticism, and the laws of interpretation of the authors of the basis of this version:—viz. Doctors Campbell, Macknight, and Doddridge; nor from those recommended and enforced by Horne, Michaelis, Ernesti, Bishops Pierce and Benson, Locke, Stuart of Andover, Mill, Wetstein, and Griesbach. If, in any point, we have given a different result from some of them, we always wrought by their own canons of criticism. We have neither made nor adopted any by-laws, or rules of interpretation, unsanctioned and unapproved by the constitution of the commonwealth of letters.

EDITOR.

ON HAPPINESS.

WHEN we analyze the human constitution, we discover, that it has been endowed, by its liberal and beneficent author, with various susceptibilities of happiness. It has been enriched with five distinct senses, each of which is susceptible of peculiar gratification; and moreover with a general or common sensibility, also capable of specific gratification. It has also eight appetites, or forms of desire, which are also susceptible of distinct gratification. They are the desire of food, of drink, of fresh air, of moderate temperature, of motion, of rest, of certain evacuations, and of exemption from disease and injury. Besides these sources of pleasure, which seem to belong chiefly to the body, and grow out of its operations, there are, appertaining to man, many emotions or modifications of desire, the creatures of thought, that crave, each its own gratification, and yield pleasure, when gratified. But beside these inferior sources of gratification implanted in the human frame, there is a principle in man, called mind, which is susceptible of a more intense, refined, and permanent felicity. This principle derives its happiness entirely from its own exercises, and its felicity, thus obtained, depends, both for its intensity, constancy, and duration, on the nature or qualities of the object or objects, about which it thinks or occupies itself.

For the gratification of each of these susceptibilities of pleasure, God has made a suitable and appropriate provision. For the gratification of the eye, he has formed visible objects and light; and to please the ear, he has appointed sounds of boundless variety. To gratify the organ of smell, odors innumerable have been prepared; and tastes not less diversified, to delight the palate. For the production of pleasant sensations in the organ of touch, substances capable of making an endless variety of impressions on it, have been created and spread around it. And for the gratification of those animal cravings, called appetites, what diversity of food, and of drink; what a mass of suitable vivifying air; what different grades of temperature; what different modifications of motion; what diversified postures of rest; what means of relief

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from the distressing retention in the body of substances either superfluous or noxious; and what lengthy periods of exemption from disease and injury, have the boundless goodness and power of a wise and kind Creator provided and offered? Nor has his liberality been less abundant in providing for the gratification of those desires and feelings which originate from mental conception, or thought; usually styled emotious, affections, or passions. For each of them, and even for every grade of them, a suitable and adequate object of gratification has been devised and furnished. But copious as the provision, which God has made for gratifying these inferior principles of our nature, has been; the objects which he has provided and offered for the gratification of man's superior power, are immensely more numerous. Whatever exists in reality, or even in fancy, offers to contribute its part. But the contributions offered differ vastly, both in intensity and duration. Objects afford pleasure to the mind which contemplates them, or occupies itself in thinking about them, in proportion to the utility, beauty, grandeur, duration, and intellectuality which they exhibit. If objects be useless, hurtful, or of uncertain or short duration, no matter what their other qualities may be, they afford, to the contemplator, but little gratification. Hence it is that the objects with which we are conversant in this world please so little. Between the inutility and short duration of many of them, and while they last the uncertainty of their retaining their fitness or disposition to yield gratification, their power to confer happiness is greatly impaired. Hence the necessity, if permanent felicitiy is to be secured to a rational and moral creature like the human mind, that an object or objects of the greatest possible utility, beauty, grandeur, duration, and intellectuality be exhibited to it, as the constant objects of its contemplation or thought. With what strict truth and propriety, then, does Christ pronounce the knowledge of the true God, and of him whom he has sent into our world a messenger to man, to be the only certain source of eternal life and happiness to man: for the objects of this knowledge alone possess the properties, which can give to a rational being, confident of its own immortality, fearless and supreme delight?

Does any question the truth of Christ's assertion? Let him put it to the test. Let him despatch his swift messenger, send out quick as thought his excursive fancy, and let that fancy wing its rapid flight over hill and dale, over mountain and valley, over sea and land, through earth and air, and select the object or objects, God alone excepted, to which he dare confide the endless felicity of his immortal soul. Alas! vain would be the excursion, abortive the senseless attempt. Why then do intelligent beings, endowed with the noble gifts of reason and reflection, stupidly and obstinately pervert and abuse their rational nature? Why do they perversely persist in vain attempts to extort from creatures a happiness which is not theirs to give? Does not every creature resent the insulting demand? Do not all, with one voice, exclaim, 'Insult us not; ascribe not to our impotence a power which God alone commands. What you solicit is not ours to give. It is from friendly uninterrupted intercourse with your

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Creator, not with us, that your happiness must come. It *is his* character, not *ours*, that must delight your souls. It is on *his* inexhaustible resources, and not *our* scanty acquisitions, that you must depend.' In short, nothing but the attributes of God, exhibited to the human mind, can give it that enjoyment which it incessantly and urgently craves. Why such an awful degree of mental restlessness every where displayed among the wretched inhabitants of our world? Can any reason be assigned for it, but the absence of God's perfections from their thoughts? Introduce these perfections, let *them* occupy the creature's thoughts, and all is quietude, peace, and rest. The mind has got just what suits it, and what it wanted.

How precious, then, is *that* volume, which clearly exhibits to our contemplation these divine attributes, and puts it in our power, at all times and in every condition, to sit down and enjoy this intellectual feast. Little do they know what peace, what enviable repose, what transcendant gratification they deny to their restless, distracted, miserable minds, who refuse them the ineffable delight which the knowledge and habitual contemplation of the divine character are capable of imparting to them.

It is further manifest, that there exists no remedy for any portion of the mental misery, for much of the physical wretchedness, and for all of the moral depravity, that have long disgraced and tormented the human family, and still continue to disgrace and torment it, but the knowledge of God, and the habitual employment of their thoughts on his nature and character. There can be no doubt, that the superior enjoyment derived from this occupation of their thoughts, if once tasted, would effectually eradicate from their souls all those desires, all those cravings, all those incessant pantings for the inferior gratification which men derive from employing their thoughts, desires, and corporal exertions about temporal things, and leave their minds at liberty to pursue their supreme felicity, without interruption or molestation.

It is also evident, that this enviable, this all important knowledge, can be acquired only by diligent, nay, incessant recourse to God's original information, to the divine message, just as it came from heaven, and stands recorded in sacred writ; and not to the endless and varient modifications, transformations, and misrepresentations of it, diffused through the world by self-conceited, self-authorized mortals; in their dogmas, creeds, confessions, formulas, commentaries, expositions, sermons, lectures, discourses, orations, arguments, tracts, &c. &c., by which they have left scarcely a vestige of God's original, plain, simple communication, in its original, intelligible state. Let no man dream, that recourse to these human figments is to transform his soul, into the intellectual and moral image of its maker, or pour into it that exquisite delight, which the unadulterated, unmixed milk of the divine word is intended and fitted to impart. God has, by means of his own information contained in *his own word*, interposed, between himself and the human mind, the thinnest veil, the most transparent medium that could be devised; but men have, by their daring interference with it, and clumsy operations on it, destroyed its heavenly texture, and

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totally ruined its original transparency. Subjected to their pernicious operations, it no longer reflects, to the human mind, those heavenly objects whose likeness it was intended to exhibit distinctly, clearly, and correctly; but, in their stead, exhibits the dreams, reveries, fancies, and fantasms of doating religious demagogues, in endless succession. PHILALETHES.

THE following communication we submit to the curious, as a new subject is submitted to the student of the anatomy of the human constitution. Any thing so strongly marked with the attributes of good sense, reason, and philosophy, will give an impulse to the mind, and may probably be the occasion of some useful reflections.—Ed.

To Archippus.

IN the judgment of Philalethes you have, in a few words, and with great accuracy, stated, at least, the principal sources of all that tremendous mass of error, nonsense, superstition, and falsehood, which have long deluged, and still continue to deluge the nominally christian part of this world. Hideous and pernicious as this mass is, it has, no doubt, been produced chiefly by unscriptural views, and a false philosophy of the human mind. But whether by the phrase *unscriptural views*, Archippus and Philalethes mean precisely the same thing, is, perhaps, doubtful. Philalethes considers all views, all conceptions as unscriptural, which are not expressly announced in the explicit declarations of the divine message. When men cease to regard God's explicit declarations as the boundary of their religious knowledge, and venture to add to these declarations cobwebs spun out of their own brains, among which Philalethes ranks all facts not explicitly asserted in sacred writ, all inferences which have no better foundation than human sagacity, all conjectures, conceits, and constructions fabricated by the human fancy; Philalethes regards all this additional work as unscriptural, that is, as not contained in, nor sustained by scripture. But to render his meaning still more certain, and the line of discrimination, which he has drawn, still more clear, he will advert to some facts, recorded in the first pages of Genesis, respecting Adam's creation and other occurrences, which he regards as among the explicit declarations of God on these topics, and as containing all the certain information which God has thought fit to communicate to us respecting them.

In the 27th verse of the first chapter, the divine spirit informs us expressly, that God created man in his own image or likeness, or, in other words, that God was the original or pattern in imitation of which man was formed. But as to the degree of resemblance which existed between the original and the copy, or in what properties the resemblance consisted, the spirit has given us no information. All, therefore, which men have advanced respecting the degree and nature of this resemblance is mere fiction, entirely devoid of certainty, and unworthy of belief. Nay, it is even worse, it is an impious allegation

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that God has not given us satisfactory information on this subject, and a presumptuous declaration, that we will have more, whether he would or not. It is true, that in other parts of sacred writ, we are informed that God is an intelligent and immortal being, and from experience, we discover that man is an intelligent, and from scripture, that he is an immortal creature. That there was, then, a resemblance between man and his maker, with respect to intelligence and immortality, established in the act of creation, we cannot doubt; though not formally asserted by the divine spirit, in his account of man's creation. There is another point in which man bore some resemblance to his maker; but it was generated not by the act of creation, nor constituted any part of God's image impressed on the nature of man at his creation; but by an act subsequently performed: I mean the resemblance between God's universal sovereignty, and man's limited dominion ever the terrestrial animals. The above certainly contains all the divine information, which God has communicated to us, respecting the resemblance to himself which he impressed on his creature man, when he created him. All beside is mere human reverie, with which no Christian ought to suffer the purity of his faith to be polluted.

In verses 19th and 20th, second chapter, the spirit of truth tells us, that the great absolute Sovereign, soon after Adam was created, commanded all the animal tribes resident on the earth or in the air, to appear before their newly constituted sovereign to receive names, and that Adam performed the work proposed to him with ease. This is evidently all the information, which the divine spirit has judged it proper to communicate respecting this occurrence. But men, not satisfied with God's scanty allowance, have added to it dreams, fancies, reveries, conjectures and fictions of their own, in marvellous quantity. They tell us, that in order to enable Adam to perform this most simple operation, which thousands of his posterity perform with the utmost facility every day, it was necessary not only to make him an intelligent being capable of exercising his rational nature, and of acquiring information in the ordinary way, and through the ordinary means, and of performing his mental operations as other intelligent beings do; but to endow his mind with innate, or rather connate information, that is, to make him not a human being, but a being of an order of whose existence we have never heard. For my part, to enable Adam to perform this feat, which many seem to regard as a super-human achievement, I can conceive nothing necessary but such a measure of intellect as has been bestowed on millions of his posterity, who are never at a loss to invent a suitable name for any unnamed object that may be presented to them. That God bestowed at his creation on Adam's mind a capacity to perform all the operations which the human mind is now able to perform, we cannot doubt; but that he endued it with any peculiar sort or degree of intellection is a fiction no where asserted in scripture, and utterly incredible. God, when he created Adam, gave him the necessary capacity and left him to make his acquisitions, as he has left all his posterity, by attention to offered information, and observation of objects presented to his notice.

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But men have not been contented with ascribing to Adam's mind, when just created, intellectual properties, which neither it, nor any other created mind, so far as we know, ever possessed; but they have ascribed to it, what is physically impossible, moral qualities, such as knowledge, righteousness, holiness, &c.; that is, anteriorly to action, they ascribe to it what can be acquired only by action. Who ever acquired knowledge without mental action? Who ever became righteous, but by acting conformably to a prescribed rule? And who or what ever became holy, but by being separated to some particular object or purpose? How different are these epithets, from that which God applies to Adam's mind among the other creatures, which he had formed? God, when he viewed *it* among his other works, pronounced it good, fit to perform all the functions for whose performance it was made; but says nothing of its knowledge, righteousness, or holiness: for these were qualities not yet possessed by it; nay, properties of which it was absolutely incapable, before it had performed the actions necessary to their acquisition. Neither knowledge, righteousness, nor holiness is natural or inherent, but are acquired or contingent properties of the human mind. Adam's mind, therefore, when it was created, had to acquire these contingent qualities, as all other minds have.

Over the innumerable fictions and fancies, which men have added to the brief and simple account, which the spirit gives respecting the vegetable kingdom, Gen. ii. 5, 6., I pass in silence; and proceed to notice the proof which many produce in support of their ascription to to Adam's mind, not only of uncommon, but miraculous endowment. The proof consists in this, that when Eve was first presented to his sight, he perceived that she bore no resemblance to any female among the inferior animals, but exhibited the very image, or rather duplicate of himself; or, in other words, distinguished a human being from a brute.

We have now to notice the most marvellous scene of dreaming, fiction, and fable, to which the spirit's simple account of Eve's deception disobedience, and its consequences, has given occasion.

1. With respect to the animal which apparently deceived Eve, the divine spirit has told us, that it was the most sagacious, acute, or cunning of all the inferior animals; and that it possessed the faculty of speech is also certain, for it exercised it on that occasion: but men, not contented with this limited portion of divine information, have spun endless cobwebs about it out of their own heads, and wearied themselves in abortive attempts to ascertain, what God had determined they should never ascertain, the sort or species of animals to which it belonged, and the artifices which it practised on that occasion. Such attempts, however, are not only vain and contemptible, but they are impious. Had God thought more extensive information concerning this animal and its actions, necessary or useful to man, he would, no doubt, have imparted it: his withholding it, then, is a proof that he thought differently.

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2. With respect to the manner in which the sagacious animal deceived Eve, the Spirit has declared it in a very few plain words. He tells us, that this artful creature misrepresented to Eve (who, by the by, seems to have had no direct information of God's prohibition) her Creator's object in refusing them the use of the fruit of the forbidden tree. God had told Adam, and no doubt Adam had told Eve, for she was acquainted both with the prohibition and its object, that his reason or design was to preserve his newly formed creatures from incurring the evil couched in the term *die;* or in other words, that his prohibition proceeded from a tender solicitude for the happiness of his offspring. But the deceiver suggested to Eve, that it was not her Creator's concern for their happiness, which moved him to deny them the use of the fruit of the prohibited tree; but his wish to keep them in a state of ignorance, and of comparative degradation and infelicity: a misrepresentation, which Eve rashly credited, and disobeyed. But, to this simple, plain, and satisfactory statement, what endless suppositions, conjectures, fictions, and fancies have clerical men invented and added; and, what is truly astonishing, have had the art to procure, from a stupid and credulous multitude, to their own invented fictions, as implicit confidence in their truth, as is given to the Spirit's own declarations, if not more.

Our divine informant tells us, that Eve gave to her husband of the forbidden fruit, and he did eat; but says nothing of any arguments, motives, or inducements used by her to procure his compliance; nor of his reasons or motives for so doing. But what the Spirit has neglected to do, dreaming clergymen have done abundantly. They have told us many ingenious, but incredible stories on this subject.

4. Concerning the evils, which the deceiver, the woman, and Adam brought on themselves by their disobedience, our Maker has condescended to give us information at some length; but how brief is it, compared with the reveries of human fancy that have been annexed to it? With respect to the deceiver we are told, that he should be more miserable and degraded than any domesticated or wild beast; that he should move on his belly, and eat the dust; and moreover, that he should incur the enmity of the human family. With respect to the woman we are told, that, by her disobedience, she subjected herself to abundance of sorrow, particularly in gestation and parturition, and from the severe empire of the other sex. With respect to Adam we are told, that, on account of his disobedience, the earth was sterilized, and sorrow made his constant companion: that the barren earth should produce thorns and thistles, and the herbs of the field become his food: that severe toil should be his portion; and, worst of all, that mortality had fastened its unrelenting fangs upon him. This is evidently all the information given, in this portion of sacred writ, respecting the evils which these offenders brought on themselves by their disobedience; and is it not presumption of the highest order, for an ignorant, uninspired creature to dare to add more? and when more is added, to what confidence or credit are his vagaries entitled?

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5. That, from the time of his first transgression, man ceased to resemble, in both his mental and external action, the moral character of God, is rendered certain by the experience of all ages, and needs no super-human information to establish it. But that man lost or was deprived of any part of that, whatever it might be, which made him, when created, resemble his Maker; or, in other words, constituted the image or likeness of God, is not asserted in this place, nor, so far as I remember, in any other part of sacred writ. This loss or privation, is therefore, a daring fiction, altogether unentitled to belief. The human soul, by its disobedience lost neither its intellectuality nor its immortality, the only properties, so far as we know, which constituted its resemblance to its Maker, when formed by him: for resemblance to God's moral nature must necessarily be a subsequent acquisition, to be made by acting conformably to his revealed will.

6. But no fact, asserted in sacred writ, has proved a more prolific field of clerical fiction, nor become the occasion of more cobweb spinning than that, contained in Genesis v. 3. There, we are told, that Adam, like millions of his male descendants, begot a son in his own likeness, according to his own image. And this is all the information which the words convey, and all the information which an unperverted, unprejudiced mind would derive from them. But the clergy have invented many wonderful tales about this event. They tell us, that Adam begot the soul of his child, as well as its body, and made it as like the devil as possible: that he made it without a particle of resemblance to the deity: that he transfused into it all the evil qualities, propensities, and habits, which his own mind had ever acquired, without a vestige of any that was good: that he made it a rebel, an enemy to God, before it had ever acted, or was capable of action: that God hated the unfortunate, miserable thing, and was determined to render it eternally wretched, before it had done, or was capable of doing any thing to offend him. Whence the clergy got all these goodly stories, I pretend not to assert; but I hesitate not to say, that sacred writ knows nothing of them, and common sense as little. That Adam begot the soul of his baby is, to my mind, a most incredible fiction: a fiction which destroys all pretension, in the human soul, to immateriality and immortality. And as the moral qualities of Adam's mind were not innate or implanted in him at his creation by God, but subsequently acquired by himself, what induced him to communicate all the bad qualities of his mind to his boy, and none of the good, of which he certainly possessed some; or how he contrived the accomplishment of this super-human deed, namely, the conveyance of that to his son, which, in the very nature of things, could only be acquired by his son's own exertions, is rather too hard for an ordinary mind to conceive: clerical ingenuity, however, may find it out—for in the cobweb loom surprizing fabrics are produced. At any rate, enough of absurdity and nonsense has been spread out about this simple and plain fact, to show us the great danger of becoming wise above what is written, and of adding reveries of our own to the explicit declarations of God's word. Strange! that men cannot be content with

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what God has plainly and explicitly told them. Surely he *is* the best judge of the quantity of information of which we stood in need, and could really be useful to us.

Let these examples suffice to show what I account unscriptural views. Every thing is to me an unscriptural view, which is not plainly and explicitly declared in sacred writ. Among unscriptural views, then, I must rank all fictions, fancies, conjectures, suppositions, constructions, inferences, additions, &c.

As to the second source of religious error and dissension, false philosophy of the human mind, Philalethes can say but little, because he knows not what sort of intellectual philosophy may now prevail among the clergy: some years ago, as their publications still prove, it was of the meanest character. They were then grossly ignorant of the connexion which exists between the understanding and the passions or affections, and the dominion which the former exercises over the latter. They never suspected that every emotion is the creature of thought; nay, that each emotion is the production of a peculiar modification of thought: that the several conceptions of the understanding as certainly execute their own appropriate feelings or emotions, as light attends the rising sun. They seem to have but little knowledge of the power and necessity of those propositions called motives. And they divided the human mind into as many parts, which they called faculties, as they divided the body into parts called members or organs. In short, they mistook operations for faculties; and actually ascribed to the mind faculties which it never possessed. For example, they ascribed to the mind faculties which they called judgment and will, terms which always denote not constituent parts, but acts of the mind. The term *judgment* sometimes denotes capacity to judge, sometimes the act of judging, and sometimes the decision which has taken place. And the term *will* always denotes either determination, desire, or command. But these are all acts or operations of the mind, not faculties or parts In short, the human mind is a simple indivisible substance, capable of performing a variety of distinct and dissimilar operations, and not a compound. It can attend to external impressions, it can perceive external objects, it can conceive or join simple ideas together, it can analyze or separate the component parts of compound bodies presented to it, it can comprehend or trace the relations of things, it can reason or detect the connexion of causes and effects, it can remember and recollect, it can imagine or combine simple ideas in new assemblages, it can compare or try things by a pre-existing standard, can believe, or feel the irresistible force of evidence, it can love or delight in agreeable objects, repent or regret the commission of hurtful actions, and feel the influence of motives, &c. but it knows nothing of faculties or parts, and is utterly insusceptible of the clerical divisions which have been ascribed to it. From ignorace, therefore, of its nature, and erroneous conceptions of its action, no doubt, much religious absurdity and delusion have been produced.

PHILALETHES.

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OPINIONS

Of the Virginia Baptists in 1811 and 1832.

SEVERAL correspondents from Virginia have expressed a wish that we would publish Mr. Ball's address to the members of the Dover Association, advising and dictating to that body the necessity of casting out of their connexion all reformers. As a specimen of the times, (had we not published so many similar documents,) we might have been induced to give it an insertion; for I presume so much ignorance and arrogance in an Editor (who has by the force of circumstances been made the organ of a faction of the Virginia Baptists in the year 1832,) will, in a few years, be regarded as rather incredible and marvellous. But we cannot make room for it at this time.

It is, however, a fact, that this champion of orthodoxy actually quoted the Old Testament as a part of the New—put into the mouth of Paul the words of Amos, and ascribed them to the great Apostle to the Gentiles? He also advised the packing of the jury for the late meeting of the Dover Association; and admonished the brethren not to send any one as a representative of the churches, suspected of having any attachment to the principles of reform, that they might make sure work of it, in casting out the reformers. Is it possible that the progress of reform is such in the Dover Association, as to make such high-handed measures necessary? How handsomely does this prove the gloomy pictures he has drawn of the sinking fortunes of reform in Virginia! This organ of the antireformers fears the chances of a fair election, and has to violate all moral usages among Christians, in infringing upon the liberties of the churches to transact their own affairs, agreeably to the mind of a majority.

Had ever the good, mild, persuasive, and peaceable genius of the ancient gospel to resort to such measures? Packed juries belong to the policies of corrupt courts, and the intrigues of lawless men. But I will not at this time not enlarge on the men and measures, which are rendered conspicuous solely by the force of circumstances—from no manly attribute in the actors, from no noble characteristic in the measures.

Some churches have, however, succumbed to the dictation of the Herald; and, in selecting their messengers, have attempted, (but unsuccessfully, in some instances at least,) to send their portion of representatives from the ranks of them who are pledged to sustain the opposition, right or wrong. When this campaign is ended we may be more particular in the details. The foundation of God stands safe, having this seal, "The Lord will make known who are his."

The following hasty sketch from a correspondent, shows what a dereliction of principle is manifest in these movements.

EDITOR.

FOR THE MILLENNIAL HARBINGER.

SOLOMON says, "*The thing that hath been, is that which shall be; and that which is done, is that which hath been done: and there is nothing*

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new under the sun." Paul says, "WHICH THINGS HAVE, INDEED, A SHEW OF WISDOM, IN WILL WORSHIP AND HUMILITY, AND NEGLECTING OF THE BODY, NOT IN ANY HONOR TO THE SATISFYING OF THE FLESH." *What* things were these, which were all to perish? They were the ordinances of men, or the traditions of the elders, INTRUDING into those things which they had not SEEN, vainly puffed up by their fleshly mind.

In 1811 some of us inquired for the true church of God. We were then taught the following language:—

"As many are going to and fro, crying, Lo, here! and Lo, there! and claiming the name and character of God's peculiar people; saying, "We are the true church of Christ:" being apprehensive that many may be embarassed by such CONTRADICTORY CLAIMS, we offer you our present annual address on this subject, hoping we shall be able to point out by SCRIPTURAL CHARACTERISTICS WHO ARE THE TRUE CHURCH OF OUR LORD JESUS CHRIST." [See Minutes, 1811.]

"In order to know whether a work be agreeable to rule, *we must first know the proper rule by which it ought to be tried.* The work of the mason must not be tried by the carpenter's rule, nor the carpenter's by the mason's: each work must be tried by the rule adapted to it. A church ought to be the workmanship of God; and, consequently, ought to be tried by GOD'S RULE, not by man's; by REVELATION, not by uninspired reason. For it will doubtless be often found, that "that which is highly esteemed among men, is an abomination in the sight of God." [Very good!]

"THE FAIREST AND ONLY PROPER MODE OF ASCERTAINING THE VISIBBE CHURCH IN THE PRESENT DAY, IS TO SEARCH FOR THE VISIBLE CHURCH IN THE DAYS OF INSPIRATION; and then inquire among what people her characteristics, as laid down in the Bible, may be discovered."

"By the *visible church*, we mean to convey the idea that there *is*, and always has been, a peculiar people, gathered by the power of God, WHOSE PRINCIPLES, ORDINANCES, AND CUSTOMS ARE OF DIVINE AUTHORITY, against whom the gates of hell shall not prevail," &c.

"True holiness is an immanent seed, abiding within, and bringing forth fruit of like nature. It is not puffed up; but humble and unassuming. So refined a principle is genuine holiness, and so contrary to the natural propensity, that few, either in the Old or New Testament, are represented as having attained to high degrees of it. Job, Moses, and the three in the plains of Dura, continued immoveable, and would not bow to the king's golden image."

"Balak said, "*Curse me this people;*" and Haman, "*There is a certain people, whose laws are diverse from all people's. It is not for the King's* [the Clergy's] *profit to suffer them.*"

"Paul was told, "As for this sect, it is every where spoken against." View this feature of the true church, beloved brethren, and see whether it is visible in any people now extant." [Agreed.]

"The true church is often known by her liberty. God is always best pleased with free-will offerings; for which reason he wishes his

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people to be left free *"to do that which is right in their own eyes."* Judges xvii. 6. He forbids all from lording it over his heritage. *Compare this feature of Christ's bride with the churches of the present generation, and judge ye to whom it applies"*——[We are constrained to say, not to the proscribing Baptists of this generation.]

"Paul was jealous of the Corinthians, lest their minds should be corrupted from *the simplicity that is in Christ."*

"Inquire, brethren, for the people who take the simple unadulterated word of God for their guide, whose doctrines, ordinances, and customs stand *just as they were handed down from above.* If you see such a characteristic in any people, you should not hesitate to acknowledge it as a strong evidence of their being the true church."

Thus, sir, reformers were, in the year 1811, in Virginia, acknowledged to be the true church of our Lord Jesus Christ; and in 1830, decreed to be excluded from among those, *and by those who drew their characteristics.* Such has been the lot of all the faithful servants of God. See Paul's letters to Corinthians and Galatians.

In 1831 the Baptist oracle says, "We have no hesitancy in saying, and we hope to make it clearly appear, *that sentiments or opinions of revealed truth constitute the* ONLY BOND OF UNION among members of the same church. See Herald of 18th November, 1831.

"We have often heard it asserted, that *the Bible was the bond of union among church members;* and we have heard, too, of churches being constituted upon a bare declaration of their members, that they took the BIBLE FOR THEIR GUIDE. We do not doubt the sincerity of such brethren; *but we think they are under a* VERY GREAT MISTAKE."

"It is idle for any man to pretend he has no creed. We have always regarded those efforts, which we have often witnessed, to sweep all creeds and confessions of faith, as the work of intruders, who wished to build a new theory on the ruins of those already in existence. But to our subject: Opinions or sentiments are the bond of union among church members. Let this be sundered, and the church (the sect) will soon fall to pieces." In 1811 the church was gathered by the power of God; her principles were of divine authority, against which the gates of hell cannot prevail; but *differing in opinion now prevails* in crumbling it to pieces!!!

In 1832 we find in the same oracle the following language, "Advocates of *a new theory unknown in former days to our denomination,* and on some fundamental points directly opposed to sentiments held and cherished by us as Baptists, have sprung up."

Thus it appears, by this oracle, there is no fixed principle with the Baptists. This oracle must be either ignorant of what was the language of the Baptists in 1811, wilfully misrepresenting those he wrote against; or has cast upon the Baptists the deepest reproach that I have read. I have shown what was their language in 1811. We have published in sight of his door, that we were only contending for the all-sufficiency and alone-sufficiency of the word of God for our salvation, *"as it was handed down to us from above."* If this theory

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was "unknown in former days to the Baptists," it is a deep reflection upon them. But we think the oracle has slandered the Baptists, and proves he knows but as little of them as he does of the New Testament.

"Except two be agreed, how can they walk together, *is the language of an inspired Apostle!*" This oracle, it seems, can make a revelation when it suits his theory, and inform his readers that it is the *language of an inspired Apostle!* No such language has ever been handed down to us by any one of the inspired Apostles of Jesus Christ. We do agree with God; and can say with an inspired Apostle, "Let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, (not in opinions of uninspired men,) and mightest overcome when thou art judged."

Does this oracle assume the character of God, and then ask, Except we agree with him, how can two walk together? Now this is nearly the language of God to the children of Israel, that had made their "*sentiments or opinions of revealed truth a bond of union among them.*" Consequently, had done worse than the nations around them—Gaza, Tyrus, Edom, Ammon, Moab, Damascus, and Judah. God then informs them. "You only have I known of all the families of the earth; therefore *I will punish you for all your iniquities.*" Then asks, "Can two walk together except they be agreed?" God informs them that he had overthrown some of them as he overthrew Sodom and Gomorrah, "And ye were a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord. Therefore, thus saith the Lord, will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Thus our Baptist brethren ought to remember it was those that made their own opinions or sentiments the rule of their conduct, that God asks, "Can two walk together except they be agreed?" There is no "*how*," nor "*Apostle*," then. Will this oracle assume the character of God, to *punish us* because we agree with God and not with him? Then he must usurp the authority of God, who forbids all from "lording it over his heritage. This oracle admits, if the advocates for the ancient apostolic gospel remain among them; or, "Whenever the new theory [New Testament] has prevailed in any church, one of two consequences has followed—the church has been revolutionized, or it has been divided." Candid admission that error cannot stand before truth. I never knew it until this oracle endeavored to reveal it, that truth would yield to error, that darkness banished light. Thus the order of things—yea, the foundations of nature are out of joint according to this new theory. Here we have the confession that truth cannot be maintained where error is propagated. What a reflection upon the author of our salvation! What a perversion of principles! Truth banishes error—light, darkness. But *these men of truth* reverse the order of things, and say, There is no need of reformation.

Do, my dear sir, hand down to posterity the revelation of the Richmond oracle, of the 21st September, 1832; and you will oblige all your readers in Old Virginia.

ONE OF YOUR READERS.

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CHURCH DISCIPLINE—*No. IV.*

IN my last, I noticed those scriptures that had immediate bearing upon the subject under consideration. There is one or two more, to which I would call the attention of the reader. The church at Philippi certainly had its "*bishops* and *deacons*." There is something remarkable in this Epistle. This church, with *all her officers*, was the first that communicated with the Apostle, as concerning *giving* and *receiving*. This goes to show that a *church of Jesus Christ* was not constituted for the sole purpose of *paying a preacher to preach statedly to them*, but to edify one another, and unite their resources in sending the glad tidings to all men. The Apostle speaks in the most respectful terms of the character of this church, and requests them to be followers together of him, and *mark them which walk so*, as they had them for an example "Those things," says the Apostle, "which ye have both *learned* and *received*, and *heard* and SEEN IN ME, DO; *and the God of peace shall be with you.*" Here we have an important lesson. There were many who, the Apostle said, did walk differently from the above advice; yes, when he wrote of it he wept.—Hence we see the danger in departing from apostolic example or precept. He says "such are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame; who mind earthly things." Those spiritual and heavenly lessons taught by the Apostle were not so captivating to them as the lessons and precepts of men; they blended spiritual and earthly things together.

The other passage is recorded in Matthew xviii. where our Lord teaches his disciples how they are to conduct themselves towards a brother that should trespass against them. This passage has been so much perverted by those who claim dominion over the faith of others, that much mischief has grown out of not attending to the language of the Saviour.

Some contend that there are no private trespasses; therefore this rule must be applicable to all cases. Others contend that there are public and private trespasses; that the same offence committed privately by a brother, would not justify our proceeding against him according to our Saviour's directions, Matth. xviii. if it had been committed publicly. Others again make a contradiction of their own whims, passions and prejudices, *a trespass* against them. Hence the discord and divisions among members of the same church.

We have known a church to exclude a brother for no other cause than that of his *Arminian sentiments*,—saying they were *hurt* with him, because he had *trespassed* upon their *feelings* by his Arminian sentiments. The word reformation used by a teacher instead of repentance, *hurt* the *feelings* of one member; the church was called together to settle the matter: though several years ago, it has not been settled as yet, nor I expect ever will be. One member would not commune with the church because he had not notice that a church meeting was to be held to hear experiences; saying, they had *hurt* his *feelings* by *trespassing* against him, in permitting a man to be baptized without his consent. Another refused to

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commune with his brother because he wore a *cravat*, when the rest did not feel themselves able to do so; saying, they were not all of one mind, and he had *trespassed* against the church. Another refused to commune with the church, because one member had on a pair of pantaloons; saying, the fashion came from the devil, and would carry him to the devil; therefore he could not fellowship such a transgressor. In all these cases, when brought before the church, nothing but wrangling and disorder followed. Instead of the individual being rebuked for his officious and intolerant spirit, it was too often considered a mark of strict piety, he being, as they termed it, a conscientious man. This has contributed no little to the intolerant spirit of this age and generation. All trespasses are transgressions, or unlawful entrance on another's rights. Christian's rights are all defined in the gospel; and without a violation of some principle or practice laid down *there*, it cannot be considered a trespass. The trespass spoken of by our Lord may be against a brother, such as whispering, evil surmising, backbiting, &c. &c. But all trespass of moral law, so called, whether done in private or public, cannot be forgiven by a brother before there is a public confession and repentance made to the church. To say I can, upon a brother's confession of repentance to me, forgive him for that drunkenness, &c. and let the matter rest there, would be attended, in my judgment, with the most baneful consequences to society. Thus it appears, that if a brother trespass against me, by evil speaking, malice, guile, hypocrisies, envies, these cases not being ripe for discipline, I am to proceed according to the Saviour's instructions; and should I, after having done as I am commanded, fail to gain my brother, I am then to make it a matter of discipline, in order to peace and unity.

DIDYMUS.

CHURCH DISCIPLINE.—*No. V.*

I HAVE shown the impropriety of men's making their own opinions or passions a matter of discipline. The discipline of the church of Jesus Christ is as necessary, and of as much importance to its peace, purity, and unity, as the administration of any government on earth. No government would be sustained by an intelligent people, where the peace, happiness, and rights of others were to be sacrificed to the whims and prejudices of any and every ignorant and intolerant man or woman. Whenever a church proceeds to censure, condemn, or exclude for difference of opinion, or through passion, prejudice, or ignorance, discipline is rendered useless.—It reminds me of a fretful mother; who scolds, threatens, and knocks her children about for every error or action they peform: the consequence of such conduct is, she loses her authority over her own children, and they lose their regard for her. Society, with us, now begins to see that what was once of so much importance among the sects, is a useless thing. Many care no more for being excluded from them, than they would from among the wicked. Thus an important part of the gospel is made of none effect by the traditions of men. I have known some to rejoice that the separation has taken place, in consequence of the unrighteous conduct of *the church*, so called.

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Brethren, these things ought not to be. "Let not your good be evil spoken of," was an exhortation of an Apostle. No person ought ever to be excluded from the church of Jesus Christ for any thing said or done by him, unless the *gospel* shows that his conduct would *exclude him from heaven.* Though some walked so as to cause the Apostle to weep, he did not command the church to exclude them, or say they ought to be excluded; but urged the church to be followers together of him, and *mark them which walk so,* as they had him for an example. He urged it upon his brethren, "THOSE THINGS WHICH YE HAVE BOTH LEARNED AND RECEIVED, AND HEARD AND SEEN IN ME, DO; [what then?] AND THE GOD OF PEACE SHALL BE WITH YOU."

It does not appear that the primitive churches called on every member to decide whether this or that member should be excluded from among them. It is contrary to all civilized governments. The very circumstance of the church having rulers, or officers, goes to show that these officers were to attend to the preservation of order, and see that the law of Christ was obeyed, or executed upon every incorrigible transgressor. No kingdom is governed by every subject. The King rules by his lawful authorized agents. Our President rules according to constitution and law, by his authorized agents. And our heavenly Father rules in his church according to his gospel, by agents appointed as therein directed.

The Elders and Deacons are the officers of a church. Then it follows that it is their duty *to decide upon the testimony* of any transgression, and that in the presence of the whole church, that the church may acquit the accused, or enforce their decision, as the case may be. All this is to be done according to the written word of Jesus Christ and his Apostles. Any member refusing by example or advice to enforce the law of Christ, is a rebel against our King, and ought to be dealt with accordingly. Any member that attempts to arrest the execution of law, *when pronounced in obedience to law,* subjects himself to the penalty of the law. It is absolutely necessary for the preservation of order and good government, that every good citizen should sanction the execution of the law upon every incorrigible transgressor. It is also absolutely necessary that no sentence should be pronounced upon any one, without first being able to produce, *from the word of God,* what is required of a church in the case before them. To wrest and torture the Scriptures, in order to make them suit the prejudices of rulers, is a perversion of law; and the church should dismiss such rulers, and seek for those that would rule in the fear of God. This is the order of all good government. This will restore peace, purity, and unity, under the reign of King Messiah. No man would have his Christian character sacrificed upon the dogmas of any man or set of men. Then would the Redeemer's words, by his servant Isaiah, be fulfilled, "O that thou hadst hearkened to my commandments! then should thy peace be as a river, and thy righteousness as the waves of the sea." Let us remember this, brethren. Farewell.

DIDYMUS.

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One Book, One Speech, One Mind;

Illustrated in a letter from brother Hall.

LITTLE Rock, September 18th, 1832.

Brother Campbell,

I HAVE just read No. 2, on the Millennium, in the 4th No. of the first volume of the *Millennial Harbinger*. Reading the letter from brother A. Rains to you, brought to my recollection a circumstance which happened with him and myself several years ago. It was at the time he passed through Kentucky on his way to the state of Ohio, for the purpose of commencing a periodical in favor of Universalism. I was at that time a member of the Christian Church, and was what is popularly called a *Unitarian*. Alas! on that subject I have delivered some hundreds of discourses, and written several essays. Brother Rains and I met not far from Lexington. We were introduced to each other. I delivered an address on the Universal Judgment one forenoon. In the evening he spoke on Universalism. He invited me to conclude: I did so, and made some remarks in opposition to his discourse. After meeting, it was proposed by some of the people, that brother Rains and myself should discuss the subject of Universalism. We agreed to do so; but could not agree on the time to meet and debate the question. As we were going the same direction, we travelled some days together. I found him to be a gentleman, and a man of talent, with a good stock of information. In a word, I was delighted with the man, and regretted that such talents should be employed in pleading a cause so unworthy of them. We parted: he went to the state of Ohio, and I to Alabama. I went preaching antitrinitarianism; and he, I presume, Universalism. I heard of him no more until I saw his name announced in the Harbinger as a reformer. Long before I heard of him, I had also embraced the same sentiments; and as the people with whom I was connected would not cease their speculations, and finding a church of Baptists who held the same sentiments I did, I joined them. Since then I have been teaching the ancient gospel and ancient order of things. And I can say of my former notions, as brother Rains says of his Universalism—I have not only not inculcated them since, but I have also forgotten the arguments which I used to advance in favor of them. My mind has been entirely taken up with primitive christianity. Thus brother Rains and I have arrived at the same point by taking the Scriptures as they stand for our rule of faith and conduct, and ceasing from speculation. Brother Rains and I might have theorized and contended for our speculations till doomsday, and never would have thought the same thing; but by dropping every thing of this nature, and contenting ourselves with the "faith once delivered to the saints," we have become of "one mind." This is an additional argument in favor of your position in the number referred to.

I am still in this place, though when brother Collins wrote you I expected to remain but a short time. Since I came here I have immersed and introduced into the kingdom just 40 persons. More will be immersed soon.

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I have just returned from a meeting on the Saline, 30 miles distant. I had the happiness while there of seeing the church unanimously renounce their human creed, and agree to be governed by the gospel alone. I also saw four persons immersed for the remission of their sins on Lord's day. Two of them had been Methodists. The prospects of reform are flattering throughout the territory.

R. F. HALL.

FOR THE MILLENNIAL HARBINGER.

Regeneration---No. 1.

I HAVE recently been favored with three numbers of the *Western Luminary*, (published at Lexington, Kentucky,) by a friend of mine, who is a patronizer of said paper, and who resides in Kentucky. These numbers contain *Campbellism*, Nos. 3, 4, and 5; and until I read these numbers I did not know that any man, possessing the intelligence of said writer, could be so ignorant of what is taught in the scriptures as I conceive him to be. The writer says, that without regeneration it is impossible to enter into the kingdom of heaven; but does not say what we are to understand by the kingdom of heaven. If he mean the kingdom of eternal glory, (which I think is his meaning, by his saying that the malefactor entered into it,) he would be at a loss to sustain his position: for he cannot show that any person was ever regenerated before the advent of Jesus. No such idea can be found in the Bible, (Old Testament.) If, then, any of the Old Testament saints ever reached the kingdom of eternal glory, they reached it without regeneration: for there were none regenerated in their day, nor do the scriptures of the Old Testament say one word about *regeneration* or *being born again*, which I suppose to be synonymous. Unless men could be born into a kingdom before it was set up, there never was any person regenerated, or born again, before the kingdom of heaven was set up. To say that men were born into the world before the world was created, is not more absurd than to say that men were born into the kingdom of heaven, before it was established on the earth. For it was the kingdom of heaven on earth, that men were born into, when they were born of *water and the Spirit;** and not into the kingdom of eternal glory. The malefactor did not ask admission into the Kingdom on earth—for he was, at that time, undergoing crucifixion—the kingdom on earth was not yet established,—the constitution or covenant by which it was to be governed was not yet sealed—*the blood* was then about to be shed for the ratification of it. So soon, then, as the writer in the Luminary gets to understand, that no person was ever born of *water and the Spirit*, into the kingdom of future glory, and that no person was ever born into the kingdom on earth, by being born of a woman; he will probably see the necessity of the birth spoken of by our Saviour, when speaking to Nichodemus of the kingdom

*None were ever in the kingdom on earth, except those who were born of water and the Spirit—otherwise Jesus told Nichodemus a falsehood.

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abont to be established on the earth. This Luminary writer has yet to learn that there are *three births* spoken of—to be born of a *woman*, brings us into the kingdom of nature, or the animal kingdom; to be born of *water and the Spirit*, brings us into the kingdom of heaven on earth, or the church; and to be born from, or of the *grave*, brings us into the kingdom of future glory. M. W.

Regeneration---*NO. II.*

THIS learned writer in the *Luminary* has not observed that the *kingdom of heaven, regeneration, being born again, baptism, &c.* are terms brought into use about the same time, and that none of them was in use before the advent of Jesus; or before the appearance of John the Harbinger. He would make us believe, that these things all existed from the foundation of the world. He would, from *his* mode of reasoning, make us believe that children could be born into the world, if woman were annihilated: for he attempts to prove, that children can be born into the kingdom of heaven, independent of the institution appointed by God to bring children into it—that is, they can be born into it, without being born of *water and the Spirit.* He summonses the Apostle John to prove what he asserts—because John, in writing to such as had been born of water and the Spirit, says that he that believeth that *Jesus* is the Christ is born of God. All the Jews believed in a Messiah, or Christ; but all did not believe that *Jesus* was the Christ. Those who believed *Jesus* to be the Christ, proved their belief of that *fact* by being buried and raised, in the likeness of his burial and resurrection. Thus the Jews, after they had been baptized, were said to be converted, (to the faith that *Jesus* was the Christ;) and after the Gentiles had been baptized, they also were said to be converted. Why did Peter, when about to introduce the Gentiles into the kingdom, say to the Jews who went to the house of Cornelius with him, "Who can forbid *water?*" if *water* were not necessary to bring them into the kingdom? It would seem that *water* was the only thing the Jews were disposed to object to—it appears, therefore, that all who were brought into the kingdom, were brought in by *water.* M. W.

Narrative of a few weeks in New York.

[CONCLUDED.]

NEXT Lord's day went to the meeting, determined to prosecute my address which I had commenced on that day week. After being there a few minutes the Bishop and a number of the members came in. The Bishop with whom I had conversed, as stated above, called me to him, and said, that he and his brother Elder had agreed, that, as my views did not correspond with theirs, I had better not address the church to-day. I said, I neither had addressed, nor intended to address the church upon any matter that was likely to create strife, as the very reverse was what I aimed at. He said I had better not address them at all, as the church would not like to hear me. I told

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him I was not aware of that; and were it so, I should be very sorry to obtrude myself on them; but that I thought it hard and unfair to be condemned as a heretic without being first heard. "The church," said I, "have never heard my sentiments from myself, and from your charging me with denying the influence of the Spirit in the salvation of men, (which he had just done a minute before,) I know I will be subject to gross misrepresentation when I go away, which you know is my intention to-morrow. I think, then, instead of the church hearing the misrepresentation of my views, (not that I think either you or any of the church would wilfully and intentionally misrepresent; but, from not knowing what my views are, will be attributing to me what I do not believe,) they should hear my views from myself." We cannot allow it in the church," said he. "Well," said I, "will an opportunity be given me this evening to correct the present misconception, and to allow me to make such a statement as will prevent misrepresentation after my departure?" He consulted with his "brother Elder," and both agreed that it would be dangerous to allow me to address the church at any time: but that I might speak to them individually in private. "That," said I, "you know is impossible, as I leave town to-morrow; and must say your decision is very arbitrary and despotic." He said, "You know we have a very peculiar duty to perform here." I said, "I knew that, but that I thought they were exceeding that duty by gagging my mouth before the church had decreed me a heretic, which they could not do without first hearing me." I then went to my seat, determined at the time of exhortation to tell the church the reason why I did not continue the discourse I had commenced on the Lord's day before, as I was aware none of the members of the church knew any thing of the Bishop's objections, except one or two; for I had not addressed the church publicly, except on the Sunday before, and had no particular conversation with any of them, except four or five; so that they must be in entire ignorance of my views, or had misrepresentations of them from those who spoke to me. I say, misrepresentations; for on speaking to me, these very persons charged me with holding things as opposite to my sentiments as heaven and hell. One of the Bishops and I never had one word of religious conversation; yet he decided on report, when he had the opportunity of hearing for himself from my own mouth.

At the time of exhortation the most complete manœuvre was practised to prevent me addressing the church. It is a principle received amongst them, that the brethren have a right, and of course a liberty, to exhort. They read three chapters after the supper, and then exhortation follows. This day, as the member who read the last chapter, was finishing the last verse, one of the Bishops stood up, and said, "We will read another chapter in addition to our usual course;" and accordingly read the 13th chapter of 1st Corinthians; and when done, commenced a lecture on love—the evils of contention in the church—quoted the 1st chapter of 1st Corinthians, and a variety of others—that persons were to get into the church who were wolves in

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sheep's clothing—and that of their own selves men should arise speaking perverse things to draw away disciples after them; and quoted Paul's address to the Ephesian Bishops, Acts xx. This occupied all the time allotted for exhortation; and, without ceasing to speak, lifted up the hymn-book to give out a hymn. I rose, but he kept his head turned to the other side lest his eyes should come in contact with mine. I remained on my feet for about one minute without speaking, when he commenced giving out the hymn, and I sat down.

After singing and prayer, the business of the church was over, and, of course, the power of the Bishops. I stood up, and said, "May I take the liberty of requesting as a favor, that the church will take their seats for five minutes?" About three-fourths of them sat down, apparently much astonished. One of the Bishops having commenced to speak to a few near him on rising from prayer, continued to talk on without taking any notice of my request; said I, "Mr. ——, I have requested an audience of the church for five minutes, and they seem willing to hear me: may I request that you will not interrupt me?" "It is quite out of order, sir," said he. "I presume, sir," said I, "that your presidency over this meeting ceased when you dismissed them, and that if they be willing to hear me, they may do so without liberty from you." "I cant allow it," said he; and in an instant the whole body were in knots of three and four talking through the room. I said, I thought myself badly treated, having neither received the courtesy due to a christian or a gentleman. The two females in whose house I had been the Sunday evening before, came to speak to me. I said to them, I never saw such infamous treatment, either given or received in my life, under the name of religion; that it only wanted the red hot pincers and boiling lead to be the Inquisition revived. They appeared shocked at the strength of my language, but not at all shocked at my treatment, though they condemned it a little. While we were talking, one of the Bishops came up to me, and said, "We think it not quite right to allow sentiments opposed to our views of the gospel to be spoken." "It is not, sir," said I, "the gospel, or the Bible, or Bible truth, that is the matter of difference; but your inferences from the Bible which you wish to impose on others. I have no objections to your drawing your own inferences from the Bible, but a very serious one to your imposing them upon me as a term of communion." "We should have had a church meeting previous to your reception," said he, "and that would have prevented any unpleasantness." "I think otherwise," said I; "but a better plan for you to adopt, would be to write out all the inferences you draw from the Scriptures, and ask the candidate for admission, will he subscribe them; and then the unfortunate creature will know what he is about: for an unwritten creed is the worst of all creeds." He turned away quite displeased, saying, "We can settle it without all that." I then told those two females that it was due to myself to let the world see the matter, and would have the whole published if I could get an insertion for it. In the evening I went to see them, and had a long con-

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versation on the subject. They said I had been badly treated, and that most of the church thought so; and said most of them knew nothing of the matter during the time of morning meeting, and wondered what could be wrong. I told them my mind pretty freely, for I believed they were privy to (if not a party in getting up) the whole plot.

The most respectable man in the church, in the things of this world, and whose wealth and station has an undue influence over the minds of many in this church, was absent on this day, for what cause I cannot tell, unless he knew what was to be on foot, and did not wish to be present. He was walking the streets, in perfect health, both Saturday and Monday.

What a pity that such sectarian feelings should exist, and that love should grow out of unity of opinion, instead of unity of faith. Before they were aware our opinions on these matters were not the same, love towards me was manifest by all of them; but so soon as they discovered it, without any other fault, the greatest coldness was manifest by many of them. When will the saints be out of Babylon?

I. T.

Progress of Reform.

Nicholasville, Ky. October 9th, 1823.—I IMMERSED one on Lord's day last, the 7th; and one on the 8th. Brother W. Morton immersed sixteen, on the Monday after the second Lord's day in September, at Sabblett's Ferry, on the Kentucky river, in Woodford county—and brother J. Creath, Sen. immersed thirteen, at Buckley's Ferry, on the same river, on Monday after the fourth Lord's day in September; each of which places is from five to six miles from Versailles. The good work is still progressing.

—The *Boon's Creek Association* met in last month, three miles and a half east of this place. The whole number of *churches* composing the same is about six or seven. From one or two there was no letter. During the last year four persons were immersed, and thirty-one dismissed and excluded. The consumption is fast preying upon its vitals. They received one newly constituted church into their body, consisting of from nine to thirteen members—having been constituted upon a creed acknowledged to be genuine, I suppose, by the clergy present, viz. John Brice, Mr. Garman, and Edmund Waller.—At the bottom of their letter to the association in which they seek a residence, they affix a note, saying, *"We discard A. Campbell and his doctrine."*—This was by the way of giving additional claims to their appeal for *admission.* So, you see, they deny that Jesus is the Christ, the Saviour of *sinners*—the final salvation of all who continue faithful to the end—and the eternal condemnation of those who obey not the gospel of our Lord: or else you discard this as a part of your faith. During the last three years, I do not recollect of hearing of twelve additions to all the old sectarian churches, in twenty-five miles square—whilst from three to four hundred have been added, by faith and immersion, to the reformation, since May last. I do not wonder that there should be such a barrenness amongst them, while their every effort is to convince the people that they cannot believe the gospel, and that the gospel is a sealed book, and a dead letter.

G. W. E.

Somerville, Ten. September 19th, 1832.—I have been absent from home part of the summer, and have recently returned—since which time a few of us, who profess to believe in the one Lord, one faith, and one immersion, met together, for the purpose of uniting in social worship. After adoration and thanks-giving were offered up, it was enjoined on me, to speak to the congre-

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gation, on the importance of believers in the one Lord, &c., uniting themselves together. I did so; and while on the subject, I contended that the union should be on the *New Testament*, and that alone. After contending earnestly for the faith for about two hours, I came down from the stand, and proclaimed aloud, that I would unite with the *King's* children, to observe his laws and obey him in all things, and if there were any in this congregation who were disposed to give themselves to the Lord and to one another, they could manifest it by meeting and giving me the right hand of fellowship: remarking, at the same time, that we wanted no *isms* nor *ites*. There were, as well as I recollect, about ten who came and gave each other their hands—some of them I had immersed, and, I suppose, they were the first who were immersed for the remission of sins, in the Western District. The fourth Sunday in May last I spoke to a large congregation, on the great and grand design of the ordinance of immersion, contending that it was instituted for the remission of *sins*. After coming to a close I remarked, that if there were any persons in the congregation that wished to obey the *Lord*, I would immerse them at any time and place that they might designate. There was a lady of intelligence came forward, and made the good confession that Jesus was the Messiah. She left home, not having any such thing in contemplation, and of course had not a change of apparel with her: but such was her desire to obey the Lord, that she sent and got apparel; and we repaired to the water side, which was crowded with spectators to witness a scene they had never seen before. Thus the water was troubled, for the first time in these parts, by christian immersion.

My labors have been so scattered about, that I have done but little for the advancement of Messiah's kingdom. But for the future we design to meet together every first day of the week, which I hope will prove a blessing.

W. T. M.

Hines County, Miss. Aug. 20th, 1832.—I have nothing very interesting to communicate, neither do I wish to trouble you with many words. We have a few names even in Mississippi, who do not defile themselves with the traditions of men. They have only had to bear their portion of that persecution which has been poured upon all those who prefer primitive Christianity in its purity and power, to the latter day fashionable names, &c. &c.

There is a congregation of disciples near the Grand Gulf, who meet every Lord's day, to worship God according to his own directions. They request all the disciples who may be passing, to call upon them: especially those who teach the word. The congregation here, with which I am connected, is engaged in the same manner, and makes the same request. The disciples in Wilkerson County, and adjoining, have been progressing rapidly since they shook off the yoke, and entered the perfect liberty of the kingdom. G. H. N.

Maysville, Ky. Aug. 30th, 1832.—Since I wrote to you, I have, in conjunction with others, in my private tours and at large meetings, immersed sixty-four persons—who will generally make intelligent disciples of our Lord Jesus. Nineteen of these at May's Lick and vicinity, in two visits. The result of these accessions of numerical and moral strength is a general revival of hope, and faith, and cheerfulness. Not that the church did not possess these fruits of the Spirit before, nor that the angels did not before rejoice; but that saints and angels rejoice anew, at the reformation of near one hundred and fifty sinners in three months. D. S. B.

Yarmouth, Nova Scotia, August 25th, 1832.—I have just returned from a two months tour through Nova Scotia, and have had an opportunity of witnessing something more of the evils of sectarianism, and of trying to do a little towards reform. I now stand connected with ten preaching brethren, who have agreed to take the scriptures as the only standard of faith and practice—and there are the same number of churches; but they have not all yet laid aside their creeds, and adopted the ancient mode of coming together to break the loaf on every Lord's day. The prospect is beginning to brighten in this country.

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The brethren united with me have formed into a conference, and I am appointed to travel and labor in the word and doctrine, this year. I baptized a number during my late tour, and found many more who felt it to be their duty thus to put on the Lord, but are waiting to *feel* better. In the spring I wrote to Dr. J. Johnston, of Halifax, and sent my copy of your writings. I have lately received an answer from him—they have had the desired effect upon his mind, and he is very anxious to obtain more information on all divine things.

W. W. A.

Christian County, Ky. Oct. 1st, 1832.—The good cause is progressing in this vicinity. Brethren Davenport and Collins have, within the last two months, immersed about thirty persons. This is the effect of the debate of which I informed you. Brother E. A. S. left us about a week ago. We found him truly an amiable, interesting, and lovely brother. His deportment, his simplicity, and zeal are truly praiseworthy, and an example for all disciples of the great King. May the Lord bless him, and all who are engaged in the cause of God.

I. B. R.

CHURCHES IN IRELAND.—I cannot speak with much precision of the number of members in all the congregations in the counties of Tyrone and Londonderry, Ireland, which are zealous for the ancient order of things. Of the following I can speak with some degree of certainty: Common Green, near Omagh, has about 35. Dungannon, 30. Knockonay, near Ballygawly, 25. Crilly, near Aughnacloy, 20. Mullycarn, near Dungannon, 40. Moree, near Dungannon, 20. Augavvay, near Cough, 25. City of Londonderry, 15. Besides these, there are others, such as that at Tubermore, Carindaisy, and the city of Colerain, of which I cannot speak particularly. There is great need of public proclaimers of the word in these counties. Almost all that is done, is effected by private members.

J. T.

Brother James Mitchel, on a visit to Bethany, informed us that in Centre county, Pennsylvania, where he had labored about seven months, from March till October, he had immersed about ninety persons.

Brother John Mendal, late of Wellsburgh, under date of October 17th, writes, from Springfield, Sangamon county, Illinois, as follows:—

"I arrived here yesterday, and last night heard brother B. W. Stone, of Kentucky, deliver a discourse in the court house. This morning I was introduced to him, and to brother Farris. They were glad to see me, and to hear from you. They expect to immerse six this morning. Brother Stone was in Jacksonville a few days since, and informed me that a church of one hundred disciples was congregated there, and another, a few miles from this place, of fifty. He requested me to inform you that the cause of our Redeemer is prospering in this country, and that there is much scope for doing good."

A brother in Baltimore, long devoted to the cause of truth, and of much experience in the things of the kingdom, expresses the following fears—and *they deserve to be considered.* Old men for counsel, and young men for war.

"I do not rejoice as much as some others, in the large numbers immersed. I fear the much preaching at large meetings, often induces many to consent to practise what they do not understand. Again, I fear that when the excitement produced by these meetings is over, there will be a reaction, and that these converts, not satisfied with the plain and simple fare of the Lord's family, that is, the exhortations of the brethren, and the keeping of the commandments and ordinances of the Lord; the itching ear will not be satisfied, and there will be a forsaking of the assembly of the saints, and then apostacy. I cannot pierce far into futurity, but I have seen many revivals among the Baptists, and at the end of seven years, not one in thirty retained his integrity. I like to see the brethren stay in their own neighborhoods, and meet on the Lord's day, at their own place, even if they have nothing there but the reading of the word of God, and his ordinances. If they cannot enjoy these provisions of the Lord's family, it would be well for them to question whether they have received the truth in the love of it."

W. C.

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Nashville, Ten. Oct. 1832.—The family of God, at this place, are generally in the enjoyment of health, and the hope of eternal life. That portion who are in the habit of coming together to wait on the Lord, not only seem to have their strength renewed, but to grow in grace, and in the knowledge of our Lord and Saviour, Jesus the Christ. The unity of faith and love, which appears to me to exist, is, I can truly say, my brother, comforting indeed. But it is not only amongst the family at this place that we behold unity. We had, on the first week of this month, a visit from many of our brethren, the various congregations in this part of our state, who came up to worship with us at a set time. And I can truly say, that, to me at least, it was a pleasant time. There was no shyness, either in the conduct or looks of any part of the family present. No one manifested any desire to be called Rabbi—no one seemed to feel as though he were an intruder; but all seemed to be at home, and as conscious there were no spies in the camp. It was the first meeting of the kind I ever witnessed, where I did not think some one of the brethren a little uneasy. But on this occasion, all spoke the same language—all manifested the same feeling. Faith, and hope, and love was the apparel worn. It was the heavenly armour. It was not Calvinism, nor Arminianism, nor Campbellism. There was no appointing of clerks, nor moderators, nor preachers to occupy the stand on Lord's day. Each seemed to esteem others better than himself—and all seemed slow to speak, and anxious to hear others speak. In short, it looked to me as if our Father had been heard to speak, and had been teaching his children. I do not feel disposed either to boast as a partisan, or to cultivate the feelings of a party religionist; but I do rejoice in being of what the Jews called a sect near eighteen hundred years ago—a disciple of the Nazarene. And to see all such disciples healthy by faith, by love, by oneness of speech, gratifies me more than any thing else. To see our fellow-beings bowing to the peaceful yoke of Jesus; and to hear of their kissing the Son, in every neighborhood, is truly pleasing. This news the brethren brought us. Perhaps from three to five hundred have been baptized in five or six of the adjoining counties, the last six months. I was not particular in ascertaining the precise number. Eight were immersed here on the first Sunday in this month, five on Monday night, and two since. But this news, joyful as it is, is nothing, when contrasted with the health of our Father's family. If the disciples were, indeed, as a city set on a hill, what would five hundred conversions be, for six months, in a population of two hundred thousand? Almost nothing. O may the Father's children, with you and I, learn to realize our high calling, and become able to put in practice his will in all things. But, blessed be the name of the Lord, we have a glorious leader and helper; so that when we do come short, there is no necessity for flagging—We will, then, prove faithful till death, and afterwards receive the crown.

A BROTHER IN THE LORD.

The Lord bless all the holy brethren! May he lift upon them the light of his countenance, and give them peace!—*Editor.*

The Dover Decree.

THE Dover Association of Virginia passed the following decree at its last session:—

"We, therefore, the assembled ministers and delegates of the Dover Association, after much prayerful deliberation, do hereby affectionately recommend to the churches in our connexion, to separate from their communion all such persons as are promoting controversy and discord, under the specious name of "Reformers." That the line of distinction may be clearly drawn, so that all who are concerned may understand it, we feel it our duty to declare, that, whereas Peter Ainsley, John Du Val, Matthew W. Webber, Thomas M. Henley, John Richards, and Dudley Atkinson, ministers within the bounds of this Association, have voluntarily assumed the name of "Reformers," in its

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party application, by attending a meeting publicly advertised for that party; and by communing with, and otherwise promoting the views of the members of that party, who have been separated from the fellowship and communion of Regular Baptist Churches—

"*Resolved*, That this Association cannot consistently and conscientiously receive them, nor any other ministers maintaining their views, as members of their body; nor can they in future act in concert with delegates from any church or churches, that may encourage or countenance their ministrations."

In the preamble to this decree there is no one fact or truth of the christian religion specified, which the above brethren are said to deny—no one error stated which they are said to hold. But they are said to differ "in their views of faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the christian ministry, and the whole scheme of christian benevolence"—from those who have debarred them from their communion.

The excommunicated brethren, with whom we are proud to fraternize, view "sin" as the transgression of law; "faith," as the belief of the testimony of God; "repentance," as sorrow for sin; "regeneration," as being born again; "baptism," as an immersion into the name of the Father, the Son, and the Holy Spirit, on confession of faith in Jesus, for the remission of sins; "the agency of the Spirit," as essential to the demonstration of the mission of Jesus, and to our faith in the testimony of God; "church government," as the government of the church by the laws of Jesus, executed by the public servants of the church; "the christian ministry," as the ministers of Jesus Christ, called and sent by his authority; "the whole scheme of christian benevolence," as the church of the living God. But such, it appears, are not the views of John Kerr; who, it is published by Eli Ball, had the honor to pen this preamble and decree; nor of those who voted with him in excluding these brethren from what they call "the kingdom of God."

What a dangerous matter it has become, to think differently from Messrs. Kerr, Ball, Broaddus, and Erastus Montague! How perilous to view sin, faith, baptism, &c. differently from these "keepers of the faith" of Virginia! This alone exposes a person to the greatest anathema in the power of Virginia Baptists. They can do no more in Virginia, as yet, than treat a dissentient as they would a murderer, or a vile adulterer. The committee, or managers of the *bull* of excommunication, can neither banish, burn, nor imprison those who differ from their views of sin, faith, and baptism! There is no Patmos, jail, or pillory known in Virginia law, for those who think differently from John Kerr or Eli Ball. But they can place Peter Ainslie, John Du Val, M. B. Webber, T. M. Henley, John Richards, and Dudly Atkinson in the same society, as respects the Lord's table, with all the inmates of the Penitentiary, now under the care of my friend Col. C. S. Morgan: yes, they can tell all the sects in Virginia, that they view these virtuous and exemplary men as unfit for the communion of Eli Ball and John Kerr, as were the infamous actors in the Southampton insurrection. We ask what difference have they made? What more could they do than exclude such from the kingdom of heaven? and do they not teach that the kingdom of heaven is theirs? If they think that what they have bound on earth is bound in heaven, where stand these anathematized preachers? Are they not blotted out of the book of life? But, perhaps, they will say, that what they have loosed on earth, in the house of Miles Turpine, is not loosed in heaven! Nor can they pray to the Lord to ratify in heaven what they have done on earth! What a farce then is it? And how will they answer to the Lord for casting out of his church on earth (as they call the Dover Association) those whom they have every reason to think are esteemed as much the children of God as themselves?

Mark them who now cause divisions? The Reformers, (invidious name!) rather the disciples of the excommunicated chief, preferred forbearance either to separating themselves from their once acknowledged brethren, or to separating the minority of any church from their communion. But this is one of

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the points in which they differ from their brethren as respects sin! And as respects righteousness, they would rather see good manners than sound opinions!

Liberty, religious liberty, that liberty which alone deserves the name, it is not a little remarkable, has expired in the Dover Association in the same month, fifty-one years after the surrender of Lord Cornwallis, which was the consummation most devoutly to be wished in the war for the rights of the head and of the heart. Elder John Kerr has had the honor, too, of writing, and Editor Eli Ball of publishing the decree, which ecclesiastically slew six of the most worthy men in Virginia.

But they must not call this persecution! It is a part of "that scheme of christian benevolence" to which these brethren are not proselyted! Besides, in complaining against Eli, and John, and Andrew, and Erastus, they are reviling called and sent ministers, and sinning against "the christian ministry" of Richmond, Essex, William and Caroline. No, these brethren must not call it persecution; but say they are suffering the just reward of their evil deeds for daring to think they could understand the Acts of the Apostles as well as John Kerr or Eli Ball. Presumptuous men, who would dare to dissent from a simple majority; seeing majorities are known to have been on the right side more than once since the Fall!

But the preamble says that they ought to have gone out themselves: yes, indeed, they ought not to have done as Luther, Calvin, Wesley, and all reformers have done!

But the Rubicon is passed. We have an address for all the Baptists in Virginia, and especially for those of the Dover Association, which we reserve for our next number. In this we only announce the fact, that six ministers of the first standing are excommunicated, with more than the same number of churches, from the Dover Association, because they choose to obey God rather than men.

The deed is done. They have now assumed the character of all the Sanhedrims opposed to the kingdom of Jesus. But we hope the brethren will suffer evil treatment with christian dignity, and that they will regard this as the work of three or four sons of the hierarchy, and not as the deed of the great aggregate of the professing community among the Baptists.

EDITOR.

Luther's Catechism.

THE following extract from Luther's Catechism shows how great heretics we are on the meaning of immersion. Though we derived our views from no man on earth, but from the holy oracles alone: for at the time we first promulgated them, we did not know that any of the reformers, nor any man living or dead, since the great apostacy, held such views—we have, since the year 1823, discovered that many very distinguished men have expressed the same sentiments, in almost the very same words: and certainly, if any of the reformers were now to write on the subject, in the form of a catechism, they could not express themselves more fully nor more clearly than in the following extract. We came into possession of this catechism in June last; and at the request of a sister in Somerset, who handed it to us, we have published a small edition of it, for the benefit of the German population of that county. We had it faithfully translated, by Charles Artzt, of Pittsburgh, and now present our readers with the following extract, which contains the whole article on baptism.

"1st. What is Baptism?

"A. Baptism is not common water all alone, but it is a water of God's institution, and combined with the word of God.

"Q. Which is that word?

"A. It is the testimony of Matthew, last chapter, where our Lord Jesus says: Go ye out into the world, and teach all nations, and baptize them into the name of the Father, and the Son, and the Holy Spirit.

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"2d. What gift is bestowed, or what advantage obtained, by baptism.

"A. By its effects our sins are forgiven, our souls are delivered from the power of death and Satan, and eternal happiness is bestowed to all who believe that God means to do what he has said and promised.

"Q. Which are these sayings and promises of God?

"A. Our Lord Jesus Christ says, according to Mark's record, in the last chapter:—He who believes and is baptized, shall be saved; but he who believes not, shall be condemned.

"3d. How can water do such great things?

"A. Sure enough, it is not the water that does it, but the word of God which is with and by the water, and the faith which believeth that such word of God in the water is true: for without the word of God, the water is simply water, and no baptism; but with the word of God it is become a baptism; that is, a most gracious water of life, and bath of regeneration by the Holy Spirit, as Paul says in the Epistle to Titus, chapter iii. 'God saves us through the bath of regeneration, and renewing of the Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour. That being Justified by his favor, we might be made heirs according to the hope of eternal life.' This doctrine is true.

"4th. Such water immersion, then, what does it mean?

"A. It means that the old Adam within us, through daily repentance and reform, must be drowned, and die with all the sins and bad affections; and that daily there must come out and rise up a new man, to live in righteousness and purity before God to all eternity.

"Q. Where is this written in scripture?

"A. Paul in the Epistle to the Romans, chapter vi. says: 'We have been buried together with him by immersion into his death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also shall walk in a new life.'"

Arguments for Young Disciples.—*NO. I.*

LITTLE children, you will be often assailed by those who resist the truth; it is, therefore, expedient that you be furnished with arguments, that you may know how you ought to answer every man. These short papers we devote to your assistance in this necessary duty. Avoid a captious and contentious spirit; and in meekness instruct those who oppose you. Remember that knowledge puffs up; but love builds up. Regard intelligence as valuable only in so far as it tends to purity, and purity as the essential prerequisite to happiness. "*Happy the pure in heart, for they shall see God.*"

FAITH.

Faith is the ruling principle of action in the Christian institution, without which you cannot move towards God and heaven at all; therefore we begin with it.

You are taught from the holy scriptures, and from the great masters of human language, to define the term *faith*, by the phrase—the belief or persuasion of the truth of a report, testimony, or witness: in one sentence, it is *the assurance that a report is true.* You therefore define faith—*the belief of testimony.* From this arises your favorite corollary, or conclusion.

NO TESTIMONY NO FAITH.

When any one begins to mystify you with double meanings, and to tell you of something wrought mystically in the heart, without the testimony of God, independent of, or prior to, the hearing or apprehension of it, tell him that thing, whatever it may be, is not faith. Then you may ask him to tell you any thing which he believes, that he never heard or read; for you know that reading by the eye, or by signs addressed to it, as in the case of the deaf and dumb, is exactly equivalent to hearing the testimony of others by the ear. Your opponent never can tell you any thing that he believes, which he did not first hear,

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or learn from the testimony of others, and until he performs this impossibility, he must bow to your definition of the term. This is enough—for one unanswerable argument is as good as ten thousand. Your definition is proved: and your proposition stands like the everlasting mountains.

NO REPORT NO FAITH.

But there are others who will not presume to reason with you. They ask for authority. So much the better. Then open the book, and summon always two or three substantial witnesses. Give them double measures on this point. Summon Isaiah, John the Harbinger, John the beloved disciple, and venerable apostle of Jesus, and Paul the teacher of the Gentiles in faith and truth. Isaiah says, "*Who hath believed our report?*" No report, no faith. The prophet complains of the infidelity of that day. Unbelief is, then, *the not believing a report.* Faith is, therefore, the belief of a report, Isaiah being witness.

John the Immerser says, "*He that has received his testimony has set to his seal that God is true.*" To say that testimony is true, is, in the common sense of every one, to believe it: for if testimony is received as true, it is believed. To reject testimony, is to disbelieve it; and to receive testimony, is to believe it.

To the same effect John the Apostle: "If we receive the testimony of men, the testimony of God is greater"—stronger or more credible. Again, "He who believes not God, has made him a liar; because he believes not the testimony which God has given of his son." Thus *to believe* is to receive testimony, or to affirm it to be true; and to reject testimony, is to disbelieve it—to hold it to be a lie, and to pronounce the author of it a liar.

Our teacher, Paul, is decisive on this point. So, then, says he, "FAITH COMES BY HEARING." And who could hear if no one speaks? Therefore, "hearing comes by the word of God." One lesson at one time. Thus reason and revelation teach. No testimony, no faith.

EDITOR.

Professor Stuart's New Version and Commentary on the Romans, and the Family Testament.

WE received, in September last, from the Andover press, this learned and valuable work. Our documents are now complete for perfecting the third edition of the New Testament. We have got 236 pages of it worked off, and are only at the 12th chapter of the Acts of Apostles. The impression is very fair, the type large, and the paper of an excellent color. One hundred pages of the matter printed, contain the Prefaces and a part of the Appendix. It cannot be out of press till about the first of January. The fourth, or stereotype edition, pocket size, very small type, is also progressing; it will contain all the prefaces to the previous edition, and whether any, or how much of the Appendix, depends on circumstances yet contingent.

Professor Stuart's work is a great acquisition, full of valuable criticism. It is true he is one of the most evangelical of Calvinsts; and his Commentary exhibits a fair view of his system. It is not, however, for the system; but for his critical disquisitions, we value the work. We intend to present a few specimens of these, with some remarks, in our subsequent numbers.

EDITOR.

☞ BARNABAS and some other communications designed for this number will appear in our next.

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THE MILLENNIAL HARBINGER.

No. 12. BETHANY, VIRGINIA: *MONDAY, DECEMBER* 3, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

Address to the Virginia Baptists.

PART I.

May I be permitted to call you Brethren!

THAT you and I are brethren, in the full import of your name, must be conceded. The word *Baptist*, which became a family name, about 275 years ago, as defined by your most elaborate historian, *David Benedict*, imports no more than this:—"A *Baptist* is one who holds that a profession of faith, and an immersion in water, are essential to baptism." This single tenet makes a Baptist; and as for any other, it is a sort of common property, held in copartnery by every voluntary association. This single tenet is your badge, your glory, and renown on earth and in heaven. No person will, then, question my right to the name, as I have given full proof of my soundness in this your family tenet.

But by intermarriages with other families, your kindred by affinity goes down to the end of the table; and we have as many sorts of Baptists as there are capital opinions in christendom. Whether our brotherhood will extend any farther than the patronimic above defined, is a question to be tried by some other dictionary than the Bible or Noah Webster's. So numerous are the bonds of union, that the heart of brotherly affection dilates no more on seeing a Baptist, than our humanity glows when we see a man. Adam and Eve have now so many children, that we forget that every man is our brother: and John the Baptist is such a common godfather, that a Baptist can worry and devour a Baptist, with as little contrition as a wolf devours a lamb.

It may, however, not be amiss to remember that we are Baptists, though of what tribe we may never be able to ascertain. The former being unquestionable, we shall turn our thoughts to the latter.

Our ancient ancestry cannot now be easily traced, as "it lies hid in the remote depths of antiquity." But, from the best accounts, *our blood has run through heretics ever since the Flood!* An attempt was made before Luther was born to attaint our whole family by an alliance with the Anabaptists and mad men of Munzer; but, by the zeal

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and enterprize of some of our progenitors, that bill of attainder never became a law. One of our remote progenitors, who lived about 250 years ago, had six sons. From one of these all we in Virginia have sprung.

"The first born placed the essence of baptism in the virtue of the person baptized; the second placed it in the form of words pronounced in the administration; the third, in the virtue of the administrator; the fourth, in the consent of the person baptized; the fifth, in dipping; and the sixth, or younger son, in both a profession of faith and an immersion." This was our father, who migrated from the fastnesses of Piedmont into England, and settled for a while in Wales; thence he removed to Cornwall, and married the great grand daughter of John Wickliffe. Their great grand son removed to London about the year 1616, and married a Miss Wightman, whose father was burned for his heresies, and was the last martyr who suffered death for religion in England. They had two sons: the one married a Miss Calvin; and the other, a Miss Arminius; and each of them became the father of a numerous and respectable family. The husband of Miss Arminius, whose name was John Nordin, a man of warm passions and pretty good intellect, raised a very numerous family in England. One of his great grand sons, Robert Nordin, in company with one Thomas White, a first cousin, sailed from London to Virginia in the year 1714. White died on the passage, and Nordin arrived safely in Virginia, settled in Isle of Wight county, at a place called Burely, and soon reared a family from a Miss Puritan, to whom he was betrothed before he left England. Mr. Nordin cleared out two or three farms in the Isle of Wight; but as he died without any male issue of sound understanding, in the year 1725, his widow sent to England for two of his cousins (Casper Mentz and Richard Jones) to manage his farms. Jones removed to Surry county, and married a Miss Mary, the second daughter of Robert Nordin, by whom he had several children; but, his children being sickly, as soon as they were grown they migrated to North Carolina in company with many from the Isle of Wight; and so their farms went to ruin in about forty years.

Between the years 1743 and 1756, three families from Maryland, of Catholic, Episcopalian, and Presbyterian descent, moved into the counties of Loudon, Rockingham, and Berkley, Va. and intermarrying with the remains of the family just now mentioned, made considerable settlements in these counties.

About the year 1751 Messrs. James Miller, David Thomas, and John Gano, who had all married into the family of Mr. Particular Election, came from the Philadelphia settlement, seeking alliances for their children in Virginia. Only one match was the result of their tour.

About this time a very beautiful lady arrived in Philadelphia, from England—a Miss Whitfield, who, after many a courtship, refused to become the wife of any of her Pennsylvania suitors. She was at last importuned by a Mr. Separatist, of the Nordin blood, to whom she gave her hand; but it was never understood that her *heart* accom-

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panied it. They lived together for about 25 years; and from this union arose one of the largest families in Virginia.

This was a very remarkable family, and much addicted to festivity and great social meetings. At these meetings the most declamatory addresses were delivered, and ecstatic swoonings and even epilepsy seized the visitants. The consequence was, that the whole issue became debilitated; and to this day some of their descendants cannot endure, without a fit of swooning or epilepsy, a pathetic address, or even a melancholy or joyful sound, without great excitement.

We should have mentioned that these settlements were much annoyed by the Indians and Episcopalians for some time before and during the revolutionary war. The insolence of James Ireland, whose first wife was a Separatist, and his second a Miss Regular Baptist, contributed much to these hardships. Some other branches of these families, Lewis and Elijah Craig, John Waller, James Childs, and John Burrows, were also constantly making depredations on the Episcopalian settlements, taking the land from the Indians, and the people from the Episcopalians; and this caused the jails and pillories of the Old Dominion to be put in requisition, for the accommodation of these depredators.

They pretended to have been called of God, and sent to take the land from the Indians, and the people from the Episcopalians; as Moses and Joshua to take the land of Canaan from the seven nations, and to make the inhabitants tributary to the Jews. For all these pretensions and all this insolence they were made to suffer much, and were repudiated from all decent society. But they endured reproaches and persecution with the enthusiasm of Christians, and for a while grew and increased like the sand upon the sea shore.

Finally, however, the Indians were driven back, and the Episcopalians lost the sceptre. These families also degenerated in their zeal and efforts; and to consummate the whole, they formed alliances and marriage covenants with both Indians and Episcopalians, and then they became a decent and respectable people, in the eyes of those who had long denounced them as disturbers of the peace and sowers of discord among brethren.

For the last half century they have passed through various fortunes, and, upon the whole, they have become as genteel casts as any in the commonwealth. They have become wealthy by reason of some very prudent matches of some of their children with the more opulent families of the state. Thus has generated pride and contention, and, in some instances, given rise to family feuds and animosities, of such a fierce and inexorable character, that the parties have less intercourse between themselves than with the children of the tyrants, who once put their fathers in irons and drove them from county to county.

Whoever wishes to divest this narrative of its allegorical complexion, will do well to read Benedict and Semple's histories of the Virginia Baptists, and Ivimey's and Crosby's histories of the English Baptists.

The maxims of your fathers, brethren of Virginia, you seem to have forgotten and repudiated; while you have adopted and now practise

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those of the greatest opponents with whom your fathers had to conflict. Shall I have to remind you, that the course you have recently taken in some of your associations, is directly subversive of all the principles for which the Baptist families contended, and through which they obtained so high a renown in former times?

Your historian and panegyrist, Mr. Benedict, tells you that the following were leading maxims among the Baptists:—"They cannot live in tyrannical states, and free countries are the only places to seek for them; for their whole public religion is impracticable without freedom." "Classical authority and priestly domination they have ever opposed and abhorred; and the equality of Christians, as such, and the absolute independency of churches, they have most scrupulously maintained." "The distinction between their ministers and brethren is less than in almost any other denomination of Christians; whatever abilities their ministers possess, they reduce them to the capacity of mere teachers; and they consider all, not only at liberty, but moreover bound to exercise, under proper regulations, the gifts they may possess for the edification of their brethren."

Have not all your distinguished men in England and America disallowed of every species of tyranny, and remonstrated against all formularies, creeds, and systems, but the Holy Scriptures? Have not the members of your community, which are held up to the admiration of posterity, been opposed to all human establishments and to proscriptive tenets on pain of excommunication? Hear your own Robinson and Benedict extol the celebrated *Andrew Dudith*—"Benedict's History of the Baptists," vol. 1, p. 187:—

"The greatest man, says Robinson, among the Baptists at the reformation, was the celebrated, the amiable, the incomparable Dudith; a man to be held in everlasting remembrance; much for his rank, more for his abilities and virtue, but most of all for his love of liberty;" and so on. Never, says the same writer, was a finer pen than that of Dudith. "You contend," says he to Beza, "that scripture is a perfect rule of faith and practice. But you are all divided about the sense of scripture, and you have not settled who shall be judge. You have broken off your yoke; allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty for only doing what you set them an example to do? You contend that your lay-hearers, the magistrates, and not you, are to be blamed; for it is they who banish and burn for heresy. I know you make this excuse; but tell me, have not you instilled such principles into their ears? Have they done any thing more than put in practice the doctrine which you have taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy? Do you not daily teach, that they who appeal from your confessions to scripture ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know, that you are a set of demagogues, or (to speak more mildly) a

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sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach in private? You try to justify the banishment of Ochin, and the execution of others, and you seem to wish Poland would follow your example. God forbid! When you talk of your Augsburg confession, and your Helvetic creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment—THOU SHALT NOT KILL. Farewell, most learned and respected Beza. Take what I have said in good part, and continue your friendship for me."

Would not the change of a few words in this spirited appeal, make it apply to your late councils, anathemas, and decrees of excommunication?

Were not the Separatists, both in England and Virginia, more popular than the Regulars? and had they not the first establishments in both countries? Did not the Regulars seek and court their communion in both countries, though they differed from each other as much as any who now practise immersion in Virginia differ from one another? Was it the love of principle, which induced the Regulars so long to seek, and so ardently to desire a union with the Separate Baptists?* And was not this union hailed with acclamation by all the Regulars in Virginia in the year 1787? And were not these *Separates* first called Reformers; then, New Lights; and afterwards, Separates, before and after they were immersed? Did not Shubael Stearns, a Baptist of Boston, who joined them, believe in the immediate teachings of the Holy Spirit, and that God often gave evident tokens of his will to them that sought him, independent of any revelation from the Apostles and Prophets? Did not the Separates of New England introduce into Virginia a new mode of preaching, warm addresses, accompanied with strong gestures, and a singular tone of voice? Was it not by the magic influence of this species of preaching in the style of George Fox, that raised Sandy Creek Church in a few months from 16 to 606 members? Did not all these preachers move through the whole country as they were impressed by the Holy Spirit, and make these impressions the guide of all their journeys and travels? Did not the strongest and wildest screams, ecstacies, and epilepsies attend their ministrations? And were not the enchantments of voice the chief cause of their success? Were they not as frantic as the wildest enthusiasts which England or America ever produced?

Notwithstanding all this, the Regular Baptists courted a union with them; and finally obtained it, though not without much difficulty, because of the unwillingness of the Separates. The Sandy Creek Association of Separates, formed in the year 1758, was addressed by the Ketocton Association in 1759, by letter and delegates, praying for a union. The following strong language is found in their letter, an extract of which is still preserved in Benedict's History, vol. 2, p. 51. "If we are all Christians, all Baptists, all New Lights, why are we divided? Must the little appellative names, Regular and Separate, break the golden band of charity, and set the sons and daughters of

*See *Benedict, vol. 2, p. 35.*

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Zion at variance? Behold how good and how pleasant it is, for brethren to dwell together in unity!" This proposal for union was rejected by a small majority.

But the Sandy Creek Association carrying matters so high as to leave no power in particular churches, and pleading that though complete power be in every church, yet every church can transfer it to the Association; finally split into three, one of which (called Rapidann) embraced all the Separates in Virginia. This division took place in the year 1770. One of the articles of this Association was, "It is unanimously agreed, that this Association has no power or authority to impose any thing upon the churches; but that we act as an advisory council." But in 1773 this Association took it into its head to make an Apostle, and actually ordained Samuel Harris by a unanimous vote to the work of an Apostle! With fasting and prayer, and the imposition of the hands of the whole Association, he was sent forth with full power to set in order the things wanting in all the churches in the state. It is not said whether they authorized him to write any new epistles, or to work miracles. But at all events, he went forth as the Apostle of the Rapidann Association!

In 1775, the division of this Association on the north side of James River, consisted of 31 churches; and that on the south side, 29 churches—the whole number being 60. At its annual meeting in this year the following question was debated: "Is salvation by Christ made possible for every individual of the human race?" The leaders of the debate, on the affirmative, were Samuel Harris the Apostle, Jeremiah Walker, and John Waller: on the negative the principal debaters were William Murphy, John Williams, and Elijah Craig. The negative side obtained a small majority, though it was confessed the weight of talent and influence was on the affirmative side. After the vote the minority withdrew, and after much consultation sent a letter to the majority; to which the majority responded, and cordially agreed to retain in their fellowship those who differed from them on this important question, involving the whole scheme of redemption. This Association, about the commencement of the revolutionary war, consisted of about 74 churches. For eight years their annual meetings were rather political than religious, being, for the most part, deliberative on ways and means to get rid of the civil grievances under which they labored.

At the Dover meeting house, in Goochland county, A. D. 1787, all the disputes between the Separates and Regulars were amicably adjusted; for then a committee of the Separates of six Associations met delegates from the Regulars of Ketockton, and finally agreed to walk together.

That the contrast between the master spirits of the Dover Association of 1832, and those of 1787, may be still more evident to all, we shall just sketch the prominent features of the union of 1787:—

The Regulars of 1787 objected to the Separates, that they were not sufficiently explicit in their principles, having never published nor sanctioned any confession of faith, and that they kept within their

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communion many who were professed Arminians. The Separates replied that a large majority of them believed as much in their confession of faith as they did themselves; but could not approve of the practice of religious societies "binding themselves too strictly by confessions of faith, seeing there was danger of their finally usurping too high a place: that if there were some among them that leaned too much to the Arminian system, they were generally men of exemplary piety and great usefulness in the Redeemer's kingdom; and they conceived it better to bear with some diversity of opinion in doctrines, than to break with men whose christian deportment rendered them amiable in the estimation of all true lovers of genuine godliness. To exclude such from their communion would be like tearing the limbs from the body."†

Had the same spirit actuated the council chamber of John Kerr, Eli Ball, Andrew Broaddus & Co. would so many ministers of such standing, have been excluded from the Dover Association? Alas! for the degeneracy of the Virginia Baptists!

But to return to the union: "After considerable debate as to the propriety of having any confession of faith at all, the report of the committee was received with the following explanation:—

"To prevent the confession of faith from usurping a tyrannical power over the consciences of any, we do not mean that every person is bound to the strict observance of every thing therein contained; yet that it holds forth the essential truths of the gospel, and that the doctrine of salvation by Christ and free and unmerited grace, ought to be believed by every christian, and maintained by every minister of the gospel. Upon these terms we are united, and desire hereafter that the names Regular and Separate be buried in oblivion; and that from henceforth we shall be known by the name of the United Baptist Churches in Virginia."

Such was the union of 1787; and now within 45 years, these United Baptist Churches of Virginia have separated from their communion a number of ministers for daring to think differently from them on some matters of doctrine and discipline, holding "salvation by Jesus Christ and the free and unmerited grace of God."

The present generation of Baptists in Virginia, Kentucky, and Tennessee, are generally the descendants of the first Association of Separate Baptists, first known by the name of the Sandy Creek Association. There have been many intermarriages with Episcopalians, Presbyterians, Methodists, and others within the last forty years. But by one side of the house they are the progeny of the union of 1787. But we must here break off in the midst of our address, before we come directly to the proceedings of the late Dover Association.

In the mean time, be it remembered, that a society of more heterogeneous elements than the Baptists of 1787 cannot be found in the ecclesiastical chart of christendom. Immersion in water seems to have been the only bond of union, as well as the differential attribute of the body, for two centuries before that period: for amongst the

*Benedict, vol. 2, p. 61.

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Baptists in England, Wales, and America, may be found every opinion and practice which obtained amongst the Protestant Paido-baptists, of both the Old World and the New. Persecution kept them humble, and their love of immersion covered all sins of opinion and theory in religion; so much so at least, at the period alluded to, that church fellowship was eagerly sought with those now called heterodox by the progenitors of those who have excommunicated men much more resembling the worthiest of their fathers than those who have excluded them. EDITOR.

A WORD TO THE DISCIPLES OF THE ANCIENT GOSPEL,

In behalf of the Reformation, and for the consideration of Opponents.

Beloved:

"WE commend not ourselves again to you, but give you occasion to glory on our behalf; that you may have somewhat to answer them which glory in appearance, and not in heart;—not in reality."

The reformation for which we plead, is the exhibition of the ancient gospel and law of Christ, as preached and inculcated by the Apostles, and expressly recorded in the New Testament.

Objection. All professions say so.

Answer. Do they do so? If, they do, we are all agreed; but if not, that is no reason why *we* should not do so. And if all do what we propose and urge, whence come our divisions. If all that preach and teach spoke the same things, would not our divisions speedily terminate? And can this ever take place and be maintained till all obey the apostolic injunction, "Preach the word,"—and,—"If any man speak, let him speak as the oracles of God speak?" Pray how can we do this, but by exhibiting the recorded word as delivered by the Apostles? Have we any authority to preach any thing else? Have we any authority to explain the gospel or law of Christ; much less to add to the propositions either of the law or the gospel, by inculcating any thing as matter of faith or obedience, that is not expressly inculcated as such in the New Testament. We do not, however, question the authority of translating, or of the grammatical exposition of words and phrases,—but, merely, of theological explanation, for the purpose of making these expositions, inferences, and opinions, articles of faith, and terms of communion. Thus new-modelling the christian religion by those additions and alterations, which now distinguish one sect from another.

Objection. But may not inferences and opinions, formed by just reasoning, be as true as the text? and, if so, ought they not to be received as of equal authority?

To the latter, we answer, No; and that for the following reasons:—First, because it was the will of Christ to make the knowledge and belief of these propositions a part of his religion; but upon the belief and obedience of what is expressly recorded as such, did confer upon

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the believing and obedient all the blessings of his kingdom,—viz. righteousness, and peace, and joy in the Holy Spirit. Second, because it is not the will of Christ to make all moral and religious truth, or every thing that might be fairly deduced from scripture promises, a part of his religion; for were this the case "the world itself could not contain the books that should be written;" as John says of the many other things which Jesus did, which are not written—not recorded. Third, because inferences and opinions are the proper and immediate effects of human reasoning and judgment; and are, therefore, but of human authority; whereas divine testimony and law are the proper and immediate effects of a divine authority. Wherefore, in the belief and obedience of the former, we obey man; but in the belief and obedience of the latter, we obey God, having an immediate respect to his express authority, and that alone. Fourth, because were all deducible inferences from the holy scriptures, or even a distinct apprehension of every thing expressly contained in them, made a part of the Christian religion, where is the man that could be justly entitled to the name of Christian, and where should we find a society of such? Fifth, and lastly, for the best of all reasons, that the belief and obedience of what is expressly and explicitly revealed concerning Christ, his laws, and ordinances, will render the believing and obedient subject perfect;—thoroughly furnished for all good works. Thus are we thrown back again upon the gospel and law of Christ, as delivered by the Apostles and expressly recorded in the New Testament, that we may find rest to our souls; the belief and obedience of which constitute the Christian religion and the Christian character.

But then, "How can two walk together except they be agreed?" True, unless they be agreed to walk together. But can no two agree to walk together in religious fellowship, unless they think alike in all religious matters? And, if not, where shall we find the two that can walk together? But, perhaps, it will be said, the necessary agreement is only to be understood of things of an essential character. Well, be it so; but by what rule is this to be determined. The difficulty of agreement here, appears to be as insuperable as in the former case. Does not every sect think the things that they have agreed upon, for that purpose, to be quite essential; yet no two sects agree what these ought to be. But they always happen to be what the supreme will and authority of the sect pleases to make them, and not what their intrinsic importance would seem to indicate. For instance, the cutting off a bit of skin of a child eight years old, is quite essential to fellowship in one sect; whilst in another, the aspersion of a few drops of water, accompanied with certain words, is deemed of equal importance. In short, as every religion, true and false, consists of faith and obedience, and is confessedly founded on authority; therefore, the belief and obedience of whatever the respective authors saw cause to put into their respective religions, becomes essential; so that he that offends in one point is guilty of all; and therefore stands exposed to the highest penalty that the author of the religion was pleased to annex to the specified disobedience. Thus it was in

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the Adamic religion, and thus it was in the Jewish religion, death was the highest penalty annexed to disobedience under either; and was inflicted under both for actions, the intrinsic importance of which was apparently of little moment:—under the former, for eating a bit of fruit; under the latter, for gathering a few sticks, and for touching a chest to prevent it from falling. Hence the dangerous absurdity, the impious presumption of making such distinctions in our holy religion.

Whatever the Lord has taught and commanded, is essentially incumbent on us to believe and obey: "For he that believeth not God, hath made him a liar;" and "He that saith, I know him, and keepeth not his commandments, is a liar." Thus, again, are we compelled to fall back on original ground, not only for the sake of christian unity and fellowship; but also for the sake of personal comfort and safety—that we may have a good conscience, and abide under the promise of eternal life. "Blessed are all they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city."

Objection. We want personal reformation, practical and experimental religion enforced, instead of so much declamation against sectarianism.

Answer. Who can enumerate the evils of sectarianism! But is there no personal reformation in a strict conformity to the faith and practice expressly inculcated upon the disciples of Christ in the New Testament. Is there no practical and experimental religion in the belief and obedience of the gospel and law of Christ, as preached and taught by the Apostles? If not, in what does it consist, and where shall we find it? This puts us in mind of the clamorous outcry of the sectarian religionists in our Lord's time, who had made void the word of God by their traditions; they stigmatized him a Sabbath-breaker, a winebibber, a friend of publicans and sinners, as one not sufficiently austere, not addicted to fasting, &c. But he was a reformer.

T. W.

FOR THE MILLENNIAL HARBINGER.

Dear Sir,

SHOULD you have a little unoccupied paper in your next Harbinger, I wish you to insert what follows, in addition to my reply to an Inquirer. It shall be the last I will trouble you with on that subject:—

The subscriber has no wish to perpetuate a controversy, which every person of common sense, with divine information in his hands, may determine for himself in a few hours. The difference, and the only difference which the subscriber can perceive between a person just entering the water, and rising out of it, consists—1st. That in the prior state, he is unimmersed—in the latter, that he is immersed; and 2dly. That anterior to immersion, however real a disciple he might be, he is not an avowed disciple, as he afterwards is. As to the legal, the intellectual, and moral condition of the immersed, the subscriber

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considers them as entirely unaffected or changed in the least by his immersion, his legal state having been already changed by his previous faith in Christ, his intellectual state by the reception of divine information, and his moral state by the powerful motives addressed to him in sacred writ. As to what constitutes in the subscriber's judgment a real disciple *before* as well as *after* immersion, he has enumerated the particulars very fully in his essay on *Matheteuo*, and need not repeat them here.

It no doubt frequently happens that disputes are merely verbal; the subscriber, however, does not consider the controversy between him and an Inquirer as belonging to that class. He thinks that between them there exists a real difference of opinion, and one of some importance. The subscriber's belief, whether correct or incorrect, is, that the single act of immersion affects discipleship, real or pretended, no farther than merely to give it publicity. If previously to immersion a real disciple exists, it announces that real discipleship to the world; but if it exist not, all that immersion can do or does do, is to proclaim a pretender, a hypocrite, an impostor to be a real disciple of Jesus Christ, as it did Simon Magus. Further, it is the subscriber's belief, that faith in Jesus Christ, or, in other words, the belief of the testimony which God has given concerning his Son, with the inseparable effects of this faith on the believer's mind and external actions, does constitute its subject anteriorly, as well as posteriorly to immersion, a real disciple, as it did Nicodemus and Joseph of Arimathea, who certainly were real, although not avowed disciples. Moreover, he thinks that a bare intention, determination, or purpose to become either a real or avowed disciple, if such a state of mind can really exist by itself, can constitute neither. The reality of discipleship, anteriorly to immersion, for the existence of which he contends, is a very different and a vastly more substantial thing than a mere intention, purpose, or determination unacted on. With the subscriber a *real* disciple is a *disciple in fact*, in truth and verity; as opposed to an avowed disciple, or a disciple in name, as Simon was. In short, the subscriber thinks the office of immersion is to proclaim its subject, whether a real disciple, a true believer, or a mere pretender, a nominal disciple in name.

The above observations have been offered merely to prevent notions being imputed to the subscriber which he does not entertain, and not to perpetuate controversy, or cram his opinions down the throat of any human being. As to the reception or rejection of his sentiments, the reader is perfectly welcome to dispose of them as he pleases, and abide, of course, the consequences. PHILALETHES.

Remarks on the above, by the Editor.

WE do not conceive it necessary at this time to investigate the merits of the difference, if there really be any, between *An Inquirer* and *Philalethes*, upon the matters at issue between them; our sentiments upon these subjects, having been already expressed in our periodicals, in the possession of the public. However, for the satisfaction of those who may not have seen these, we would take the

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liberty of stating, in reference to the above, that the apparent difference, whether verbal or real, between the views of the writer and our declared sentiments, solely respect the consequences of immersion in relation to the immersed, and not the qualifications previously necessary to render him, a suitable subject of said ordinance. Conceding all, then, that Philalethes demands in relation to previous qualifications, legal, intellectual, and moral, as he has defined them; yet, we cannot concede, that the only difference between a person just entering the water, and rising out of it; (that is, between one about to be immersed, and one that is actually immersed,) is, that the former is not immersed, and that the latter is; and that the former is not an avowed disciple, and that the latter is: for if these were the only differences, both the persons, in respect of personal privileges, must and would be perfectly equal; and if so, what profit, what utility is there in immersion—in being an avowed disciple? If no real benefit, no substantial privilege depend upon or accompany the *avowal*, are we not as well without it? But Philalethes asserts there is none at all, except the mere publicity of the thing; for he adds, "The subscriber's belief," (that is, opinion,) "whether correct or incorrect, is, that the single act of immersion affects discipleship, whether real or pretended, no farther than to give it publicity." If so, in vain were all the solitary and private immersions, administered in the apostolic age, and since; such as the Ethiopian nobleman's in the desert by Philip; the Philippian jailor's by Paul at midnight, &c. for these gave no greater publicity to the discipleship of persons immersed, than the confession of their faith did, previous to their immersion. And should it be even alleged that the privilege being purely external consists in the publicity of the act, the immersed being thereby distinguished to the notice and reception of the brethren; even this must have been completely nullified in the cases alleged, and in all cases from that day to this; yet the Ethiopian nobleman, after his immersion, went on his way rejoicing, not knowing if he should ever see a fellow-disciple upon earth. But if words mean any thing, the subscriber at last grants all we plead for; for he says, "The reality of discipleship for which he contends is a very different, and a vastly more substantial thing than a mere intention, purpose, or determination unacted on." It is a determination reduced to practice, then, that "with the subscriber constitutes a *real* disciple, a *disciple in fact*, in truth and verity." So we believe and teach, and ever have done, since we first addressed the public upon the sacred subject of religion. But, in the mean time, we must confess we can see neither propriety nor consistency in contrasting the real disciple above described with the avowed disciple, or disciple in name; for the real disciple, who has reduced his intention to practice by acting on it, must surely be a disciple in name, an avowed disciple having made the good confession and acted upon it in his voluntary immersion. But by the writer's reference to Simon the sorcerer, he seems to mean a merely nominal disciple; but who ever contended for the privilege of such a discipleship, as was merely nominal? We must conclude, then, from the definitions the subscriber

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has given us of real discipleship, and of a real disciple, by his "faith in Jesus Christ; or the belief of the testimony which God has given concerning his Son; with the inseparable effects of this faith on his mind and external actions," which he instances in its having brought him to the water for the purpose of immersion; we say, that, from this view of the matter, there appears no *real difference* between Philalethes and his friend an Inquirer, or between him and us. For where the truth has been so effectual as to produce the required obedience, which it most evidently has upon the character above described, in bringing him to the water, we cannot in justice entertain any more doubt of the genuineness of his faith, or of the reality of his discipleship in so far, than we are justly authorized to do when we see him emerge from beneath the water. And why? Is it not because of his manifest obedience, the evident effect of his faith in the divine testimony—that thus he shall be saved; because it is written, "He that believes and is immersed shall be saved." And thus he manifests himself a believing and obedient disciple. But was this his character before he manifested his obedience in coming to the water? Certainly not in the judgment of Philalethes; for "he thinks that a bare intention, determination, or purpose to become either a real or avowed disciple, can constitute neither." And so think we. Still, however, we are at a loss how to distinguish between a real and an avowed disciple; seeing that according to scripture the former necessarily implies the latter. For he who will not confess Christ before men, he assures us he will not confess him, before his Father and his holy angels. Therefore, he requires baptism as well as faith to constitute a real disciple; and, therefore, our friend, the subscriber of the above, finds his real disciple in the manifest exercise of obedience, in having come to the water: but he afterwards seems to obscure this, by contrasting Joseph and Nicodemus with avowed disciples. But were they not avowed disciples? Did they not pay the same attention to the body of the crucified Saviour with the other avowed disciples, who followed him from Galilee? Again, are they not recorded as his disciples? And how could this have been, if they had not avowed it by some means sufficiently evident for this purpose? though, from what appears, their avowal was not as public as it ought to have been; but was, to a certain degree, restricted through fear.

Having in so far, done justice, as we hope, to the avowed sentiments of our friends, apparently at issue upon the subject under consideration, as well as to our own views of the matter; we shall close our remarks at this time with the following observations:—1st. That the Christian institution and its effects are purely divine—are all of God; as really as the creation of the world, and its effects are. 2d. That its professed and immediate end, in this world, is, to save a people from their sins; that is, from the guilt and dominion of sin; that so they may become sons and daughters of the Lord Almighty;—heirs of God, and joint heirs with Christ. 3d. That the sole principle of enjoyment, all the blessings of this salvation, during this life, is the faith which Paul describes, Heb. i. 11, by which also the Christian

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lives, Heb. x. 38. 3d. That all the means of divine appointment for putting us into the actual possession of this salvation, and keeping us in it, are means of enjoyment:—the salvation itself, in all its benign and blissful effects, being the free gift of God.

These four propositions, duly considered, would not only obviate the mistakes and difficulties respecting the design of immersion, but also of the whole system of means divinely appointed for the present enjoyment of salvation. For while some consider the use of these means as entitling them to the enjoyment of the proposed and promised blessings; and others speak of them merely as duties expressive of obedience to the divine authority, the performance of which affords only the answer of (what they call) a good conscience; that is, a consciousness of having done their duty; which, in so far, exculpates them from guilt; a third class, and which, we fear, is by far the smallest, viewing the grand subject of salvation according to the above propositions, consider the use of means as neither more nor less than the rational and divinely appointed way for enjoying the salvation of God. Now, if our friend Philalethes' real disciple be of our third class, we could and would assure him, that he possessed a privilege after his immersion, which he did not, and in fact could not possess before, infinitely greater than either of the two he has placed to his account; namely, that in consequence of his immersion, he now belongs to a class or description to which the Lord has expressly and explicitly promised salvation, to which he did not belong before, not then being of the number of immersed believers. Consequently, having now a promise of salvation which he had not before, he can now realize what he could not before, merely for want of testimony. Nevertheless, understanding the great subject of salvation according to the above propositions, he lays no undue, no unreasonable, nor unscriptural stress, either upon his faith, or upon the act of it performed in his immersion; as if his belief and immersion had any procuring or entitling virtue, more than the act of receiving a gift or believing a promise has, when freely exhibited to every one that will receive it; that is, of being merely and simply the means of enjoyment of the good thing freely proposed. Not so, however, the two preceding classes above described. These constitute the two extremes between which the truth lies untouched, whole and entire. The former, using the means for the purpose of entitling them to the proposed or promised favor: the latter, merely for the sake of performing a duty to keep things straight between them and their God,—merely to avoid the painful reflections and fearful apprehensions of a guilty conscience. Having made these observations not so much, if at all, for the sake of our much esteemed correspondents, Philalethes and an Inquirer, of whose intelligence in relation to the contents of the above propositions, and the subjoined description of professing characters, we entertain no doubt: but more especially for the sake of many, whose attention may not have been called to these things; wishing truth, peace, and love to become universally prevalent, we take our leave of the subject.

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Arguments for Young Disciples.—*NO. II.*

FAITH, HOPE, LOVE.

ADMIT, says an objector, that your first argument is sound; yet may it not still be true, that faith is of different sorts, or possessed of different natures?

If, then, there be human and divine faith, as respects subject, object, and author, there is human and divine hope and love as respects subject, object, and author. As respects the person, or subject of faith, if he be human, his faith, hope, love, must be human, or they cannot benefit him; unless man can be advantaged by angelic faith, hope, and love. A faith that is not human, as respects its subject, can save no man.

But if *human* apply to the object, or thing believed, or to the author or person who produces it, then such a human faith pertains to human affairs, and must be confined to the present state. And if *divine* apply to the object or thing believed, or to the author or person who produces it; then such a divine faith leads to divine things, and produces divine effects upon the subject of it.

If faith mean more or less than the belief of testimony, then hope and love must mean more or less than hope and love; and who but the Pope can tell, how much more or less than the common acceptation is implied in the faith, hope, and love of the New Testament!

Thus you will send the patrons of mystic faith to the Pope for their illumination, and oblige them to sit at his feet for their edification in the Christian faith.

"Now," says Paul, "abide faith, hope, love; these *three*." They are not one, but three. And as they yet abide with us, we must treat them with equal courtesy and respect. If we mystify faith, we must mystify her two sisters: and if we give one of them two or seven natures, we must be as liberal to the other two, for they are all of one family. We regard them all as spiritual, holy, heavenly, and divine, when they have spiritual, holy, heavenly, and divine objects in contemplation; but we regard them as a natural, common, and carnal sisterhood, when they have natural, common, and carnal objects in admiration.

Your second argument with the mystics, then, is this: Gentlemen, if you mystify one term or principle, you must mystify every other principle and term in the Apostle's doctrine: and who can tell where and when this mystification shall cease—The Pope? Then protest no more.

Note on Hope.

"Hope that is seen is not hope; for what a man sees why does he yet hope for."—Paul. This affirms hope to be of the same meaning in Paul's vocabulary as it was in the common dictionaries of that age. So we contend that if any word in the New Testament is to be inquired after, it must be sought for in the dictionary.

Common usage deposes as follows:—He that desires and he that expects, and he that hopes, are not always the same person. A de-

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sires what he cannot always expect. B expects what he does not always desire. But C desires what he expects, and expects what he desires; and therefore C is said to hope: for when we hope for that which we expect, but see not, then we do with patience wait for it. This is hope, and neither faith nor love.

Note on Love.

Love can be better felt than expressed. There is no controversy about the meaning of this word. We have, however, burthened it with epithets. We have natural love and spiritual love, or we have carnal love and Christian love. But love is affection mingled with admiration. We have admiration without affection; but we cannot have affection without some degree of admiration. The object characterizes the affection. If a father love a child it is parental love; if a child love a father, it is filial affection; if a husband love his wife, it is conjugal love; and if a Christian love a Christian, it is Christian love.

Love for Jesus is not the love of an idea, but the love of a person whom we admire with all affection and delight. It is best defined by keeping his commandments. How any one can love Jesus Christ and not keep his commandments, is too difficult for us to imagine. He himself makes the keeping of his commandments the only correct definition of love to him. Of faith, hope, and love, these are rather the definitions than illustrations. But when any one says to you, that the term faith represents a mystic idea, then tell him that he must also affirm that the terms *hope* and *love*, and every other term, represents a mystic idea; and that thus we have no revelation from God at all.

EDITOR.

Arguments for Young Disciples—*NO. III.*

BAPTISM, *IMMERSION.*

WHEN any one says that *baptisma* means sprinkling or pouring; you, being ignorant of Greek, tell him that, as you cannot decide when and where Doctors disagree, you choose to follow common sense in all doubtful matters. If you are asked how can common sense decide a matter of Greek criticism? your reply will be as follows:—

Sir, do not all grammarians, linguists, logicians, and lexicographers agree in this point—that if a word be correctly explained or defined, the whole meaning of the word is in the definition; and that it will always make good sense, common sense, and rational sense, (if you please,) to substitute the definition for the word defined? All will acknowledge this who have common sense. But if any one, not having common sense, should hesitate, ask him to explain any word; and then substitute his definition for the term in the places where it occurs, until you have convinced him that every definition will make good sense in the place of the word defined.

Your antagonist being convinced of this, then you will proceed to apply this supreme and universal law to the definition of *baptism*. Baptism, says he, is a Greek word, and means to sprinkle or pour.

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Well, now, we shall try if this makes good sense. Let us begin with Matthew, where the word first occurs: "All Judea and Jerusalem went out to John, and were baptized by him in Jordan;" that is, according to the definition, were *sprinkled* by him in Jordan, or were *poured* by him in Jordan. This required a power which John did not possess. To sprinkle water upon a person is easy; but to sprinkle a person in water requires more physical strength than the first Baptist possessed. Mark, it does not say that John baptized *Jordan*, but baptized the *people*. To sprinkle or pour Jordan would have been hard indeed—not much more easy than to pour or sprinkle men in it. It is, then, utterly inconceivable how baptism could import sprinkling or pouring, because it was wholly impossible either to pour or sprinkle men in or with Jordan. This will do for a beginning; and if your antagonist is yet unwilling to yield, go through the book to the end of it, and you will find that *immersion* will make good sense if substituted in all the places where *baptisma* is found in the Greek; and that neither *sprinkle* nor *pour* will make common sense any where.

EDITOR.

THE RADICAL METHODISTS ARE BECOMING ANABAPTISTS.

OFTEN were the Baptists called *Anabaptists*, by their jealous rivals. But they successfully rebutted the calumny, by showing that they never rebaptized any person whom they considered as having been once baptized. Not regarding a sprinkled infant, or adult, as baptized at all, they could not be charged with double baptism, for baptizing such, who afterwards confessed the Lord, and wished to be baptized. Their opponents were, at length, put to shame; they blushed, and called them Anabaptists no longer. Hence, all societies now call those who immerse on confession of the faith, simply, Baptists.

But in fact, and in the full import of the term, some reforming Methodists have become *Anabaptists;* and where it may stop, we cannot predict. Some persons have lately been *rebaptized* by the Radicals of our vicinity. The Methodists do positively teach, that a sprinkled infant is scripturally baptized: and hence, John Wesley had the good sense to say, that no Methodist preacher should immerse, on any account, one who had been sprinkled in infancy by either the Church of England, or the Methodist Episcopal Church. But, in defiance of John Wesley, and of the Apostle Paul, who taught but one baptism, the Radicals are turning Anabaptists: for we have it on testimony that would be credited any where, that one of their preachers is now baptizing, and has baptized, (that is, immersed,) those who were, by the Methodists themselves, once sprinkled "in the name of the Trinity;" and that, too, with the consent of his brethren. Thus, in the rage of proselytism, these new Anabaptists have seceded from John Wesley, and from all other religious communities in christendom: for, no other community, of which we have read or heard, will baptize a second time those whom they regard as having been once baptized.

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A preacher, the other day, I am told, had one of his own infants sprinkled, who is in the custom of immersing those once sprinkled by his brethren!! But this was done to save his sheep from straying into another fold. What an easy and accommodating system has Methodism, when reformed, recently become! Sir, says the preacher, if you want to be converted, come up to the altar, and I will pray for you. And if you will get religion, I will sprinkle, pour, or immerse you; once, or twice, as you please; if you will only put your name down on the list of Methodism, or keep it there, I will accommodate your taste: for, as for myself, I have no conscience about it. In this age, when "*Cheap Goods*" are in every advertisement, and almost on every sign, it would be well to advertise for proselytes; and to have a few handbills posted in all the public places,—such as the following:

'*Salvation cheap, and on your own terms.*

'You may get religion, now, cheaper than ever. If you will call at such a church, come up to the altar, be prayed for, and enrolled, you may have all the rest on your own terms—sprinkling, pouring, dipping; once, or even twice, for nothing: and according to your faith, not mine, shall it be.'

This is in accordance with the facts, at all events; and if it appears rather irreverent, thus to state the matter, let the objector remember, that it is more irreverent to afford an occasion for it: and, that we are warranted in thus sounding the alarm, none, acquainted with the facts before us, will have the temerity to call in question.

EDITOR.

Baptist Convention of Eight Persons.

THREE churches, sending EIGHT delegates, who met to form a new chair for a new Vicar, have had the candor and honesty to publish their proceedings under the following pompous title:—

"Minutes of the Baptist Convention, held at the Baptist Church in the Forks of Yough: May 25—26, A. D. 1832."

Such is the title to this affair. Then come the details:—

"1. In accordance with a resolution, passed by the Redstone Association, at its last annual meeting, and agreeably to previous arrangement among themselves, a number of churches met together for the purpose of preparing a Constitution for a new Association, to be formed of churches located on the north side of the United States' turnpike road, now in connexion with the Redstone Association. And after the delivery of a sermon by Dr. James Estep, the meeting was organized by electing brother *John Rush*, Moderator, and brother *William Shadrach*, (previously invited to aid in the council,) Clerk.

2. The object of the meeting being stated, the delegates present were called upon to present their commissions; when the following churches were represented:—

Church at Forks of Yough—Represented by James Estep, John Sutton, John Storer, and Nathan Estep.

Loyalhannah Church—George Hunt and Joseph Johnstone.

Turkeyfoot Church—John Rush and Abraham Coleburn.

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3. Brethren Estep, Shadrach, and Coleburn, were appointed a committee to draft a Constitution, to be submitted to the Convention to-morrow morning."

This "brother Shadrach" was no delegate, it seems; but was *invited* to aid the council, by whom not reported; and thus his name added made "the Baptist Convention" equal to three times three. To these were afterwards added, by special invitation, three spectators; and so it finally amounted to the number of the twelve Apostles.

The new Constitution, framed by this Convention, as published to the world, is styled, "Constitution of the Monongahela Baptist Association;" the Bill of Rights prefixed to which is the following:—

"We declare, That all churches are equally free and independent, and have certain indefeasible rights; which are,—receiving, dismissing, censuring, or expelling their own members; tolerating to improve, or licensing to preach, such of their members as appear in their judgment to have gifts and are divinely called to the work of the ministry; and silencing such of their members as may have been tolerated or licensed to preach, if the case may require. And all and every other power and privilege essentially necessary to the free and regular exercise of gospel discipline, and the well being and happiness of the churches respectively; together with every power, and right, and privilege not hereafter mentioned in this Constitution, shall be and remain entire to the churches forever."

The council of twelve have very generously declared that "the churches are equally free and independent." They had, then, we say, better keep themselves so; for if they adopt this constitution, they have sold their birthright for a mess of pottage. They have also certain "indefeasible rights," amongst which is that of "*tolerating to improve, or licensing to preach*, such of their members as appear to have gifts, and are *divinely called* to the work of the ministry." But how any can appear to be 'divinely called," or "to have gifts," unless all are "*tolerated*" to exhibit what they have, is to me a mystery like that of transubstantiation. Again, who gave the churches the "indefeasible right" to "*tolerate* those divinely called" and sent, is one of the deep things of the Regular Baptist Confession, the bottom of which our vision cannot reach. The "man of sin," we are told by one Paul, exalted himself above God in presuming to "*tolerate*" those whom God called. Great toleration, indeed! If those only whom God calls and sends to the work of the ministry are to be "*tolerated* to improve," the churches now free and independent had better take heed lest they have to "tolerate" something which professes only to "*tolerate* those divinely called to the work of the ministry," to improve their gifts!!!

They have another inalienable right declared, which they had better see how they dispose of; that is, the "licensing to preach" those whom God has called to preach. This is surely an important right; for unless they rightly use this right, those whom God has sent will not be permitted to go! and thus they will withstand God! I do not know that ever the Vicar of Christ pretended to more than this; namely, to examine and license those whom God had called and sent to preach his gospel. The Lord sends so many who are not fit, or affords such dubious testimonials, that the churches are bound to take heed lest the work should not be well done!

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Next come the sections of the Constitution of the whole Convention. The two first are chiefly worthy of admiration:—

"Sect. 1. This Association shall be known by the name of "The Monongahela Baptist Association," and shall always consist of the representatives of the several churches in union with this body, by them duly chosen.

Sect. 2. This Association hereby receive the Scriptures of the Old and New Testament, as the divine and revealed word of God, and as the only infallible rule of faith and practice; and the Regular Baptist Confession of Faith, adopted by the Philadelphia Regular Baptist Association, September 25, A. D. 1742, as generally expressive of the meaning of these Holy Scriptures."

The Association *hereby receives* the scriptures. It is better now, than never: though we had hoped, that before this time, they had received the scriptures. But is it *hereby* only, that is, by this Constitution, that they receive them? Well, it was necessary for them to get some hand, or instrument, to receive the holy scriptures! By faith, was the old-fashioned way of *receiving* the scriptures; but, in this age of invention, a Convention and a Constitution are the better means of *receiving* the scriptures!! They regard them, however, as the *only infallible* rule; but, they wish to have along with them a fallible rule, also, which is only "*generally*" expressive of the meaning of the scriptures. This is one of the rights of the churches, it seems, to have two rules of faith and practice—a fallible, and an infallible rule! But they have mentioned the fallible rule no less than three times, in the seventeen sections of their Constitution, and the infallible rule only once.

Sections five and eight, fully prove how much more serviceable they intend to make the fallible, than the infallible rule of faith and practice:—

"Sect. 5. If any church be suspected of departing from the doctrines or discipline of this Association, as set forth in the Confession of Faith and Book of Discipline adopted by this Association, it shall be competent for any church in the fellowship of this Association to make a representation of such departure to the Association, stating the same in writing, and requesting an investigation. Upon which the Association shall proceed to consider the complaint; and if it shall appear to be well founded, shall make out a copy thereof, and cause it to be delivered, as early as possible, to the church complained of, and appoint the next meeting of the Association for the hearing of the parties."

"Sect. 8. Churches applying for admission into this Association, shall have their petition signed by their Clerk; their faith and practice as a church, agreeing with the Regular Baptist Confession of Faith aforesaid, they shall be received by the Moderator giving their first mentioned representative the right hand of fellowship."

Thus the Baptist Convention of eight, becomes twelve; and thus the twelve become Apostles of the Regular Baptist Confession of Faith, by which *churches* are to be tolerated, received, and excommunicated!!

And yet, I am told, most of these churches are opposed to the Regular Baptist Confession of Faith: and I do know, that some of this very council are, or were, not long since, opposed to such terms of communion; but that, as they could not get letters of dismission from the Redstone Association without bowing, hat in hand, to the Regular Baptist Confession, they concluded to publish this Constitution, as a

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lure, to allure the Redstone Regulars to give them honorable letters of dismission; having it in purpose, as soon as they got said honorable dismission, to make a new Constitution, established upon better premises. For our own part, when such compromises are made, and such expedients adopted, to carry a favorite point, by men professing godly sincerity, it so much weakens our confidence in them, that we hesitate in regarding them as sincere in other professions; for, in spite of our charity, we reason thus: If these conscientious Baptists could deliberately publish such professions of attachment to one order of things, for the paltry consideration of the recommendation of William Brownfield & Co. what would they not do for some more popular consideration? It is too small a reward, gentlemen; or rather, you pay too much for letters of dismission. Where is that sterling, unbending integrity, which you preach as the ornament of christian character? Where that attachment to principle which adorned the first preachers of the gospel, and led them like sheep to the slaughter, rather than compromise an article of their belief, or sacrifice a single principle which bound them to the authority of the great Lawgiver?

But you plead that Paul said, being crafty he "caught the people with guile;" and thus, by guile, you would catch the Redstone Association. Sound interpreters of the Apostle's words! You put into Paul's lips, the words of his enemies! Paul admits not the charge. He asks them: Did he, or Titus, or any one he sent them, take them by guile, or make a gain of them? You dishonor Paul, by attributing to him what his warmest opponents ascribed to him. Paul not being here to speak for himself, I feel myself bound to say, for him, that he never admitted, himself, or any of his associates, to act from such principles. If you are about to be crafty, and catch William Brownfield by guile, you may do so, *if you can;* but, I pray you, bring not Paul into the plot, for he has no hand in it. You may expect that notice will be taken of your course by your very candid friend, the

EDITOR.

CO-OPERATION.

IT is the wish of many of the disciples and friends of the Reformation, in Virginia, that brother Ainslie be kept, during the ensuing year, constantly in the field, doing the work of an Evangelist; and that he have liberty to devote his time, according to his own views of expediency, in such sections of the country as may most need his labors. The present crisis in Virginia requires some man, mighty in the scriptures, to visit the brethren, and to address the public; especially, as there are so many false representations of the views and designs of the brethren who are devoted to the primitive institutions of christianity. We do hope, that the brethren will not forget, as indeed they do not generally, to be fellow-helpers to the truth, by their contributions to the wants of those who labor all the

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time in the word and teaching. The churches around Richmond, who are expected to concur in these measures, may find some brother in Richmond to whom they can forward their contributions, who will have an opportunity of communicating to brother Ainslie at proper intervals. Brother William Bootwright is, it is believed, every way competent to attend on this business; and his devotedness to the cause of truth is such as to warrant the hope of his acceptance of this office, and attention to the duties which the brethren may require him to discharge for them. Will you, brother Campbell, as we have no medium of public communication in Eastern Virginia, lay this matter before the brethren, and request their attention to it, and thus oblige the disciples who wish to co-operate in the good work of the Lord?

STEPHEN.

The suggestion appears to us every way reasonable, just, and expedient, in the present crisis. If brother Ainslie can be induced to leave his family and devote his whole time to the work of the Lord, the brethren, no doubt, will cheerfully contribute and co-operate, through an agent in Richmond, for his support in the work; and there is none more fitting than William Bootwright, and I think none will more cheerfully attend to it. Brother Ainslie's well-tried faithfulness, experience, and profound knowledge of the oracles of God, together with his extensive acquaintance, eminently qualify him for rendering to the cause of reformation very essential services. For the wise, a single word is enough.

EDITOR.

The Apostles' Creed:

By Barnabas, of Gainesborough, Tennessee.

I SOMETIMES look over a number of your Harbinger, if it falls in my way; not, I must admit, in the expectation of receiving much light from it, for I am growing old, and the time past must suffice with me for profitless controversy; nor for the purpose of seeing with how much skill or severity you can manage your opponents, or how much confidence you can manifest in your own cause; but as a matter of curiosity, and to learn, if I can, what are the "human opinions" which are made a bond of union or terms of communion, between yourself and those who adopt (or symbolize with you in) your "*opinions*." You see I am candid. Professing yourself to be a lover of truth, you, of course, will not like me the less, or refuse to listen to me, on that account.

I wish now to call your attention to something which arrested mine, on page 344 of your Extras, Nos. 4 and 5, dated in August last.

"Q. 39. What is an authoritative creed?

"A. An abstract of *human opinions* concerning the supposed cardinal articles of Christian faith, which summary is made a bond of union, or term of communion.

"Q. 40. Who has made these creeds?

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"A. *Presbyteries, Conferences, Synods,* or *some individual leader.*

"Q. 41. Which is the oldest creed of *human contrivance?*

"A. Perhaps that *irreverently* and *falsely* called "*the Apostles' Creed.*"

"Q. 42. Can you repeat it as received by the Catholic Church?

"A. I can."—

And you then give, *instead* of the creed known as the *Apostles'*, that known as the *Nicene!* And any one, as unscrupulous in the use of terms, as, with all due respect for your talents and standing, I must say I think you are, might easily retort on you, and say that this is an *irreverent* and *false* representation. Most certainly, it is not a true one, and will *deceive* many, probably, who read your publication, as to a matter of fact, which should never be represented otherwise than as it is. You will, doubtless, see the moral necessity of correcting this statement, and telling the whole truth.

But garrulity is the privilege of an old man, and as I have began a letter to you, and have yet some room to spare on my paper, I will trouble you a little farther. There are, as you doubtless know, several able works, historical, expository, &c. on what is called, you say, *irreverently* and *falsely* the Apostles' Creed. I have some knowledge of some of these works, and really think them worth an attentive perusal. I would especially point out "*Pearson on the Creed,*" as a book from which every lover of the gospel may derive interest and advantage. Pearson, however, was a Bishop of the Church of England; and as *truth* now-a-days is not *truth* in the abstract, but truth or falsehood, according to the mouth by which it is spoken, my reference to him and his book must be taken with some grains of allowance. But as I happen to have before me a scarce work, by the famous Lord King, written while he was a Dissenter, and somewhat of (what was then called) a Free-Thinker, I wish to furnish you, and under favor, (if you will print this piece,) your readers, with a few extracts from it. It is titled "*The History of the Apostles' Creed;*" and in his preface he says that he "hath not contented himself with reading of modern books, or collections made by later writers, but hath himself had immediate recourse to the remaining monuments of the primitive ages of the church, from whence only *all learning of this kind* can be fetched and derived." My extracts will begin on the 23d page, and as they will extend over several pages, must, of necessity, be somewhat elliptically given. If you have a copy of the work, you can easily verify them. They shall be fairly and truly made:—

"The authors and composers have, for many ages successively, been esteemed to be the Apostles themselves; from whence it is called the Apostles' Creed. Now, that from the days of the Apostles *there hath been used in the church a certain rule or form of faith,* not much unlike our present creed, I am so far from denying, that I shall endeavor to prove it in the ensuing discourse, from *Tertullian,* and others of the most primitive writers: but that the Apostles themselves should be the immediate authors of the creed, in the present form that now it is, and that, from their days it hath, without any variation, been inviola-

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bly transmitted down to us by tradition: this is justly questionable, and I doubt not but to evince the contrary." He then mentions some ancient writers who have held this opinion, which he thinks questionable, and then alleges some plain arguments to show that it could not have been *prepared* by the Apostles, as in that case it would have been alluded to by Luke in his history of their acts, and it would also have been referred to in some of the "innumerable councils and synods amongst the primitive Christians; whereas, no such thing appears, but the contrary thereunto;" and that "if the Apostles had really framed and delivered to their successors this creed, every church would have agreed therein, and there would not have been so many and diverse creeds as we find there were." He then goes on to say, "But though this creed be not of the Apostles' immediate framing, yet it may be truly styled *apostolical*, not only because it contains the sum of *the Apostles' doctrine*, but also because the age thereof is so great, that its birth must be fetched *from the very apostolic times*. It is true, the exact form of the present creed cannot pretend to be so ancient by 400 years, but a form not much different from it *was used not long before*. Ireneus, the scholar of Polycarp, the disciple of John, repeats a creed not much unlike ours, and assures us that *the church dispersed throughout the whole world had received this faith from the Apostles and their disciples;* [lib. i. c. 2.] which is also affirmed by Tertullian of one of his creeds, that *that rule of faith had been current in the church from the beginning of the gospel:* [Advers Praxean, p. 316.] And, which is very observable, although there was so great a diversity of creeds, as that scarce two churches did exactly agree therein, yet the form and substance of every creed was in a great measure the same; so that *except there had been from the very plantation of Christianity a form of sound words*, or a system of faith delivered by the first planters thereof, it is not easy to conceive how all churches should harmonize, not only in the articles themselves, into which they were baptized; but in a great measure also, in the method and order of them. As for the authors thereof, it cannot be denied but that there were several and many; the creed was neither the work of one man, nor of one day, but during a long tract of time, passed successively through several hands, ere it arrived at its present perfection; the composure of it was gradual, and not instantaneous; the manner whereof I apprehend to have been these two ways: 1. Some of the *articles* therein were derived from the very days of the Apostles. 2. The others were afterwards added by the primitive Doctors and Bishops, in opposition to gross heresies and errors that sprung up in the church."

This is as far as I can quote, at present; but, if you have the work, please insert the whole of chap. i. from which these extracts are taken. I have produced enough to show that the creed referred to may, with propriety, and not "*irreverently*," or "*falsely*," be called the *Apostles'*, by the testimony of a competent witness, and one inclined to moderate opinions. He expressly says, it may be truly styled apostolical, because it contains the sum of the Apostles' doctrine, and because its birth must be brought from the very apostolic times.

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Let me now make a few brief references to holy scripture, to show that the *Apostles' Creed*, if not directly drawn from the word of God, yet may be fully sustained by it; and, therefore, cannot, consistently with truth, be called "an abstract of *human opinions*":—

"I believe in God," Ps. c. 3; Heb. xi. 6—"the Father," Eph. iv. 6; 2 Cor. i. 3—"Almighty," Rev. iv. 8; xi. 17—"Maker of heaven and earth;" Eph. iii. 9—"and in Jesus Christ," John xiv. 1; iv. 26—"his only Son," John iii. 16; Mark xiv. 62—"our Lord:" John xiii. 13; 2 Pet. i. 11—"who was conceived by the Holy Ghost," Matth. i. 20—"born of the Virgin Mary," Luke i. 27; ii. 7, 21—"suffered under Pontius Pilate," Mark xv. 15—"was crucified," Luke xxiii. 33—"Dead and buried:" Mark xv. 37; Luke xxiii. 55—"he descended into hell;" Acts ii. 31—"the third day he rose from the dead," Acts x. 40—"he ascended into heaven," Luke xxiv. 51—"and sitteth at the right hand of God, the Father, Almighty:" Mark xvi. 19—"from thence he shall come to judge the quick and dead." Philip iii. 20; Acts x. 42—"I believe in the Holy Ghost," Matth. xxviii. 19—"the holy catholic [universal] church," Eph. v. 25, 27—"the resurrection of saints," Eph. ii. 19; 1 John i. 3—"the forgiveness of sins," Col. i. 14—"the resurrection of the body," 1 Cor. xv. 42, 44; Philip iii. 21—"and the life everlasting." John xvi. 40.

You must excuse me, therefore, if I cannot subscribe to, or adopt, your definition of creeds, as including the Apostles', to be an abstract of *"human opinions;"* nor as being a *human contrivance*, any farther than the merely bringing together and arranging, for the sake of compression, in a few brief sentences, doctrines plainly declared on the pages of scripture; and nearly, if not wholly, in the very language of scripture itself. I must, moreover, be allowed to think, that you have indulged yourself, in the above quoted questions and answers, in a tone altogether too *authoritative* and contemptuous, and not savoring enough of that humility and brotherly kindness which are, indeed, scriptural characteristics of the christian. There is far too much, also, in your writings generally, of an *ex cathedra* style. You deal your censures much too indiscriminately; and, as if it was a well understood and settled point, that you, of all men living, have just views, a clear head, and an understanding heart; in short, as if you were, like the Roman Pope, infallible: which, you certainly are not, and are not like to be. You dwell too much in a bustle. Commune more with your own heart; learn to bear with other men's opinions, and to believe that they actually have powers of mind, and of heart; are capable of as pure motives, and are quite as likely to be actuated by them, as yourself.

Now, friend C. if you like plain dealing as well as you profess to, and are as ready to listen as to lecture, to be advised as to censure and condemn, you will publish this letter in your Harbinger. Accordingly, I shall look for it in your next number. I rather fear, however, that I shall not be allowed to see it in print. My estimate of your true character will be made up by the result; and you may then, *possibly*, hear from me again. BARNABAS.

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Reply to Barnabas.

My Good Sir:—

OLD MEN, to which class you profess to belong, are sometimes in a captious mood; and in that mood are apt to say and do that, which in their better frames of mind and feelings, often gives them pain. It is not for me to explain to you the feelings which prompted the preceding address, which you see I have had the moral courage to lay before my readers. But, in the fulness of your devotion to ancient creeds, especially that called the Apostles', you have done me some injustice, without, perhaps, intending it. I am not guilty of the charge you so unceremoniously impute to me, of ascribing to the Apostles the Nicene Creed. This I have not done. It is true, I have given the Nicene Creed; but do not give it as the Apostles' Creed.

A little more attention to the 42d question, would have prevented this imputation. The question is:—

"Can you repeat it, *as received* by the Catholic church?"

In answering this question, the Nicene Creed is given. But then, the question is, Does not the Catholic church consider the Nicene Creed as much the Apostles' Creed, as you consider the Apostles' Creed to be the work of the twelve Apostles? You presume not to say that the Apostles so formed and arranged it, but that the doctrine which they taught justifies every word of it. So think the Catholics that the Nicene Creed is only an enlarged edition of the Apostles' Creed, and that every sentiment in it is contained in the Apostles' Creed.

Had I called that creed the Apostles' Creed, and not the Apostles' Creed *as received* by the Catholic church, I should have been guilty of a misrepresentation, and you might have had some ground of censure. The Apostles' Creed, as received by the Catholics, was presented in the form you find it in said Extra, for the purpose of more clearly exposing its unfounded pretensions to be the work of the Apostles.

But, as you define the word *Apostles*, I have no objection to say, that the facts stated in said creed, are all sustained by the Apostles. It reads thus, *as received* by the church of England:—

I believe in God, the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ, his only Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

If this be a correct version of it, taken from the common prayer book published in Hartford, 1826, I can say, *ex animo*, that I *believe* every word of it. Because it is not, like all modern creeds, a synopsis of opinions, but a brief narrative of facts, and of all the great gospel facts.

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That it is of great antiquity, I never doubted. Its simplicity, and freedom from abstraction, are internal evidences that it is ancient, beyond all other human creeds; and it is proof positive that the word *belief*, or the word *faith*, was understood, at the time of its formation, as I have labored to make all my readers understand it. Then, the belief of facts well attested, constituted faith. I have no evidence that ever the Apostles drafted a summary, and therefore no faith in any creed, as that of the Apostles; but, that the Apostles' doctrine authorizes every proposition, or statement of fact, in this creed, I am fully persuaded. I am, indeed, glad that you have called my attention to it again, because it so well sustains all that I have written on the subject of faith, and the simplicity of the views of the earliest christians.

I trust it will be deemed superfluous for me to evince to you how far we moderns have apostatized from ancient simplicity, when you see of how little account the creed which, in one sense, you call the Apostles', is in the estimation of all sects. Not one of them thinks it sufficient as a term of communion, for it scarcely makes a hundredth part of the volume which exhibits the bonds of union and communion among even the Episcopalians, who so often repeat it.

As to the lecture which you have the goodness to tender me, it is such as every honest man will present to himself. Whatever the motives may have been which prompted you to give it, so far as it is apposite, it is worthy of attention. Our readers will judge how far you have reason to represent me as needing such an exhortation. If, however, I have been too authoritative in my style, or too censorious of others, it is not because I think other men have not heads, nor hearts, but it is because many of them seem to give neither of them fair play; apparently allowing other considerations than the arguments of the Saviour and his Apostles, to influence their decision.

There never was a reformer, or one who simply preached reformation to sinners, that might not have been exhorted by any sinner whom he addressed, as you exhort me. Many an irreclaimable sinner has counselled his exhorter to take more heed to himself, and to allow that other people had virtues mingled with their foibles, which made them as acceptable as himself. Far be it, however, from me, to insinuate that you are of that class. But, sir, I regard it as neither incompatible with humility, benevolence, nor christian love, to speak with confidence, when we feel it; for speaking in the subjunctive, or conditional mood, is wholly incompatible with the pretensions of any man who, like you or me, assumes to be a teacher of others.

It is not human *opinions* which we propose as the bond of union, unless you say that facts, and testimony, and faith, are all mere opinions. I have, however, long since, decided never to argue with the man who tells me that the sun, and moon, and stars, have no existence, save in the opinions of men; or, that the death, burial, and resurrection of Jesus, are opinions, as much as the doctrine of "original sin," and "total depravity," in the Calvinian or Arminian acceptation of these phrases.

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Now, my good sir, give me the same proof of your sincerity, that I have attempted to give you of mine.

Yours,

EDITOR.

"Mark them who cause Divisions."

THE Pope and his angels preached from this text half a century, while Luther, Zuingle, Melancthon, &c. were exposing the filthiness of the Mother of Harlots. As Luther gave the Pope no quarters, he wreaked his vengeance on the Reformers, denouncing them as heretics, schismatics, sowers of discord among brethren, haughty, self-willed, and contumacious dignitaries.

He learned that lesson from his predecessors, who denounced the Messiah and his Apostles by similar arguments. Jesus was not a good man, for he made divisions among the people; and the Apostles were heresiarchs, for they turned the world upside down.

Elijah, too, was a disturber of the peace of Israel; and Daniel greatly marred the harmony of the devout fraternity who paid court to Nebuchadnezzar. In short, from the time that Moses caused divisions in the kingdom of Pharaoh, down to the last Dover Association, this text, "*Mark and avoid them that cause divisions,*" has never been unseasonable amongst the opponents of reform and of change; for as there can be no reformation without change—and as all who preach reformation preach a change, the consequence must be, that those who will not change, must, to justify themselves, denounce the reformers; and no text does better than this—"*Mark them who cause divisions, and avoid them.*"

EDITOR.

FOR THE MILLENNIAL HARBINGER.

Wind and Spirit.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." *Common translation of John* iii. 8.

THE popular exposition of this passage of scriptnre, so far as we have been able to learn it, is, that the comparison here is between the wind in its effects, and the Holy Spirit in its effects, on the regenerated. As the wind blows where it pleases, so does the Holy Spirit. How is this made out? By the insertion of two supplements, *it* and *with*—"So *it* is *with* every one that is born of the Spirit." As we cannot tell whence the wind comes, and whither it goes; so neither can the subjects of it tell whence the Holy Spirit comes, how it operates, and whither *it* goes. It operates alike sovereignly and mysteriously. How lame and blind all this!

In order to come at the TRUTH, let it be premised—

1. We have but one word in the Greek language for *wind* and *spirit*, viz. *pneuma*.

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2. An important rule of interpretation is, that "when any word or expression is ambiguous, and may, consistently with common use, be taken in different senses, it must be taken in that sense, which is agreeable to the subject of which the writer was treating;" consequently, the meaning of *pneuma*, and its proper translation into English, must always be determined by the connexion in which it stands.

3. The subject of discourse between the Saviour and Nicodemus was not *wind*, but *spirit*. PNEUMA is four times rendered in this connexion *spirit*. It is so rendered in the *predicate* of the passage under consideration: but only in the *subject* rendered wind.

Therefore, if to be born again, is to be born, not of wind, but of Spirit—if that which is born of the Spirit is Spirit, and not wind; then must the Saviour's words, verse 8. (John iii.) be rendered—

The Spirit breathes where it pleases, and you hear the report of it; but know not whence it comes and whither it goes: so is every person who is born of the Spirit.

Now for the meaning of this:—

The comparison is continued from the 6th verse between the begetter and the begotten—between the Holy Spirit and the person begotten or born of it. "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*" An identity of *nature* being here declared; an identity in the *aspect* and *effect* of their influences is declared in the sentence under consideration. "You hear the report of it"—the sound or rumor of its operations. (That the Spirit operates, and so operates as to effect an important change in all who "enter into the kingdom of God," being born of Spirit, had been asserted just before—"*Except a man be born again, he cannot see* (discern) *the kingdom* (or reign) *of God.*") "So is every one who is born of the Spirit"—So is he to *you*, Nicodemus, and to all like you, out of the kingdom, who have not submitted to the government of Messiah the Prince of Peace. As *you* know not whence the Spirit of God comes, and whither it goes; alike ignorant are you of the *subject* of divine influence. You discern him not. An entire stranger are you to the new principles, views, and feelings, by which he is actuated.

PHILOLOGUS.

Reformation the Order of the Day.

THE following is the annunciation of a new sect of reformers in the medical world. We sympathize with all reformers, and wish them all prosperity, so far as they *are* reformers. The things that *can* be shaken seem destined to be overthrown, that the things which *cannot* be shaken may remain.

The paper (of which this is No. 1.) is published by *John Stapleton*, Cincinnati, O. on a half sheet, twice-a-month, at $1,25 per annum.

THIS is a reforming age, and the question of reform has agitated both the Old and the New Worlds, from pole to pole. In England, France, and Ireland — in Germany, and in the north—and even among the disciples of Mahomet, in Africa, and Asia—and lastly, in the Americas the spirit of regeneration has per-

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vaded all these communities in their several political, civil, and ecclesiastical relations.

"We'll try conclusions with these Janizaries;" and the reforming Mahmoud, with the most *conclusive* of all arguments, convinced them of corruption by blowing them from earth to ——— with powder and ball. *"Convene the Belgians"* was the conventional degree, and let them decide upon the question of Belgium, *a department* of France, or an independent republic; *"the ayes have it—the noes lose it."* The people *divide*—few were for it, but numbers for independence. The troops were in attendance to maintain the freedom of election! Conviction flashed on the minds of the few, the enlightened few; but the eloquence of the orators in the interest of the French had failed to influence the votes of the independents. "Let the Ayes go to the right, and the Noes to the left. Soldiers, do your duty; we'll try conclusions with these rebels!" A platoon of musketry advanced the most convincing of all arguments—namely, a *knock-down* one, and the meeting at Mons became a beacon to future assemblies, in which the original question was afterwards carried *nemine contradicente*.

Such are the *argumenta ad homines* of despots; but such are not the principles upon which we would act. This is an age in which *mind* only can rule the world, and when the impudent pretensions of ignorance are sure to be unmasked. *The Ohio Medical Reformer* will claim support on no other grounds than those of the talent it may embody, and the spirit of vigor, enterprize, candor, and independence with which it may be conducted. It will endeavor to disseminate sound and useful knowledge; it will endeavor to give its readers credit for good understandings and correct taste; and not fill up its pages, as is too often the case, with mere chit-chat and common-place extracts from ephemeral publications. Partyism we disclaim; our eye will be single; justice shall be as evenly balanced between all as the frailty of poor human nature will permit; and we shall pursue our course unfettered and unshackled by preconceived notions, prejudices, or opinions.

There is much to be done. It is confessed by the most enlightened physicians of our day, both in Ohio and other states, that the profession is far behind the age. Society demands the advance of medical science, and that practitioners should be qualified for its skilful and efficient application. The practice of medicine is notoriously and confessedly empirical in a majority of instances—nostrums for *symptoms* are sought for, rather than remedial measures founded on a knowledge of physiological and pathological phenomena. In this respect reform is loudly demanded by the nature of things. We are anxious to see the profession raised to its proper rank among the social institutions of the country. We believe, therefore, that a temperate and firm support of the cause of reform will eventually effect the desired revolution; which will have for its consequences, a better understanding among the members of the profession generally—an elevation of their character in rank and consideration—an improved state of medical science, which will become of increased value to society, and no longer open to the pertinent suspicion of being only of questionable utility—after all deductions are made for the results of the present *acknowledged* imperfect system of medical education, and the till very recently imperfect administration of those institutions founded for the advantage of *true* science and the relief of mankind.

Here ends our belief, consisting, we believe, of nothing but self-evident propositions. Now for a more particular description of our plan:—

When Æsop, with other slaves, was exposed for sale, Xanthus, their purchaser, inquired their respective capabilities, and received such satisfactory responses from the companions in captivity of the fabulist, that when the deformed philosopher was bidden to state what he was equal to, he answered, "Nothing: for my comrades, being, *as they say*, able to do every thing, have left *me* nothing to do." Do our readers perceive the parallel between us and the Phrygian? Has not the prospectus of every medical journal left us in a similar situation? Whether any employment does remain for us must be inferred

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from our attempt; and from our appearance, whether we are able to do it. If we succeed, (and wherefore should we not?) it shall not be owing to the indulgence of the public, but to our own deserts.

We have no aversion to any creed or country; and it will be our uniform endeavor to maintain and distribute universal justice, irrespective of names or odious appellatives, which are, for the most part, nothing more than bugbears with which to scare the ignorant. We have ourselves learned *to love truth*, and if, in diabolism, there were an atom of it to be found, we would extract it, as the industrious bee does the mellifluous juice from the most *un*likely flowers. We shall be well understood when we describe ourselves as strongly resembling that traveller, who, upon being asked which party he was for—"*black mutton or white mutton?*" replied, "he did not care which so long as it was *tender!*" We disavow that moderation, which, under the *guise* of candor and liberality, conceals the grossest partiality, and the silliest insipidity. The strictures of the Ohio Medical Reformer will be severe should occasion require; this severity, however, will be always tempered with the most perfect good humor, and if the cap fit rather tightly, let the wearer remember that the only way to ease it will be to remove the cause. Commendation will then succeed condemnation; and although no further reparation will be made, the repentant prodigal will be applauded for the ingenuousness of his repentance. Our motto in these cases will be that of Ben Johnson in his comedy of Volpone:

> All gall and copperas from his ink he draineth,
> Only a little *salt* remaineth.

Our pages will be open to the communications of all; but, while we say this, be it remembered, that we hold ourselves responsible for the contents of none but our own. The leading article is the Editor's, and whatever is therein advanced he pledges himself to maintain. Any disparity of opinions between communicants and ourselves will be no ground of exclusion. Our readers will see that the sentiments of correspondents are not expected to (indeed they cannot at all times) be squared precisely with our own. One of our principles is, *audi alteram partem;* and if any feel themselves aggrieved, we will give as ready an insertion to their replies as shall have been afforded to the parties of whom they may think they have cause to complain. Another of our principles is, *Let truth, justice, and common sense prevail*—and by this arbitration alone all disputes ought to be decided.

Lastly, although we freely invite the communications of the practical, literary, and scientific part of the public, let it never be forgotten that the only passport to the columns of the Ohio Medical Reformer is usefulness and ability in the article, and integrity in the writer.

"A man of a good soul is a free speaker, and a speaker of truth."—*Aristotle.*

Progress of Reform.

WE can only, in the present number, give a few very brief extracts:—

I have just returned from a four day meeting of the disciples at Liberty Meeting, Smith county, where we had very comfortable times. The brethren appeared to enjoy themselves as much as on any occasion that I have seen for a long time. We immersed 13, and two others were prevented only by the want of a change of raiment.

A Methodist teacher, after hearing us, stated to one of our preachers, that he designed, in future, to immerse all who joined his church, "if he could prevail on them to do so." (☞ Why make his obedience depend on the will of men? And why not give the people a proof of the sincerity of his profession, by being buried with Christ in immersion?) In our town we have got 950 dollars subscribed for a meeting house. Though much opposed by our sectarian neighbors, and weak, we are still growing in strength.—Thomas Rucker, jun. Murfreesborough Tenn.

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We have had two four day meetings, at which there were 20 added to the Lord. We are much persecuted by the sects. [It is very good for you, if you bear it and use it like christians.] I lately had a meeting in Athens, McMinn county, Tennessee. The Rev. Mr. Pope, a Presbyterian preacher, attended. He asked leave to preach first. I gave place to him. He denounced me and all with whom I fellowshipped, as Arians and heretics of the deepest shade; and, when he had finished his discourse, he dismissed the congregation, charging his hearers not to hear me. He walked out, followed by all his partizans except two. The most respectable part of the congregation kept their seats, while I addressed them, apparently much to their satisfaction. This outrage on moral feeling has caused much excitement here.—C. W. K. Welsh.

Our three day meeting in this neighborhood, at Salem meeting house, closed yesterday evening. We had truly a refreshing season. There were, I think, between 150 and 200 communicants. There was much love and zeal manifested by the brethren. Eight obeyed the gospel, and there was much interest manifested generally. We had with us, from Tennessee, a number of the brethren; among whom were Craig, Norvel, and A. G. Ewing.—J. B. Radford, Christian county, Ky.

The Lord has visited us, within a few weeks, in mercy, instead of displeasure. We expected the pestilence that walks in darkness, and that has entered many of the towns along the river, and through the country; but the Lord has spared us. And not only spared our lives, but, within fifteen days, 17 willing converts have made a public profession of their attachment to the Lord Jesus, by being buried with him in baptism; and, we believe, they have arisen to a newness of life. May our dear Lord and Master still carry on his work amongst us. The word of God is making rapid progress in this part of the country; and all sects and denominations are beginning to believe that it means what it says, and says what it means. The plain, simple exhibition of the word, seems to have more force on the minds of the people, than all the sermons that can be preached. There is one thing that should be well attended to by those that profess to be on the side of Reform—not only to talk about it, and to preach it, but, to *live* it.—Seth Woodruff, Jefferson county, Indiana.

The cause of Reformation is progressing rapidly in our little village. Our church consisted of about 30: we now number 66. We are under the ministry of brother P. S. Fall; but we have occasional visits from brethren Morton, Creath, and Smith.—G. W. Nuckols, Shelbyville, Ky.

I expect you have heard that the Long Run Association, at its last annua meeting, which was held on the first Friday in September last, counted five of her churches unworthy of her fellowship—because they would not agree to support the Philadelphia Confession of Faith. These churches are known by the names of Bear Grass, Chinoweth's Run, Herod's Creek, Floyd's Fork, and South Long Run. In each of these churches there were parts or small fractions that were received by the Association as loyal subjects of the Creed. I once intended to have given you a full account of the proceedings of that body for two or three years past; but it is so much of the same complexion with those you have so often noticed, that I now think it useless. Brother Z. Carpenter, who is of good report as an intelligent godly man, and a member of the Association for upwards of twenty years, has suffered much in feeling and character by their ungodly course. He has determined to publish a history of their proceedings. We have had several union meetings, at which much love and christian feeling were manifested. The Herods creek church, of which I am a member, had a few of those Old Baptists, (as they are called,) who kept the church in confusion for near two years; but, a separation having taken place in August last, (of about 17 members out of 200,) we are beginning now to exhibit our true character, and to progress in the Reformation. We have immersed for the remission of sins, in the bounds of my labors, within

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two months past, about 80. I have, in four weeks, baptized 61. A visit from brother William Morton, in the last month, has much refreshed and strengthened the disciples, and been the means of bringing many into the kingdom. Among those who have been immersed, there are many of our most respectable citizens, male and female, from the age of thirteen to sixty; and also some from the different sects in our vicinity. I have had the unspeakable pleasure to immerse my oldest son, now in his twentieth year, and little daughter, thirteen years old. The elder brethren express much concern for the young disciples, that they may go on to know the Lord, and abound in every good work.—B. Allen, Jefferson county Ky.

To these conversions, for which we thank the Lord, we shall add a specimen of a different sort. The Dover spirit has fallen in a double portion upon the *thirteen Calvinists* in Fredericksburg:—

Calvinism runs high here. We had a few members in the church who say they are Calvinists, and opposed to Campbellism, and have been trying to establish that *ism* on myself and some others for upwards of six months. Not being able to effect their wishes, on Saturday night last they separated themselves from us, being 13 in number; and they say they are the church, and charge the others of departing from the faith; and proceeded to excommunicate us without informing us that we were to be tried, or without our knowledge in any respect, they having previously clandestinely got the key from the sexton and book from the clerk. I hope some of the brethren will give a full statement of all the facts; and certainly no one will any longer oppose reformation, at least where they have Calvinism.

Daniel Davis on Sunday morning took possession of the pulpit, and refused to let brother Adams come into it. We got a warrant and took him before the Mayor for taking possession of the pulpit to the disturbance of the congregation. The Mayor excused him upon the ground that he thought he had a right to the pulpit; and Davis has sued me for trespass in the case. Where the scene is to end I cannot tell.

I think you ought to have published so much of my last letter to you, at least, as went to correct the misrepresentations of the Editor of the Religious Herald, respecting myself, in the paper, if I mistake not, under date of the 25th of May last, as I have lately understood it done me much injury among my friends.

Yours in the gospel, ABNER LEITCH

☞A WORD TO ALL THE BELOVED DISCIPLES.

The ancient gospel, without the ancient order of things; or, the ancient order of things, without the ancient gospel, cannot prosper. They constitute one divine system of remission, holiness, and happiness. What God has joined together, let all Christians keep together.—Ed.

Notices of the progress of Reform are pouring in from all quarters. The following are from the Christian Messenger of last month:—

A brother from Ohio complains that the public teachers in his section baptize many whom they neglect to build up in the order and faith of the gospel. This is truly a neglect, and needs a speedy reform.——The Redeemer's kingdom in this section of country is prosperous, and increasing in numbers, in the midst of opposition, and stands fast in the faith and hope of the gospel. —O. E. Bryant, Dover N. J.——In the southwest corner of Darke county, within the last three months 50 have professed the faith. At a four day meeting near Greenville, third Lord's day of September, 41 were immersed, and many more are expected shortly to obey. On the second Lord's day of September, 12 more, at New Meeting House, northeast of Preble county. At the same time, five or six in Union, Indiana. On the fourth Lord's day, at

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Ludlow's creek, 15. The prospects are very good.—Elder Levi Purviance, New Paris O.——The ancient gospel is gaining ground in Canada. The people begin to inquire for truth. I have recently baptized 13, for the remission of sins. I meet with great opposition from the different sects.—Elder D. Wiers, Canada.——At the mouth of Flower creek, Pendleton county, Ky. on the 15th and 16th of October, 22 were immersed, and 29 added to the church.——I have lately returned from a tour of three weeks' preaching, with brethren Read and Davis. We baptized 22. The congregations are doing well: there is great inquiry after truth.—Elder J. G. Mitchell, Rutland O.——Brother S. A. Baker, of Williamsport Tenn. writes that at a meeting there about the 10th of August, 28 were immersed.——Brother William B. Douglas, of Callaway county, Mo. writes that five were immersed, on the last Lord's day of August, in that section.——Brother John Powel, of Clermont county, O. October 24th, writes that at Salem, third Lord's day of September, 11 confessed the Lord, and 7 were immersed. At Five-mile, first Lord's day of October, at a four day meeting, 53 confessed the Lord, and 47 were immersed. Never before did we witness such solemnity and general engagedness among the people.——Brother J. G. Ellis has just informed us, that in a very short time he has baptized 20, at, and near Daniel's Turnpike gate; and three Baptists were also united to the church.——Brother J. Challen, of Cincinnati, has very lately immersed about 15.——Brother J. Smith, the Evangelist, has baptized a considerable number, in a week or two past, south of Kentucky river, and at Versailles.——The senior Editor has just returned from a tour of six weeks through the west. He can safely say, that the ancient gospel is prevailing beyond the most sanguine anticipation. The ears of thousands are open to hear; and, like the Corinthians, many, by hearing, believe and are baptized. We had very interesting meetings in Lawrenceville, Jacksonville, Carrolton, Rushville, Springfield, &c. of Illinois. In Jacksonville we witnessed a happy union of the two societies, Christians and Reformers, in one body, or church. This church consists of 80 members. There are many more, who were not present. In Jersey prairie, about 50, of these two societies, would unite on the same foundation the next Lord's day following. In Carrolton the same union was to take place, at the same time. We expect to hear good tidings of Carrolton, in a few days, from brother Josephus Hewitt. We have since heard that he has baptized 30 persons there at one meeting. While we were in that country, brothers Hewitt, Osborn, Hughs, and myself, immersed about 20. We think a glorious ingathering of souls into the kingdom has commenced in that country. "The harvest is great, but the laborers are few." A few faithful, spiritual evangelists, who understand the gospel, and who are able to teach it, would be a great blessing to that country. There is a mighty struggle, among the sectarians, to possess themselves of the vale of the Mississippi. The means used are great, but as yet inefficient. Thousands have their eyes open to the struggle, and smile contempt upon it. Let us trust in the Lord, and do our duty; and we indulge in the pleasing hope, that our king will possess himself of the pleasant vale of the Mississippi, with all its multitudes of the human family.—B. W. Stone, Editor.——I have just returned from Newcastle, Shelbyville, and several places in Franklin county; in all of which the cause of apostolic faith and practice seems to be gaining ground, beyond the expectation of its friends. I was accompanied by brethren William Morton, and Jacob Creath, sen. to Newcastle, where we had a four day meeting, during which 18 were added to the congregation there, most of whom professed faith at the meeting. From thence brother Morton and myself went to Shelbyville, where we remained two days: seven were added to the society; nearly all by profession of faith and baptism. On the evening of the second day, I left brother Morton, and came alone to Southbenson, where I immersed two upon profession of faith, and one was added to the church who had belonged to some other society. From this place I came to the Fork Meeting House: preached three days in succession. On Lord's day, brother Fall was with me; five were added to the congregation—

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one I immersed on Lord's day morning. Thus, you see, 33 were added to the disciples during the journey. May the good cause continue to prosper.—Thomas Smith, Lexington Ky.

SIGNS OF THE TIMES—*AT ROME.*

THE following plain language was some time since addressed to the Pope, by the four Italian Legations of the Papal territory. When the subjects of the Pope can treat him with so little ceremony, how altered must the times be from those days in which kings held their stirrups and prostrated themselves on their knees before him! The proclamation of the four Legations of the Papal kingdom, here presented to the reader, is copied from the *London Morning Herald*, and thus speaks to "His *Holiness* the Pope:"—

[*Reformer.*]

"You have promised to the people of these provinces just laws. You have published several; but, far from tending to public utility, they have all been in favor of your absolutism. Show therefore now, if, possible, the same good faith as the people themselves—leave off your intrigues—cease to foment civil war—annul the barbarous instructions given to the Bishops and Curates; they ill accord with the Gospel—listen to the Deputies who will soon make their appearance before you —grant them all they will ask of you, for your people wish for nothing but just laws, which they have a right to obtain; but if you dare to attempt a *coup-de-main* against them, while they are imploring you as supplicants, they swear in their despair to face every danger with arms in their hands, rather than submit to be the slaves and victims of your frightful despotism. In the fatal position in which you have placed them, the whole world will be convinced that you refuse to listen to the prayers of faithful subjects, who ask only just laws. May God protect the people!"

Medical Notices.

THE bodies of men, next to their souls, interest the philanthropist. There are various systems of physics, as of metaphysics. The *cholera* has excited much attention and feeling through the world, and many are the theories and the modes of cures. We are no adepts in such matters; but we must hear both sides of every question. The following is from a brother in Guilford, Connecticut. It may save life to make it known:—

I received a letter a short time since, from brother F. W. Emmons, and have thought best to answer his inquiries respecting the best mode of treatment in the Cholera, to you; having had a touch of the complaint myself, and seen many others, and having knowledge of a mode of treatment which has in no case failed, when seasonably applied; but has proved efficacious in more than one hundred cases, in a circumference of 14 miles in this vicinity. But five deaths occurred in the whole, and three of those had no medical application; and the others applied too late. The following is the prescription, to which is annexed the mode of treatment:—

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Prescription—The Anti-Cholera Pill made as follows:—

Take finely powdered Rhubarb, half an ounce; crude Quicksilver, one ounce; add water sufficient to make the Rhubarb into a paste; then rub in an iron or marble mortar until the globules disappear, or say, at least one hour; then add half an ounce of honey, and as much flour as will make the mass of suitable consistency for pills.

Dose—Common sized pill once in four hours, with a small pill of opium at the same time. Continue till the relax, or diarrhœa, subsides; then once in 6 hours for two or three days after. If the bowels become confined, let them remain four or five days; then move them with the following injection:—Warm water, one pint; milk, two spoonfuls; tincture camphor, one table spoonful. If this does not move in twelve hours, add to it one spoonful castor oil, and repeat.

The patient must take his bed, and keep there from the time he is taken till the disorder is removed, and on no consideration walk about or work.

Apply mustard paste, wet with brandy, to stomach and bowels. Use very little drink. If the stomach is sick, take a tea spoonful of brandy, or use a little soda water, (the effervescing mixture.) Use carbon-ammonia, camphor, essence of peppermint, pennyroyal tea, &c. in small quantities.

Nourishment—Bread water, milk porridge, chocolate, rice, toasted bread, &c.

The above mode of treatment and medicine has proved more beneficial than any other in this country which has come to my knowledge, and I have been diligent in my inquiries; in fact, I think I run no risk in saying that the most perfect reliance may be placed on this mode of treatment, as far as cause and effect are dependent on each other: it is as certain as water runs down hill, or smoke ascends. The wind may carry water to the clouds, or smoke to the ground; but I think this disorder more under the control of medicine, in temperate habits, than almost any other complaint. You may think me sanguine: but try it and see.

A. B. GOLDSMITH.

Epaphras---No. 5.

Dear Sir,

AVAILING myself of your candid indulgence, I proceed to notice some other things, which, in the course of your reforming strictures, you seem to have carried too far—to have transgressed the bounds of just discrimination. You have levelled pretty unsparingly at a hireling ministry, and at what are called the benevolent institutions of the day; such as Bible Societies, Missionary Societies, Sunday Schools, Tract Societies, Temperance Societies, &c. and the various money-gathering institutions that have originated in support of said societies. Now, sir, although you may think, from certain exceptions, concessions you have sometimes made, when speaking of these things, that you cannot be fairly understood to object to them all, or, indeed, to any of them, without exception; yet, I can assure you, that you are almost universally understood so to do. I cannot say, for my part, that I have so understood you; still, however, if all that you have said of these matters in your periodicals, since the commencement of the *Christian Baptist* up to the close of the present vol. of your *Millennial Harbinger*, were extracted, and placed per contra to the exceptions you have made in their favor, the balance on the debtor side would so preponderate, that the weight of the favorable exceptions would scarce be noticeable. I have sometimes endeavored to avail myself of your concessions and exceptions, for the purpose of

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excusing you, when in endeavoring to defend the good cause for which you plead, against the reproaches of enemies, and the misconceptions of mistaking friends; but, as I felt, with too little effect in either case; the former considering your concessions as a mere subterfuge, and the latter as meaning something so very different from the men and measures you were denouncing, that they could in no wise apply to *them*. I think, therefore, that something should be done to set these matters in so clear a light as to obviate these mistakes and offences.

When I contemplate the professing world, I cannot but greatly pity the case of the clergy. They find themselves in circumstances, in which, for the most part, chance, rather than choice, has placed them; and, be this as it may, we are bound by that charity which surmises no evil, to grant them the credit of sincerity, of honesty, except in so far as they manifest the contrary. Consequently, that although they all receive hire for their services, (and "the laborer is worthy of his hire;") yet, it by no means follows, that they are all hirelings in the vicious and condemnatory sense of that opprobrious epithet. It must also be granted, upon the same principle, that the great majority of them are conscientiously wrong; I say, conscientiously *wrong;* for right the majority cannot be; for if there were but twenty sects, nineteen twentieths of them must be in error, since one of them only can be right. But what then? They may, nevertheless, be good men; for good men may be in error: and surely all error is not damnable. Ought you not, then, to give credit to all men for what they may be, and profess to be, till they, by overt acts, convince you of the contrary? Nor should you always consider their opposition to the reformation for which you plead, *as an overt act evincive of the contrary;* for while they think themselves right, and you wrong, they must, in honesty, oppose you. Ought you not rather, therefore, treat them as honest conscientious men, whilst they honestly and honorably oppose you; that is, without taking any of these foul, false, high-handed, oppressive measures, which you justly resent, and which, in many instances, you have but too just grounds to complain of? As for the means and measures which the religious public, instigated by their teachers, have adopted for the promotion of a religious reformation, both at home and abroad, they surely deserve credit for their zealous activity and good intention; although neither the means nor managements may, in all respects, be what they ought to be.

In conversing with the intelligent friends and advocates of the reformation, upon these subjects, I must do them the justice to say, that I never found any of them that objected to the benevolent exertions of the day for promoting a religious reformation; but merely to the abuses and mismanagements of them: nor, indeed, have I found any of them that so understood your writings as inculcating such a thing; nevertheless, you and they being generally charged with holding and maintaining such sentiments, (very much, indeed, to the disadvantage of the good cause in which you are laboring,) I think it my duty, with

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your permission, to call your attention to these things; being persuaded that it is still in your power, in perfect consistency with all you have published, to obviate these unfavorable objections.

I remain, sir, yours, &c.

EPAPHRAS.

Reply to Epaphras---No. 5.

Dear Sir,

TO the jaundiced eye every thing is yellow. To him who is predisposed to censure, there is no apology acceptable. There is no reason in any argument which justifies those foreordained to condemnation. We have spoken freely, candidly, and without disguise on some points, which policy without philanthropy, would, at least, have kept out of view. But in this selfish, vainglorious, and boasting age—in this day of apostacy and general delinquency of morals, he that would be valiant for the truth must expect to fail of the grace of general approbation. His prejudiced hearer, or his dogmatic reader, will not see, and necessarily will fail to credit the distinctions and discriminations which he may make; hence the dissenter, or the reformer, has no redeeming attribute, and must be wholly subjected to the undefined anathema of those affected, even remotely, by his course.

The conversion of the world, as well as the reformation of Christian manners, you have the discrimination to perceive, has been the most ostensible theme in all our writings. If, then, Missionary, Bible, Education, Sunday School, Tract, or Temperance Societies came in our path, and if we spoke of them as parts of one great system of religious finance, for the consolidation and aggrandizement of a mercenary priesthood, it was because the operation and tendency of these "benevolent schemes" looked that way, in our judgment, more than to the spiritual amelioration of the ignorant and degraded members of the human family.

It was not any hostility to benevolent enterprize—nor to missionary labor—nor to the diffusion of the Bible—nor to the education of poor children in schools held on *Sundays*—nor to temperance in all things—nor to the diffusion of religious publications in the form of tracts, which sharpened our pen against these gigantic combinations. It was the alliance sought and courted between the visible subjects of the kingdom of Satan and the professed followers of him whose kingdom is not of this world, by the patrons and managers of these proselyting institutions;—it was the uniting of the visible subjects of two kingdoms in building up one—it was the eternal echo of the word *Money*, and the profusion of it on the agents and apostles of these schemes of benevolence, which called forth our strictures upon them. Add to this a weightier consideration, which has not occupied so conspicuous a space in our former addresses on these topics as it ought, but which was always foremost in our minds—viz. that we did then regard, and do still regard these as great projects of Satan, to hide from the eyes of the many the actual condition of christendom, now

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ripening every hour for the vials of the severest wrath of God. When I call them projects of Satan to hide the shame of professors, I attribute nothing dishonorable to the benevolent minds who set some of them on foot. If Satan had never robed himself in the attire of an angel of light—if he had never assumed the character of a saint, then might we be thought uncharitable. But originate from what motives and by what agency they might, it is most obvious that Satan has so temporized in this matter, as to make them a veil to hide sinners from themselves and from one another.

I have only to array the manners of the most enthusiastic patrons of these institutions, the sad defection from the letter and spirit of christianity in the most liberal contributors to some of them—I have only to exhibit the ignorance, superstition, and errors as respects the religion of Jesus, which appear in the members of these great confederations for reforming the world, to furnish proof for this jealousy of them.

To see men whose hearts are full of rebellion against the Prince of Peace, uniting with head and purse to build up his kingdom, at home and abroad, is an alarming symptom of the times. The people seem to think, that the thousands contributed for these purposes by them is an evidence of their evangelical attainments, and a positive index of the gradual improvement of the age. Thus millions are blinded as to the necessity of reform, and the true character of this age.

In looking over a thousand articles from a thousand pens in commendation of this age of benevolent enterprize, there is nothing more manifest to me than the power of this delusion. The people are taught by the patrons of these benevolent schemes, that the Millennium (as the young eagle from the egg) is about to burst upon the world out of these projects of "Christian enterprize." The landmarks between the kingdom of Satan and the kingdom of God are wholly defaced, and every citizen of the United States may, under the constitutions of these societies, be a worthy member of every one of them. They are so liberally framed as to embrace in schemes of Christian enterprize every child of the wicked one on the face of this continent. It is, indeed, Satan casting out Satan, by a new and brilliant scheme; which, in this age of superlative invention, has brought in an immense revenue of glory to the honor of the genius of this age. Yes, Satan and all his angels, (if he have any *kingdom* in America,) are permitted and invited, by the very constitution of these Christian schemes, to join in a holy crusade against Satan. The hope of these schemes is, that Satan will cast out Satan; and if this proves an abortion, the magnificent project comes to nothing.

Again, what sort of a Millennium would spring from these co operations? What sort of a triumphant church on earth would the amalgamated results of all these co-operations usher in? If the high church, low church, and no church co-operators were to form a new moral chemical compound, would it not be a non-descript?

My dear sir, when I cast my eyes abroad upon the face of the moral map of these schemers and schemes—when I look at the men and

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measures, I cannot flatter myself that the King of heaven and earth is at the head of the project; else he has departed from the principles which characterized the introduction of the gospel age. He has taxed Satan, and levied upon the dominions of the prince of darkness, in a way wholly novel in the history of six thousand years. Joseph's coat, particolored as it was, would be an imperfect symbol of such a compound, as would answer the prayers and expectations of all the leaders, to say nothing of the members, of these hundred combinations.

I must, then, think that it is a delusion by which Satan keeps the actual condition of the "Christian world" out of sight; and while the world is actually precipitating to the brink of the yawning gulph, in which is to be entombed the pride, avarice, hypocrisy, formality, apathy, sectarianism, scepticism, and practical atheism of the age, with all their wicked progeny—the people vainly imagine that the Millennium is to burst forth in all its glory as the natural offspring of these benevolent schemes.

I am no doubt uttering very unpopular views; but I would be guilty of moral treason did I conceal my sentiments when called upon on a subject of such importance. I am persuaded the world is intoxicated with the notion of the high moral advances of this generation. But, sir, let us look at home; let us look at the signs of the times, and judge of other nations by our own. If we are not the head, assuredly we are not the tail, of christendom. And is there not found in this community, engaged in all these projects, every species of iniquity which darkens the moral horizon of Christian expectation, and distinguishes the apostacy portrayed in the apocalyptic symbols, or plainly written out in the apostolic letters?

I must, for myself, keep my garments pure, and lift the unwelcome voice of remonstrance against these unauthorized amalgamations. It is true, ungodly men may cover themselves, and creep into the bosom of any Christian community; but this is quite a different thing from systems whose ostensible object it is to draw *all sorts* of men for the sake of their pecuniary or politicalaid, to build up the church of God.

We have given, we think, sufficient evidence, in fact, and not merely in speech, that we are friendly to all *co-opergtions of Christians* for the promulgation of the gospel, and the advancement of human happiness by all lawful means; and I have no hesitation in saying, that if all was done at home which our means could effect, we would unite with the whole church of God in any evangelical mission to lands and tribes where the name of the Lord has not been named. Many of our brethren contribute to Missionary and Bible Societies, and Sunday Schools, with all their imperfections. Let every man, we say, be fully persuaded in his own mind, and act consistently.

These are some of the reasons why we must bear the reproach of being opposed to the Christian schemes and benevolent enterprizes of the day. If these will not apologize for our course, and evince that we are not opposed to the co-operation of Christians, and to all sorts of Christian enterprize, I should fear to make myself better understood if

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I should longer detain you with farther explanations. I shall conclude with an anecdote in point, as illustrative of the unsanctified character of co-operation with those under professed allegiance to the spirit that works in the hearts of the children of disobedience:—A certain slaveholder, who owns some two or three hundred slaves, and who, after living luxuriantly upon all the spoils of their labor, and upon the annual sales of a part of the increase, contributes one hundred dollars per annum to the Colonization Society. In this way he consecrates his annual incomes, and shows how much he feels for the oppressed Africans! Thus many contribute to convert the heathen from the sins in which they themselves riot night and day, and thus flatter themselves that they are helpers in the good work of converting the world. Yours, &c. EDITOR.

Rational Way of making Christians.

CAN any be engrafted into Christ without faith?
Can any have faith without testimony?
Can testimony be given without witnesses?
Can witnesses give testimony without words?
Can words be believed without understanding?
Can any understand words without learning them?
Can any learn without intellect?
The answers to the above interrogatories being negatived, what then?

Why to make Christians of Heathens, the testimony must be delivered in their own languages; or they must be taught to understand the languages into which the testimony has been translated.

Then, to qualify a missionary to convert the heathen, he must first learn the testimony that God has given of his Son; then he must learn the languages of the nations or tribes he would teach; then he must deliver the testimony, and show how it was confirmed, &c. then engraft them into Christ.

To make children Christians, first develope their intellectual faculties, so as to enable them to comprehend testimony; then lay the testimony carefully before them, and show them their interest in it; then, when they have comprehended and believed it, and have determined to be guided by it; then engraft them according to the directions given, and direct them to draw sustenance from the sincere milk of the word, that they may grow thereby to be men and women in the knowledge of the Lord Jesus Christ, &c. M. W.

Anecdote.

OUR readers know that it is a practice of the religious meetings of some sects, for persons, after listening for a time to the remarks of a preacher or an exhorter, to rise and bear witness to the truth of what had been said. We have an anecdote on this subject which, will go to show the sincerity of some of the humiliating confessions which are sometimes made in such meetings by the brethren. In one of our eastern towns resides Deacon E, who has had a serious falling out with his neighbor S. The latter makes no pretensions to religion, though he subscribes, in the main, so far as theory is concerned, to the creed of the Deacon.

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On the whole, he is a person of doubtful morals, being profane and otherwise rude and disagreeable. But conceiving that Deacon E has maliciously wronged and injured him (which may be true,) he has no bowels of mercy for him; but entertains towards him a grudge, which is likely to continue for a long time.

One evening last summer, during the revival in the neighborhood, in which the Deacon took a great interest, Mr. S appeared in meeting and looked unusually serious and devout—so much so, that some of the congregation began to suspect that he, too, might be under conviction. The exercise went on as usual. Before the meeting broke up the Deacon arose, for the hundred and first time, to relate his experience, and exhort the sinners present. He protested that he had been born of God, and that he yet realized his own unworthiness. "I feel, my friends," said he, "that I am a miserable, unworthy creature. I have done every thing that I ought not to have done, and have left undone every thing which I ought to have performed. I can say with Paul, *I am the chief of sinners*, and deserve nothing but the wrath and curse of God."

Having resumed his seat, it was with astonishment, and not without hope, that the brethren noticed Mr. S rise in his place to speak. All eyes were turned. "I feel it my duty," protested Mr. S, "to rise and bear witness to the truth of what Deacon E has said. He has acknowledged himself, before you and his God, to be a scoundrel. I *know* him to be such—I can bear witness to his dishonesty." The Deacon fell into a rage, exclaimed vehemently, "You lie! You lie!" and in a spirit none too becoming the congregation broke up and dispersed.

Now the truth is, (for we have received the story as a literal fact,) the Deacon neither expected nor wished to be believed in his confessions. They were made as the most effectual mode of illustrating his spiritual pride, and of obtaining the reputation of being religious *par excellence*. When taken at his word, he evinced his hypocrisy and insincerity. Too many, we fear, of such confessions are made rather from the spirit of pride than humility, and ought, therefore, to secure but a mean credit for the narrator.—*Baltimore Chronicle.*

APOLOGY.

WE wished to have finished our strictures on Jennings' Debate, to have farther animadverted on Dr. Cleland's Essays, and to have published a Narrative of matters and things concerning the actors in the late Virginia proscriptions, in the present number: but we had begun an Address to the Virginia Baptists, before receiving the latter, and could not occupy more room on that subject in one number than we had already appropriated; and our Index to the volume was not thought of till we had progressed so far in other articles as to exclude the former from the present number.

A very well-written critique on the theology, logic, grammar, egotism, &c. of Mr. Jennings' Book, has been received: but the "Debate" is not worth the critique; and, as the book has already died in society, we do not know whether it is magnanimous farther "to draw its frailties from their dread abode," and will therefore leave that question, *sub judice*, for another moon.

EDITOR.

Conclusion of Volume III.

GLAD would I be, could I retire from the arduous toils of an Editor, and lay down my pen in the full persuasion that my labors are no longer necessary. To me, indeed, the simple duties of an Editor of a monthly magazine, would not be oppressive; but constituting, as they now do, and as they ever have done, merely a fractional part of

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my relative duties, superadded to these, they are laborious and oppressive. The portion of my time allotted to the discharge of these duties, is by far too small; and yet I could not conscientiously, in reference to other duties, devote a larger share of it to them. My correspondents have been neglected, much to my mortification; my personal labors in the field have been curtailed; my own immediate domestic concerns have been slighted; every concern has been laid under tribute to my biblical readings, examinations, and preparations for the forthcoming editions of the Family and Pocket Testaments. These labors will, however, terminate with the present year.

The times yet demand another volume; and were we not taught in the school of experience how easy it is to will and how hard to perform, we would promise a volume of more interest than any one preceding. We contemplate some changes which we would call improvements, and we are promised some more aids on Millenniary matters, and we have a good stock of biblical criticism on the shelf; but, we dare not promise, seeing that our experience corroborates the affirmation of the poet—

"All promise is poor dilatory man."

We shall, then, only say that we will always do as we have done;—that is, the best our circumstances will allow.

Much ground embraced in our proposals, has not yet been cultivated. The trees are only girdled; the lying timber, with the spoils of the forest, have not even been removed from the premises. But other laborers are at work, and some parts of the great farm are well cultivated. The *theory* of the Ancient Gospel is well elaborated by "*The Evangelist.*" The Philistines have been well watched, and many strong holds taken from the kingdom of the Clergy by "*The Christian Messenger;*" and the Army of Reform is marching forward under better discipline, better supplied with the arms and munitions of war than formerly. Many able and experienced Captains are carrying the war into Carthage, and putting to flight armies of the aliens.—Upon the whole, we thank God, and all the brethren, for what we have seen and heard. We take courage, and, with all our energies, such as they are, we will gird on our sword and prepare for another campaign.

We again tender our grateful acknowledgments to the Father of Mercies, who has graciously covered our heads in the day of battle—who has helped us forward on our journey, and made it so far prosperous; and to many of the disciples, for the aids and facilities they have afforded us in pleading the cause of reformation; for to their patronage, and untiring exertions, the principles of the Ancient Gospel and the Ancient Order of Things have been borne on every wind to the extremes of this Union, and even to the dominions of the Princes of the English tongue. May they never become weary in doing good, knowing they shall in due time reap, if they faint not! May favor, mercy, and peace be with all the family of God!

EDITOR.

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ERRATA.

Page 571, line 31 from bottom, for "*James Mitchell*," read *Nathan* Mitchell.

Page 585, line 10 from bottom, for "years" read *days*.

Page 584, line 3 from bottom, supply *not* before "the will."

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THE MILLENNIAL HARBINGER.
—EXTRA—

No. 4. BETHANY, VIRGINIA: *MONDAY, AUGUST* 6, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

THE following questions and answers are tendered to our readers on a variety of subjects which have been discussed in our periodicals. The answers here given are the only answers which, in accordance with reason, common sense, and the holy Scriptures, can be given. The proof is not, however, adduced, nor even are the answers fully illustrated; because we presume this has already been done *in extenso*, in our previous pages. The object here is to give a condensed view of much that has been said and written on these subjects, and in the more striking form of questions and answers. It will also, we hope, be the means of not only reviving the recollections of our constant readers, on all these topics; but will, we anticipate, be the means of giving a proper direction to the minds of those who have not examined these matters with much attention. If any person can answer any question in this collection in any terms not in accordance with the meaning of the answers given, we shall thank him for his reasons. But as at present advised, we rather think it to be out of the pale of any communion with experience, observation, and the inspired writings, to furnish other answers than those given. For proof, where it is required, we refer to all our former writings on these subjects.

THE BIBLE.

Question 1. IS there any *natural* and *common* desire discovered in the human constitution, for the gratification of which there is nothing in existence?

Answer. There cannot be; unless we become atheists and say there is no God, or deists and say there is no divine revelation.

Q. 2. But are there any common or natural desires in the human constitution?

A. The animal appetites and propensities are all natural and universal; so is the desire of happiness, or the full gratification of all our capacities,

Q. 3. Is the knowledge of our origin and destiny necessary to our happiness?

A. Yes: and, therefore, it is the most common and natural of all rational desires.

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Q. 4. How would you prove that the desire to know our origin and destiny is a natural and universal desire?

A. There never was found a nation without some traditionary or fabulous account of its origin; without some prophecy, omen, augury, or sign, by which the future was to be known; and to which the individuals of that nation have had recourse. There cannot now be found an individual who desires not the knowledge of his origin and destiny. It is, therefore, a natural, a universal, and, we may add, a rational desire. The production of only one individual in the enjoyment of reason, who can say that he does not now, and never did, desire to know his origin and his destiny, would suffice to prove that the desire is neither natural nor universal. But in the absence of such an individual, we affirm it to be universal.

Q. 5. Is man the author of this desire?

A. No more than he is the author of himself.

Q. 6. Can man satisfy this desire?

A. No: for he must have been before man, who can show him his origin; and he must know the whole future of existence, who can intimate to him his destiny. The Creator or Author of man alone can satisfy this desire.

Q. 7. Has such a communication ever been made to man?

A. Yes: else we must affirm that the most natural, universal, and rational desire in our constitution is the only one for which the Creator has made no provision whatever!

Q. 8. How could God communicate to man this knowledge?

A. By a revelation in *words*.

Q. 9. Why not by his *works?*

A. Whatever may be said about the works of creation attesting the existence and perfections of God, nothing plausible can be said in behalf of a discovery of man's origin and destiny from the works of creation: for by *words* alone can the *knowledge of the past and the future* be communicated to man.

Q. 10. But can God speak?

A. Most certainly, if any of his creatures can speak. To say that God could not speak to man, or that he never did speak to him, is, of all propositions, the most irreconcilable to all the principles from which we reason in reference to our rank and standing in the universe, and the character of the moral Governor of the world.

Q. 11. Has God spoken to man?

A. That he has, not only do our reasonings from his perfections, from man's rank in creation, from all analogies, from tradition, from miracles, abundantly attest; but the book, the record itself, the thing communicated, the revelation, irrefragably asserts and vindicates its authorship.

Q. 12. In what language has God spoken?

A. In the language of man—not in the language of angels.

Q. 13. Was it his design to be understood in our language?

A. Most assuredly it was his design to communicate ideas to man: and as there is no way of teaching things unknown but by things

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known, and of speaking intelligibly to man but by using his own words; so God, in speaking to man, has not only clothed his ideas in human speech, but has used our words in the common acceptation of them.

Q. 14. Could any thing in the language of man be esteemed a revelation from God, if the words chosen by God were not used in their common signification?

A. No: for if God annexed to our words, or the speech which he had given to man, a secret meaning, a private and peculiar sense, such a communication would rather delude and confound, than illuminate the human understanding.

Q. 15. If, then, God speaks in human language, must not his communications be submitted to the same rules of interpretation as all other verbal communications?

A. Yes: for were it otherwise, who could understand them? To what other laws of interpretation could they be submitted?

Q. 16. If an occult meaning, or a cabalistic sense is to be sought for in the sacred Scriptures, by what rules, or means, could it be ascertained?

A. By none: and, therefore, no criminality could be attached to the most palpable ignorance of God, even where his word is most accessible.

Q. 17. But is it not impossible for a natural man to understand spiritual things, in whatever style they may be expressed?

A. Yes: if the word is not communicated to him. The child of pure nature, the savage, or the barbarian, without a verbal revelation, cannot understand the things supernatural, any more than a man, having eyes, can see natural objects without natural light.

Q. 18. But if a natural man cannot understand spiritual things when communicated to him in plain language, is it not impossible for him ever to become a spiritual man?

A. Yes: unless we can suppose a man to be spiritual before he has a knowledge of spiritual things. And if a person can be made spiritual without the knowledge of spiritual things, then all the Scriptures are addressed to spiritual men: for how absurd would it be to address natural men on spiritual things, when it is utterly impossible for them to understand them, so long as they are natural men.

Q. 19. But are the scriptures all addressed to spiritual men—or rather to converted men?

A. No: unless "wicked men," "stout hearted men and far from righteousness," "unbelievers, despisers, and all ungodly and profane persons," are amongst spiritual men, for all these are directly addressed.

Q. 20. Can you instance any addresses in the Old Testament or the New to such characters—to natural men, to unbelievers, which intimate that they can understand them?

A. Very many, of which the following are only a specimen:—

Old Testament Addresses.—"Look to me all you ends of the earth, and be saved, for I am God, and there is none else.—Let the wicked

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man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.—Hearken to me, you stout hearted and far from righteousness; you stiff necked and uncircumcised in heart and ears.—I will bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion, for Israel my glory.—How long, you simple ones, will you love simplicity, and the scorner delight in his scorning, and fools hate knowledge; turn you at my reproof: behold I will pour out my spirit upon you: I will make known my words to you." To this effect a thousand passages in the Old Scriptures.

New Testament Addresses.—In the Christian Scriptures we have no lack of such addresses. Thus the harbinger of Jesus speaks—"Offspring of vipers—bring forth fruits worthy of reformation—reason not within yourself—Abraham is ours—reform, or you will be immersed in fire—the chaff he will consume in unquenchable flame." The Lord addressed Bethsaida, Chorazin, and Jerusalem, calling upon them to reform. He addressed the reprobates of that generation, telling them that the men of Nineveh, and the queen of Sheba, should arise to confront them in the day of judgment. He commanded them following him for the loaves and fishes, to labor for the bread which endures to everlasting life. Nay, the Apostles preached to pagans, idolaters, natural men of every shade and complexion of unbelief, and commanded all men every where to reform. Yes, and more still—John says, the testimonies "were written" that natural men, unconverted, infidel men, that sinners, "might believe" that Jesus is the Messiah, and have life through his name. "*As though God did beseech you by us, we pray you, irreconciled sinners, to be reconciled to God,*" *&c. &c.*

Much of both Testaments is addressed specially and emphatically to natural men. Now if they cannot understand those things which are intended for making them spiritual men, why are they thus addressed? Is it all a farce, a mockery, a delusion! or is it because God can speak to sinners as well as to saints! *If God ever spoke to man since the fall, he spoke first to a natural unconverted man—and addressed him as such.*

Q. 21. Might we not, then, say that the portions of God's communications addressed to natural men, arej ust as intelligible to them, and as well adapted to their conversion, as those parts addressed to christians or saints, are adapted to their understanding, edification, and sanctification to God?

A. Most rationally and scripturally we may say so—else Paul had no reason nor prudence in becoming all things to all men, that he might gain some—in addressing the Jew as a Jew, the Gentile as a Gentile; in rightly dividing the word of truth, and in answering every man according to his standing with God and men.

Q. 22. Can you mention any Scripture which commends the revelation to all men as intelligible, and able to make them wise to salvation?

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A. I can. Paul says to Timothy, "From a child you have known the holy Scriptures, which are *able to make you wise to salvation*, through faith in Jesus Christ; for all Scripture given by inspiration of God, is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly fitted for every good work."

Q. 23. Who of the New Testament authors writes the most upon the mysteries, or secrets of the christian religion?

A. Paul.

Q. 24. Is there any declaration of his which would lead any of his readers to think that he could understand the knowledge which Paul communicates on these secrets of Christ.

A. Yes: Paul says to the Ephesians concerning the greatest secrets communicated to him, "By revelation God made known to me the mystery, as I wrote to you in few words; whereby, *when you read*, YOU MAY UNDERSTAND my knowledge in the mystery of Christ."

Q. 25. Might it not be said that the natural man savors not spiritual things, while the spiritual man savors all things?

A. Yes; in Paul's sense of these words. The natural man can understand the things addressed to him, and these are all the things that should be addressed to him, so long as he continues out of the kingdom of Jesus—until he believes and obeys the gospel. But when he is naturalized or born again, then may be communicated to him the secrets of the reign: for he can then discover the things of the Spirit. "The secret of the Lord is with them that fear him." The things of the kingdom are veiled from those at a distance from it. They are too far off to discern them. Therefore they should be addressed as unbelievers, exhorted and commanded to do the things enjoined upon such; but after turning to the Lord, a new song is put into their mouth; and a new lesson put into their hands; and thus the book of God adapts itself to all classes and conditions of men.

Q. 26. How comes it to pass that a book from such an author, on such a subject, and addressed to all mankind, should be so difficult to understand?

A. There are in religion, as in nature, deep and unfathomable things, which overwhelm, in religious awe, all the powers of the human mind. These are the "*things* hard to be understood," while the language which suggests them is as plain and intelligible as any other language in the book.

Q. 27. But is not the gospel one of the plainest things in all the divine communications, and are not all the christian institutions as plain as language can make them?

A. Most unhesitatingly we must answer yes. To the poor and the ignorant the gospel is announced. As it is designed for their salvation, it must be plain.

Q. 28. What then are the deep and unfathomable things?

A. Some of the principles of the divine government; the original and ultimate designs of creation, providence, and redemption; to which department belong all the pages of prophecy yet unfulfilled,

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and all the prophecies of past times. In reference to these one may say, with the arch-treasurer of Ethiopia, "How can I understand these annunciations, unless some one guide me?" But while prophecy always required an expositor, and while there are developements of that incomprehensible mind, which, in religion, as in nature, avouch the grandeur and majesty of Him who modeled the temple of the universe after the counsels of his own will; the word of life, the gospel of salvation, with all its sanctifying institutions, is so perspicuously and familiarly expressed that no honest mind can possibly mistake the path of life.

Q. 29. To what, then, are we to attribute the numerous and discordant theories of faith and salvation which have fractured christendom into so many sects?

A. These are not to be charged to the obscurities of the revelation, but to the pride of the human mind. Men will not submit to the righteousness of God. Mysticism, and philosophy falsely so called, have created an aristocracy in the commonwealth of religion, and from the times of the Platonic conversions till now, men have prided themselves in belonging to this aristocracy, in taking rank according to the precedence of mysticism and speculative science, and have thus become the prey of an empty and a deceitful philosophy. Not one in ten thousand of the men of renown in the kingdom of the clergy, have ever stooped to the simplicity that there is in Christ. They have been soaring to the skies in their speculations, and by their own recondite abstractions, have sought for elevation in a kingdom which regards not humility as the high road to honor. They have been interred in the piles of rubbish which they have reared. To them one might apply the lines of the poet—

"O sons of earth! attempt you still to rise,
"By mountains piled on mountains, to the skies!
"Heaven still with laughter the vain toil surveys,
"And buries madmen in the heaps they raise."

But while God visits the proud, he gives grace to the humble. Every one who will sit at the feet of Jesus, will know that the knowledge of salvation is easily acquired; and that the simpleton, or he that becomes a fool that he may be wise, will attain to the full assurance of understanding in the mystery of Christ.

Q. 30. What! are there mysteries in christianity?

A. Secrets there were until developed, and until developed to every man, there are mysteries still. But the greatest of all secrets, to this age, is, that christianity consists in simply believing what God has said, and in doing what he has commanded.

Q. 31. Are there not many honest men on the opposite sides of all theological questions?

A. Honest to a theory and to the prejudices of education, they are; honest, also, to what they conscientiously apprehend to be the will of heaven; honest, as was Saul of Tarsus, while he anathematized the Messiah—but honest to the Bible they cannot be, who mistake the way of salvation.

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Q. 32. But how can a man be honest to himself and not honest to the Bible?

A. In the same manner that many persons are honest to the rules of commerce and the approved course of trade, honest according to civil law and the principles of mercantile education, while the commerce itself, and the principles of traffic approved by the world, are reprobated at the bar of right reason and the Scriptures of truth.

Q. 33. How can a man be honest to the Bible?

A. By coming to it without a single inclination to any opinion, theory, or system, whatever; submitting his mind to it, as the sealing wax is submitted to the signet, prepared to receive from it, its own impression. The mind of such a person, like a mirror, reflects the image of the book.

Q. 34. Will all who approach it thus, receive from it the same impression?

A. Yes: the same impression, differing only as the substances which are impressed by the same seal, according to their respective qualities. Thus the characters engraved by the same type, will be the same in all the grand outlines; although on paper of different qualities, and on materials of a different fabrication, there may be a considerable variety as respects distinctness and beauty.

Q. 35. Are there not many who approach the Bible without any bias, who, nevertheless, arrive at very different conclusions, or receive very different impressions?

A. Not on the matters which are connected with salvation. But it is to be suspected that the number who thus approach the Bible are fewer than any sectary can think. The minds of almost the whole community are polluted with human inventions, from the first dawnings of reason, even before reflection has dared to compare, examine, or decide. From the constitution of the human family, the mind, as well as the body, of one generation is dependent on that which preceded it; and this greatly contributes to the difficulty of reading the book without any prejudice.

Q. 36. Why are many good people so much divided in their general views of the Scriptures?

A. "Because they belong to different sects, and have different systems, and they rather make the Bible bow to their own system, received by tradition from their fathers, than make their system bow to the Bible; or in other words, each man, too generally, views the Bible through the medium of his system, and of course it will appear to him to favor it. Just as if A, B and C should each put on different coloured glasses; A puts on green spectacles, B yellow, and C blue: each one of them looks through his own glasses at a piece of white paper, and each concludes he is right, not remembering that he has his spectacles on. Thus to A it appears green, to B yellow, and to C blue. They begin to argue on the subject, and it is impossible for any one of them to convince another that he is wrong—each one feels a conviction next to absolute certainty that *his* opinion is right. But D, who has no spectacles on, and who is standing looking

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on, during the contest, very well knows that they are all wrong; he sees the spectacles on each man's nose, and easily accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose, another with John Wesley on his nose, a third with John Gill on his nose, and a fourth with good old Thomas Boston, or the good old lights of Scotland. Thrice happy is the man who lifts the Bible as if it had dropped from heaven into his hand alone, and whose eyes are anointed with the true eye salve that he may see."

Debate with Walker, 2d Ed. p. 207.

CREEDS.

Q. 37. How many creeds are there in christendom?

A. One for every day in the year.

Q. 38. How many sects are there?

A. As many sects as there are authoritative creeds.

Q. 39. What is an authoritative creed?

A. An abstract of human opinions concerning the supposed cardinal articles of christian faith, which summary is made a bond of union, or term of communion.

Q. 40. Who has made these creeds?

A. Philosophers, Conferences, Synods, or some individual leader.

Q. 41. Which is the oldest creed of human contrivance?

A. Perhaps that irreverently and falsely called "The Apostle's Creed."

Q. 42. Can you repeat it as received by the Catholic Church?

A. I can————

"I believe in one God, the *Father* Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord *Jesus Christ*, the only begotten *Son* of God, and born of the Father before all ages; God of God; light of light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin *Mary*, and was made man. Was crucified also for us, under *Pontius Pilate;* he suffered and was buried: and the third day he rose again, according to the scriptures. He ascended into heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the *Holy Ghost*, the Lord and lifegiver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And (I believe) One, Holy, Catholic, and Apostolic *Church:* I confess one baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. *Amen.*"

Q. 43. Can you repeat the creed of St. Athanasius?

A. I can:—— ————

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one doth keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

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But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, and the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

And also they are not three Uncreateds, nor three Incomprehensibles, but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be Lord and God:

So we are forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is; that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of the Father, begotten before the world; and he is Man of the substance of his Mother, born in the world.

Perfect God and perfect Man; of a rational soul, and human flesh subsisting.

Equal to the Father according to his Godhead; and lesser than the Father according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven: he sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and stedfastly, he cannot be saved."

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Q. 44. How many articles are there in the Episcopal church of England?

A. Forty, save one.

Q. 45. How many in the church of Scotland?

A. Thirty-three.

Q. 46. How many in the Baptist creed?

A. Thirty-four.

Q. 47. How many in the Methodist creed?

A. Twenty-five.

Q. 48. Have these creeds preserved unity and purity in those societies?

A. No. They have produced divisions, and every evil work.

Q. 49. What evidences are there that they have produced divisions?

A. The history of every authoritative creed more than fifty years old.

Q. 50. How many sects of Presbyterians are there?

A. Seven in Scotland, besides some new ones in America.

Q. 51. How many sects of Baptists are there?

A. As many as there are of Presbyterians.

Q. 52. How many sects of Methodists are there?

A. More, for their age, than of the Baptists.

Q. 53. What evidences are there that they have produced corruptions?

A. They are known to have produced hypocrisy, false swearing and prevarication, for the sake of livings—strife, envy, hatred, and indeed every evil work. Witness the anathemas, excommunications, and slanders, hurled from all ecclesiastical bodies meeting under their sanction, against all who oppose their pretensions. The old side Methodists, for example, will not now permit even the preachers of reform to enter into a pulpit or meeting house belonging to them in the capacity of preachers; while, before the formation of a new creed, they used to kneel at the same altar. This is also true of Baptists, and even Quakers, boasting of their love of peace and brotherly kindness.

Q. 54. But will not a creed keep one Lord's table pure?

A. No; not one.

Q. 55. What do they resemble?

A. They are like sieves which will suffer the *small grains* of wheat to pass through, and retain the *large grains* of darnel.

Y. 56. But can we call any table "*the Lord's*" which excludes from it the Lord's people?

A. No; unless the Lord's people put on the livery of the man of sin.

Q. 57. Did not the Apostles receive to the Lord's table all who believed and acknowledged Jesus by an immersion into his death, provided they kept his moral precepts, irrespective of their opinions?

A. Paul commanded the Roman christians to receive one another without regard to differences of opinion. No man was excluded by Paul for a difference of opinion.

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Q. 58. Ought a man to read any human creed for the sake of assenting to it?

A. No, unless he read them all; for how can he decide without a comparison?

Q. 59. But ought he not to compare every one he reads with the Bible?

A. Yes; but this supposes him to understand the Bible as well as the creed: and surely, if he can decide what is truth from the Bible, he need not trouble himself with the creed. Why impose upon himself the task of reading the creed, since he cannot receive it unless he understand the Bible before he read it?

Q. 60. Of what use, then, is a creed?

A. Of much use to build and keep up a party; to cause professors to revile, slander, and hate one another; to hold formalists, hypocrites, and prevaricators together; and to exclude weak christians and honest disciples from popular establishments. They, like strainers, retain all the feculent matter, and suffer the pure liquor to escape.

Q. 61. Do not all human platforms of church establishments reproach the Bible?

A. Yes; they all say that the New Testament is incomplete, and that men are either wiser or more benevolent than God.

Q. 62. How do they say that men are wiser than the Lord?

A. By arrogating to themselves the skill to keep the church pure by another form of words than the form of sound words delivered by the Apostles. Every new creed says, This is better adapted than the Apostolic writings to preserve the unity and purity of the church:—for every new improvement says this is wiser than that for which it proposes itself as a substitute.

Q. 63. How do they arraign the benevolence of the Author of christian faith?

A. By insinuating that he was wise enough to foresee that the Apostle's word could not keep the christian community one and undivided, and yet not causing an abstract view, or a summary of essential articles to be appended to the Book, to prevent the necessity of fallible human interposition.

Q. 64. Can the christian world ever be united or reformed on the principles of any creed?

A. It is impossible, both from experience and scripture testimony. Other foundation of hope and union can no man lay, which will stand the test of time, but that once laid by Jesus and his Apostles.

Q. 65. Ought not a christian then to oppose, in all meekness and in all firmness, every authoritative creed, as opposed to the wisdom and benevolence of Jesus Christ?

A. Most assuredly he ought, if he have vowed allegiance to Jesus as the only Prophet, Lawgiver, Priest, and King, in his Kingdom.

CONVERSION.

Q. 66. What is *conversion?*

A. Conversion is simply turning from one person or thing to another.

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Q. 67. What is conversion in order to the blotting out of sins?

A. It is a turning to the Lord.

Q. 68. How is it accomplished?

A. By conviction and persuasion. The Holy Spirit is the advocate or pleader for Jesus ever since Jesus was crowned Lord of all in heaven. He speaks in the Apostles as he once spoke in the Prophets. The words of the Apostles are his arguments, and the signs of his presence with them constituted the seal of their testimony. Their own sincerity was also confirmed by their sufferings and death. The words of the Apostles are the pleadings of the Holy Spirit, and he that resists them resists the Holy Spirit. He that is convinced and persuaded by them, is convinced by the Spirit of God, the advocate for Christ.

Q. 69. Is any theory upon this subject necessary to effect conversion?

A. No more than the theory of digestion is necessary to animal health. The *theory* of conversion, and *conversion*, are two distinct subjects. Conversion is, on all hands, admitted to be *an actual turning to the Lord.* No man is converted to the Lord who is only thinking about it, or convinced of the necessity of it, or theorizing about the *modus operandi.* An actual turning to the Lord, however caused or effected, is the thing in question. The cause, the means, the instrument, the theory, is not conversion; but the turning to the Lord is that which in the scriptures of truth is regarded and designated by this word.

Q. 70. But may not a good theory contribute to the conversion of an individual.

A. No. A good theory may be of use to the physician, but is of no use to the patient. Medicine for the patient, and not theory! A theory of the mode of conversion may be of use to the converter, to direct his energies and to guide his operations; but the theory is not to be preached, as all the Apostles by their example show us. In this remote sense a correct view of the means of conversion may be of use to the converted, inasmuch as the preacher or parent, who is the converter or instrument of conversion, is led to a rational and consistent course.

Q. 71. Is it not too presumptuous for any one to say he has converted another?

A. It is too presumptuous for orthodoxy, which ridicules the idea of any other agent of conversion than the Spirit of God; but it is not too presumptuous for the style of the New Testament.

Q. 72. Where are men said by the Apostles to convert one another?

A. James says, (v. 19.) "If any of you do err from the truth, and *one convert him*, let him know that he who *converts a sinner from the error of his way*, shall *save* a soul from death, and shall hide a multitude of sins." Paul says, (1 Tim. iv. 16.) "Take heed to yourself and to your teaching; continue in them, for in doing this you shall both *save* yourself and them who hear you." Jesus said to his Apostles, "Go, *convert* the nations." Matth. xxviii. 18. And Paul

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says, "How do you know, O man! but you *may save* your wife; and how do you know, O woman! but you *may save* your husband." 1 Cor. This is too strong for orthodoxy, but not for the New Testament!

73. Q. But may not conversion be gradual?

A. A person may be some time in turning; argument after argument may induce him. This may be the work of an hour, a day, or a year, less or more; but when the last argument decides his conduct, he is still not converted until he has actually turned to the Lord. So that not *almost*, but *altogether* the change must be effected. Yet still be it remembered that conversion is conversion, and neither more nor less.

74. Q. Is there not some act called *turning to the Lord?*

A. Yes; when Jesus said, "Go, convert the nations," he meant not only that they should preach and teach, but that in converting they should immerse the believers into the name of the Father, Son, and Holy Spirit.

THE CHRISTIAN.

75. Q. What constitutes a christian?

A. Faith in Jesus as the Messiah the Son of God, and obedience to him.

76. Q. What is faith in Jesus?

A. An assurance, founded on the testimony of Apostles and Prophets, that he is the Messiah the Son of God.

77. Q. Does not this assurance draw mankind to him, and cause them to repose confidence in him?

A. All who know his name and character will put their trust in him.

78. Q. What are the privileges of christians as respects this life?

A. They are all reconciled to God, justified, sanctified, adopted into the family of God, saved, and constituted heirs of God through Christ.

79. Q. Are all these blessings, honors, and hopes, secured to all in Christ?

A. Yes, by the promise and oath of God. God sware to Abraham that he would bless all the families of the earth *in his Son*.

80. Q. What do the scriptures mean by being reconciled to God?

A. Just what is implied in being reconciled to man. When a misunderstanding, alienation, or enmity exists in both parties, they are said to be reconciled to each other, when the causes are removed, and when they are restored to mutual confidence, love, and affection. When alienation exists only in one of the parties, he is said to be reconciled to the other, when his alienation or the causes of it are removed.

81. Q. Whether do the scriptures represent that God has reconciled us, or that we have reconciled him?

A, "*God has reconciled us to himself*," is the language of the book.

82. Q. How did God reconcile us to himself?

A. By teaching us that he could not approve or delight in us as *sinners*, by making his Son a *sin-offering for us*; thereby making it

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every way honorable and gracious in himself to forgive us our sins through the blood of his well beloved Son, whom he sent forth from his own bosom in proof of his love to the world.

83. Q. What is meant by being justified?

A. It is to have the remission of all our sins, and to stand as righteous persons in the sight of God.

84. Is it not, then, equivalent in effect to being pardoned?

A. It is so used by the Apostles: "By him all that believe are justified from all things from which no one could be justified by the law of Moses.

85. Q. What do the scriptures mean by the word *sanctified?*

A. To be sanctified is to be separated to God as respects our relation to him, and to have a purification of heart conformed to that state. Thus christians are said to be holy as respects both their state, dispositions, and behavior.

86. Q. What do the scriptures mean by being *adopted?*

A. Adoption, or receiving into the relation of a son, is the same act, whether God or man be the adopter. On as many as receive Jesus in his character as God's son, he bestows the honor of an induction into the relation of children—of sons and daughters to the Lord Almighty. And more; he communicates to them the spirit of children, so that they can, with feeling, say, "Abba, Father!"

87. Q. In what sense are christians *saved* in this life?

A. From sin. "He shall save his people from their sins;" from the guilt, pollution, and dominion of sin in this life, and from its punishment in the next.

88. Q. In what consists the inheritance or heirship of christians?

A. "All things are theirs." Angels, Apostles, and Prophets; the world, life, death, and immortality; Christ himself, "*the heir of all things,*" is theirs, and they are his. Their inheritance is in the heavens—"incorruptible, undefiled, and unfading."

89. Q. How many salvations are spoken of as belonging to christians?

A. Three. The salvation of their persons from all the dangers of the kingdom of nature; the salvation of their souls from the guilt, pollution, and power of sin; the salvation of their bodies from the grave and from all the punishment of sin. God is the saviour of all men, especially believers, from physical dangers; he saves the souls of them that fear him from sin and Satan. And he has a salvation to be revealed at the last day, an eternal salvation of the whole person, of which all who are found faithful to death shall be partakers.

90. Q. What are the chief constituents of the present salvation?

A. The remission of sins and the Holy Spirit. Pardon of all past sin is necessary to peace of conscience, and is God's free and first gift through faith in his Son, and immersion into his death and resurrection. When the heart is sprinkled from an evil conscience, and the body washed with cleansing water, ours is the spirit of love, joy, peace; for the reign of God is righteousness, peace, and joy in the Holy Spirit. Thus in the order of nature the reception of the Holy Spirit is necessarily subsequent to the remission of our sins.

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91. Q. What are some of the chief promises of the Author of this salvation concerning the union which subsists between the Lord and his people?

1. A. "Come out from among them and be you separate, and I will receive you, and you shall be my sons and daughters, says the Lord Almighty."

2. "I will dwell in them and walk in them; I will be their God, and they shall be my people."

3. "If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him."

4. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him and he with me."

5. "I will never leave you nor forsake you." "Thanks be to God for his unspeakable gift!" "O! the unsearchable riches of Christ!" "Christ in us the hope of glory!!"

THE CHURCH.

Q. 93. What is *the church* of Christ?

A. The congregation of saints on earth and in heaven.

Q. 94. What is meant by *a church* of Christ?

A. An assembly of persons meeting statedly in one place; built upon the foundation of the Apostles and Prophets, Jesus himself the chief corner stone.

Q. 95. Who are the members of a church of Christ?

A. Those only who voluntarily and joyfully submit to him as lawgiver, prophet, priest, and king: who assume him as their Saviour, die to sin, are buried with him, and rise to walk in a new life.

Q. 96. What is the constitution of a christian congregation?

A. The New Constitution detailed by Paul, Hebrews, 8th chapter.

Q. 97. Are no other articles of confederation necessary?

A. None for a *christian* congregation. Jesus is king and lawgiver.

Q. 98. How are the articles of the christian constitution to be acceded to and adopted?

A. The articles of the christian constitution are all adopted by every individual, in his immersion into the death and resurrection of the Lord.

Q. 99. Are christians born into Christ's kingdom by being born of water and the Spirit?

A. Yes. Thus they become citizens of the kingdom of Jesus.

Q. 100. But does this make them members of every christian community.

A. No: their particular membership in any one community is an after act. Their being members in Jerusalem, Rome, or Corinth, depends upon their location, personal application, and reception.

Q. 101. Can any Christian congregation, by any order from the King, refuse to receive any citizen of his kingdom?

A. No: unless he act in a manner unworthy of a citizen.

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Q. 102. But must he not always prove his citizenship before he can be received as a citizen?

A. The congregation which receives him, must have evidence that he is a citizen.

Q. 103. Of what nature is this evidence?

A. The community must either have seen him naturalized, or have testimony from such members of it as have seen him regenerated; but if he have not been born in that place, he must produce letters of recommendation, or written testimony of his naturalization and demeanor as a citizen, before he is worthy of the confidence of any community.

Q. 104. What constitutes the regeneration or naturalization of a citizen?

A. His being born of water and of the Spirit.

Q. 105. What are the social privileges of a citizen in the congregation?

A. He has certain natural and inalienable rights in this kingdom; amongst which are a christian education, a place at the Lord's table, the affection of all the brotherhood, the right of being heard on all matters which concern his individual spiritual interest, or that of the community; and a part in every privilege, honor, and immunity which belongs to the whole society; for whatever belongs to the whole belongs to each individual member of the body of Christ.

Q. 106. How may he lose his citizenship in this kingdom?

A. By committing treason against the King.

Q. 107. What constitutes treason against the King?

A. The placing, or an attempt to place upon the throne of legislation and government any rival of the King; or what is in effect the same, a renunciation of Jesus as Prophet, Priest, and King.

Q. 108. Is not any moral outrage upon a fellow-citizen an act of rebellion against the King?

A. Unless repented of, abandoned, and redressed, as far as in the power of the aggressor, it is an act of rebellion, and may amount in the end to a renunciation of the King.

Q. 109. Does not the possibility of such occurrences require government or presidency in every congregation?

A. Every christian community, large or small, is an organized society—not a mob, not a popular assembly—in which there are persons whose business it is to preside over the community, and to execute the laws of the King.

Q. 110. What are these persons called?

A. Presidents or bishops, elders or seniors, and deacons or servants of the congregation.

Q. 111. How are they appointed to office?

A. By the election or appointment of the community.

Q. 112. What are the qualifications of the presidents or overseers?

A. The art of teaching, the art of governing or presiding with effect, and a high reputation for piety and humanity.

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Q. 113. What are the qualifications of the deacons or public servants of the congregations?

A. That they be business men of known fidelity and integrity.

Q. 114. Is there any mode of induction into these offices?

A. Yes; every thing in the christian kingdom that is done is to be done in some manner. Every thing is to be done in the name of the King, or by calling upon his name. Authority is always conferred by the voice and by the hands of the community over which the supervision or presidency is to be exercised. Their own voice and their own hands, their election and their separation and consecration to the work, are necessary to the appointment of all public functionaries.

Q. 115. What is meant by the discipline of a congregation?

A. The application of the laws of the Christian King to the behavior of the citizens.

Q. 116. Are there general laws from the King for the exercise of discipline in the christian assemblies?

A. There are general rules and special examples found in the apostolic epistles to the congregations; and the Saviour himself for private offences propounded rules of universal acceptance, adapted to all ages and all conditions of men. But experience and prudence will, in reference to all specialities, guide in the application of these laws and precedents, for the preservation of the purity and unity of the congregation.

117. When the members of any community sin against one another, or commit offences of a private and personal character; and when they are not adjusted in private, but brought into the congregation, are they not to be managed in the public assembly as public misdemeanors or offences against the Christian profession.

A. Yes, so far as this:—that the congregation, or those appointed by the congregation to judge such grievances, must act upon good and valid testimony.

Q. 118. Are christian congregations to have any matter decided by a committee?

A. Not ultimately. The whole congregation must finally act in all cases which come before it. But as the whole congregation could not in all cases be judges of many matters, they are to appoint what Paul calls "*judges*," or "secular sects of judicature," for the arbitrament or adjustment of such matters as could not be correctly examined by females and minors.

Q. 119. But are not the presidents of a congregation appointed, not only to preside in the meeting on the Lord's day, but also to see that the laws of the King be executed in reference to those who offend?

A. They are indeed called rulers, presidents, overseers and elders, in the New Testament; which terms, in the then current acceptation of them, implied as much as that they had in charge the discipline of the congregation, but not in such a sense as to preclude the necessity of all cases of discipline being ultimately decided by the whole community whose organs they are.

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Q. 120. Is there any peculiar meaning in the forms in which the discipline of a christian community shall be praticised, which calls for a divine model?

A. No. The object is to preclude all injustice, unrighteousness, partiality and impurity, from christian communities. The things to be avoided are all pointed out, and the general principles which are to govern a community are propounded; but as there are no supernatural objects to be accomplished, there are no supernatural or extraordinary rules submitted. The only difference between the discipline of the church and any other society is this, that it aims at greater purity in its members, and to secure that object it proposes a more elevated code, and takes the most efficient measures to preclude partiality or injustice in the execution of its laws.

Q. 121. Is there no divine model of decency and order?

A. Yes, the visible universe, nature and society, are models of order, and suggest to us our first conceptions of decency. "Go to the ant, thou sluggard!" "Consider the ravens," you that are anxious for the morrow; "Observe the guests who seat themselves at the tables of public entertainments," you that aspire to high places; "Put new wine into new bottles," you that would confound things ancient and modern; "Look at nature," you men who wear long hair. In every great house there are vessels of wood, earth, iron, silver and gold. "Have you not houses to eat in?" &c. &c. &c.

But there is no divine model of the mode in which every offence shall be tried and decided in a christian congregation. But whether it shall be decided upon the testimony of two, upon the first hearing, by the whole congregation; or whether it shall be communicated first to the presidents of the congregation, and stated by them to the congregation; or whether a committee, or judges be appointed; or whether these shall again report their decision to the whole congregation, are matters which are not decided by a positive law, as if the discipline of a church was, like the ritual of Moses, full of symbolic import, or a part of the positive worship of God. But one thing is evident, that that man is to be treated as a heathen or a publican who will not hear the congregation, whether it speak, every one in turn, or through its tongue—the president for the day; or by a committee appointed for the purpose by the parties, if parties there be; or by the congregation; or by the elders whom the congregation has chosen.

Q. 122. But would it not appear expedient, and scriptural too, that when there are presidents appointed in a congregation, no matter of discipline come before the congregation until they are apprized of it, and until the case is prepared for the ears of all who ought to act upon it?

A. There is no positive law that says so: but Paul puts to the blush the Corinthians, for not following their own reason and sense of propriety in a case not more clear nor evident than this. See 1 Cor. vi. 4, 5.

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Q. 123. What are to be the objects of discipline, of reproof, admonition and correction, in a christian community?

A. Unchristian words and deeds: not men's private opinions, but their individual practices.

OPINIONS.

Q. 124. Are men never to be called to an account for their opinions?

A. No. There is no instance of this kind in the Jewish or Christian scriptures—God alone is judge of thoughts and private opinions.

Q. 125. But if private opinions are expressed, are they not to become matters of discipline?

A. By no means, unless a person express them for the sake of compelling others to receive them, or to exclude them from their fellowship if they do not receive them. In that case he is answerable, not for his opinions, but his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the christian constitution; and such a person, after a second admonition, is to be rejected,

Q. 126. Are not opinions purely intellectual matters, and not to be regarded as moral principles?

A. They are purely intellectual matters, and ought to be so regarded; but when any person makes them principles of action, he places them upon the same footing with divine oracles, and demands as much for his own reasonings as for the express commandments of the Great King.

Q. 127. How do you distinguish between faith, opinion, and knowledge?

A. Faith is the belief of facts testified, or of testimony; knowledge is the assurance derived from actual and sensible perception, by the exercise of our own senses; and opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience. Thus Newton *knew* that bodies specifically lighter than water, would swim in it; he *believed* that king Harry VIII. seceded from the Roman Catholic institution; and he was of *opinion* that the planet Saturn was inhabited.

Q. 128. Does not the correctness of a person's opinions depend upon the amount of information which chance may have thrown in his way, or upon the strength and activity of his own mind, and consequently are not necessarily a part of his moral character?

A. As the man who opines that the earth was once a metallic ball, and he who regards it as having always been as flat as a plate, may be equally good citizens, so he that opines that free agency and rationality are the same thing, and he that opines that God in some mysterious way,

> "*Binding nature fast in fate,*
> *Left free the human will,*"

may be equally good citizens in the kingdom of Messiah.

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Q. 129. Are not the opinions of men placed upon the same footing with the commandments of God in all the creeds in the christian world?

A. They are very generally, if not universally so.

Q. 130. Can you give us a very clear instance of this?

A. I think we have one in the institution of infant sprinkling, and in every speculative dogma in all the terms of sectarian communion in christendom.

INFANT SPRINKLING.

Q. 131. Do you call infant sprinkling a human institution, founded upon human opinion?

A. What else can it be called! Inasmuch as there is no testimony that any prophet, priest, king, apostle or lawgiver, in the *thirty-nine* canonical books of the Old Testament, in the *twenty-seven* canonical books of the New, in the *fourteen* apocryphal books of the Old Testament, and in the *twenty-five* pieces called the New Testament—I say, not one instance, in all these, of any prophet, priest, king, apostle, seer, or religious teacher, either sprinkling, or causing to be sprinkled, an infant. As, then, we have no *testimony* that it is a divine institution, we can have no divine faith in it; and as we never *saw* it practised by any divine messenger, apostle, or prophet, we can have no divine knowledge of it. It is certainly a human institution, and founded wholly upon human opinion.

Q. 132. How many reasons can you give why infants should not be sprinkled into the name of the Father, Son, and Holy Spirit?

A. I cannot tell you how many distinct reasons I could give, but I will give you one which has a hundred in it: it is this—

☞*Because the Lord never commanded it to be done!*☜

Q, 133. How would you set about to find a hundred good reasons in one?

A. I will give you a specimen—

1. Where there is no command, there is no obedience.

2. Where there is no command, there is no trangression. Now, an act which is no duty, and the omission of which is no sin, is one which no wise man, understandingly, can perform in the name of the Lord.

3. Because, to do a thing in the name of the Lord which the Lord has not commanded, is to take his name in vain.

4. Because an act done in the name of the Lord, which the Lord has not commanded, is will worship, and obnoxious to his displeasure.

5. Because, to do a thing in the name of the Lord which he has not commanded, says to him, You ought to have commanded it: and this is an imputation of his wisdom and benevolence.

6. Because, to legislate to the conscience is to usurp the throne of God; and to command a father to sprinkle his child, when God commanded no such thing, is to place ourselves upon his throne, although we may be ignorant of it.

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In this way, I could find a hundred reasons in this one why infants ought not to be sprinkled.

Q. 134. But again: On whom is baptism a commanded duty, on the subject, or on some relative of his?

A. If not the duty of the subject, no man ought to be commanded to be baptized; but the command ought to be—A, take B and baptize him; and let every father baptize his children. But such is not the style of the New Testament: it is—"*Be baptized, every one of you.*" Consequently, it requires obedience in person, not by a substitute, nor by proxy. Now, if it were the duty of a father to have his children sprinkled, the command would read: Fathers, sprinkle your children. It would be the duty, not of the child, but of the father. And thus, if the advocates of sprinkling were to follow up their premises, there would be no such thing as any one presuming to be baptized on his own responsibility. *What is my father's duty as a father, is not my duty as a son.* If it was my father's duty to have me sprinkled when an infant, and he neglected it, it cannot be a duty of mine to discharge a duty only incumbent on my father, unless there could be produced a command to this effect: "Children, whose parents neglected to have you sprinkled in infancy, when you are free agents, and of full age, be sprinkled, every one of you." But neither Moses in the law of circumcision, nor any christian author of a heavenly calling, ever gave such a commandment as this.

Q. 135. If all the present fathers of mankind believed in infant sprinkling, they would have their children sprinkled to bring them into the church—would not, then, on their supposition, the whole world be in the church, provided their tradition was universally received?

A. Certainly: such a church as theirs, if it could only get hold of the fathers and mothers, would have the whole world, with all its passions and lusts, in its bosom.

Q. 136. And would it not be a blessing to see the church triumphant, and no more world?

A. Yes: but not the Paidobaptist church—for if it succeeded no better on a large ratio than it does now with its sprinkled infants, it would be a very sprinkled and speckled sort of church triumphant, with all the lusts of the flesh, the lusts of the eye, and the pride of life, clinging to its paps.

Q. 137. But is it not a good and comely thing to dedicate our infants to the Lord?

A. Yes, indeed: but has the Lord commanded us to sprinkle them in his name, to circumcise them, or bore their ears, in order to dedicate them? No: never did he enjoin either circumcision, sprinkling, or branding, in order to acceptable dedication.

Q. 138. But why this zeal for a human institution?

A. Because on it rests a fleshly establishment of this world, which would rather dedicate sons and daughters in the manner of Jeptha, or say corban, or cause their infants to pass through a priest's arms to the very edge of a bason, than to give up with all that it secures to

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the interests of the establishment. So some think: but others say it is because of much learning this people can descry it to be a duty to sprinkle infants, having such a deep insight into *Bapto*, and its daughter *Baptizo*.

Q. 139. Is there no one passage in all the Greek Scriptures which could settle this meaning of *bapto?*

A. Yes, many of them: but there is one, against which there is no rising up—Septuagint Greek text. Lev. xiv. 15, 16. In one institution we have the three actions of *pouring*, *dipping*, and *sprinkling*, following each other in immediate train, and under a ritual which made life depend on observing the form of an action to an *iota*. "The priest shall *pour* the oil into the palm of his own left hand, and the priest shall *dip* his right finger in the oil in his left hand, and shall *sprinkle* of the oil seven times," &c. Here we have three actions totally distinct, not to be confounded, at the hazard of the priest's life. Surely unequivocal words must be found here, if the language can furnish them.

Q. 140. And what are the three words found here in the Greek?

A. They are *cheo*, *bapto*, and *raino*—he shall *pour*, *dip*, and *sprinkle*. Who then can doubt that these actions are as distinct as the words which represent them. See the debates with Walker and M'Calla on this argument, which no person has yet presumed to answer.

Q. 141. But do not some preachers say that, provided water is at all used, it is not essential in what manner it is applied?

A. Yes. And "many false prophets are gone forth into the world." Instead of talking of applying water to the subject, they ought to talk about applying the subject to the water. To talk about applying water in immersion or baptism, is ridiculous in the extreme.

Q. 142. Did you ever hear of any preacher telling the folks he would baptize them in any way they pleased?

A. Yes. I have heard both Cumberland Presbyterians and Methodists say they would sprinkle, pour, or dip the subject, just as the subject's conscience required it.

Q. 143. But had the preacher no conscience to please?

A. Yes, his conscience was to please the conscience of the proselytes.

Q. 144. And does it not appear somewhat absurd and irreligious to hear the administrator say his good will and pleasure is to please the candidates, but that their good will and pleasure ought to be to please God?

A. Yes; but it requires a good many such incongruities to make a sectarian, and to build up a party under a human leader.

Q. 145. Do not such representations of baptism destroy the divine authority of the institution?

A. Most unavoidably. Because if it be a matter of indifference how the thing is done, it must be equally a matter of indifference what it means when it is done, or, indeed, whether it mean any thing at all. And therefore, God never commanded any religious observ-

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ance, never set up any positive institution, without informing us how it was to be done. There is but one immersion, or baptism; not three. When any person or thing is sprinkled, it is not dipped; and when it is dipped, it is not sprinkled: for sprinkling and dipping are two actions, not one and the same action.

Q. 146. Can any man say, when he puts one drop, or twenty drops upon the face of a child, that he does this by the authority of the Lord?

A. No: for the Lord gave him no such commandment.

Q. 147. By whose authority, then, is it done?

A. By that of the Pope, Clemens the 5th, A. D. 1311.

Q. 148. Can a man say, when he immerses a professed believer, that he does it by the authority of the Lord?

A. Yes, for so the Lord commanded, and so the Apostles practised.

Q. 149. Are all merely sprinkled persons, then, unbaptized?

A. Yes, they are unimmersed; and we have shown, beyond all rational and scriptural objection, that *bapto* and *baptizo* never were translated by the words *sprinkle* or *pour*, either by King James' translators, or any other translators, Jewish, Christian, or Pagan, in the world.

Q. 150. Is there any benefit resulting to the infant from sprinkling, pouring, or dipping?

A. No: no more than from the sign of the cross, the holy oil, and the consecrated spittle of the "Holy, Catholic, and Apostolic Church of Rome"!!

Q. 151. Has God ever commanded any observance without a promised blessing?

A. No: never.

Q. 152. What are the four best arguments against this human tradition?

A. 1. God never commanded it.
2. No Apostle, nor Prophet, ever practised it.
3. No man can show any good which it confers upon its subjects. And,
4. Its tendency is to destroy every line of demarcation between the church and the world.

Q. 153. And is there no advantage of any sort, political nor religious, attached to it?

A. Yes, it is a pretty good expedient for trammelling the conscience of minors, and getting them into a sect before they can judge for themselves. Hence the rapid natural growth of the principal Paidobaptist sects.

THE ADDRESSES OF THE APOSTLES.

Q. 154. Why did not the Apostles address all mankind in the same words?

A. Because they were not all in the same state.

Q. 155. But were not all unbelievers in the same state?

A. Yes; but not of the same views, education, character, and circumstances.

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Q. 156. And is this the reason why some are commanded to repent, and believe the gospel; and others simply to repent; while others are called upon only to believe?

A. Certainly; for why tell a Jew to believe in God, when he acknowledges his being and perfections? To such persons Jesus said, "Reform and believe the gospel." Why say to a Pagan, like the Jailor, "Reform and be immersed," until he knows the person, mission, and character of Jesus? And why say to believing and penitent Jews, "Believe in the Lord Jesus Christ," when they asked what they should do to be pardoned?

Q. 157. But did not Saul say that he preached to Jew and Greek reformation towards God, and faith in the Lord Jesus Christ?

A. This is a fair outline of his course. Because the Jews who knew God and expected a Messiah, needed to be called to reformation in order to faith in Jesus as the Messiah, and the Greek before he could repent or reform must be made acquainted with the true God and his son Jesus Christ, especially before he could reform according to the gospel.

Q. 158. Were you to be asked by any person what he should do to be saved, how then would you answer him?

A. If he were a Jew expecting a Messiah, I would say, Repent and believe the gospel. If he were an ignorant Pagan, I would say, Believe in the Lord Jesus Christ and you shall be saved and your family. But I would afterwards take care to speak the word of the Lord to him and all his family. If he were a believer in Jesus and penitent, I would simply say, Reform and be immersed in the name of the Lord Jesus for the remission of sins; and if he had believed, repented, and reformed, or broke off from his former courses, I would simply say, "Arise and be immersed, and wash away your sins, calling upon the name of the Lord." In this way acted the Apostles, as their acts recorded by Luke abundantly prove.

Q. 159. And would you not preach reformation to christians if they had fallen away in the least from their first works?

A. Most certainly; for thus did Jesus in the letters addressed to the Asiatic congregations.

PRESENT DIVISION OF CHRISTENDOM.

Q. 160. How many great departments are there in the Christian nations, as they are called?

A. Three—like the three quarters of the globe on one continent.

Q. 161. How do you distinguish these prominent departments?

A. There are those who take the scriptures alone for their faith and practice, believe the original gospel, and keep the original institutions: these are called the disciples of Christ, or Christians. There are those who stand off from the foundation, and who build upon human traditions and on the scriptures: these are the different sects which are called *the Apostacy*. And there are those who belong to neither, are mere spectators, and may be called *the world*.

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Q. 162. Do not some facetiously call the world, in countries having the gospel, "the big church."

A. Yes; they boastingly say, they belong to the "big church" But were it not for the invidiousness of the designation, and that it might be confounded with the antichrist of the New Testament, we would call this world the antichristian church; because it contains within it all that directly opposes Christ and what is properly called Antichrist.

Q. 163. With these qualifications, then, would you call them the Church, the Apostacy, and Antichrist?

A. Yes; for as the apostolic writings are all called the New Testament because the new institution is found in the book, and all the Jewish scriptures are called the Old Testament because they contain the old or Jewish institution. So would we call those belonging neither to the kingdom of Jesus nor the kingdom of the clergy, Antichrist; because they have Antichrist in their bosom.

Q. 164. But are there not many well disposed persons in this big church, who are not opposed to Christ?

A. Yes; many well disposed persons! but as they are not *christians*, and as Jesus says that he that is not *with* him is *against* him, and he that *gathers* not with him *scatters* abroad; so we cannot find any neutral ground to place them on. There are, indeed, the children of disciples, in training for the kingdom of Jesus, which are under the care of the church, and cannot be said to belong to the big or antichristian church; but all of full age and understanding, who are so far opposed to Jesus Christ as to refuse submission to his institution, do, in fact, belong to the opposition or antichristian church. Of these some may be very good citizens of this world and feel no malignity to Jesus Christ, but rather entertain a pretty good opinion of him; yet, like some well disposed Whigs in England, or Tories in the United States, they live in a country which they do not altogether approve, and do not like the government so well as to submit to it *ex animo;* but yet do not like to expatriate themselves, or to place themselves under a government which in theory they approve. But in time of war the Tories in America and the Whigs in England have their persons and property in jeopardy, for they must be identified with the enemy so long as they live among them. But more strictly are all out of the church and the apostacy identified with the antichristian world.

Q. 165. Do not some glory in being members of the big church?

A. Yes; but they glory in their shame.

Q. 136. How is that?

A. If they would look around their church, they will find in it not only the Atheists, Deists, and Sceptics of all schools and theories: but also all the abominable, unholy and profane; murderers of fathers and of mothers, homicides, menstealers, with all the debauchees and profligates of every name under heaven. They are in church communion with all that tribe of immoral wretches which are the nuisance of the whole race.

Q. 167. Do not these high-minded and honorable men, as they are

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called, who aspire to something above bestial sensuality and the most grovelling vices, greatly dishonor themselves by being in such an abominable brotherhood?

A. Most assuredly if they would only reflect that these most degraded of the human race look upon them as members of their church, and as in full communion with them, they could not, methinks, endure such a fellowship.

Q. 168. And what of the apostacy—do you place all the sects in the apostacy?

A. Yes, all religious sects who have any human bond of union; all who rally under any articles of confederation other than the Apostles' doctrine, and who refuse to yield all homage to the ancient order of things.

Q. 169. Are they all so many streets in the city of Babylon?

A. Yes, they are separate from one another, and live in different rows and lanes of the great city; but they all together, compose this great ecclesiastical establishment, properly enough called the kingdom of the clergy.

Q. 170. Why call them the kingdom of the clergy?

A. Because they acknowledge their government, and are willing that they should rule over them.

Q. 171. Wherein are they vassals to the clergy?

A. In giving them the keys of the kingdom of heaven, allowing them only to administer ordinances, and in regarding them as a distinct order of men, with some sort of a divine right to rule and govern the people as their lot and inheritance.

Q. 172. Are all the sects in christendom more or less under such a system?

A. Every community whose constitution is more or less than the New Testament, which requires more or less than a belief of the ancient gospel, reformation of manners, and immersion into that faith, for admission into it; and which proposes less or more than obedience to all the christian institutions, for continuance in it, is a limb of the apostacy: because every such community is built upon another foundation than the Apostles and Prophets, Jesus Christ the chief corner stone.

Q. 173. Would you say that the different Episcopalian, Presbyterian, Methodistic, and Baptist communities, are built upon any other foundation than the New Testament?

A. They say so themselves: for they have each formed a covenant or constitution, rules and laws for their own government, and do require more or less than the christian institutions for admission into, or continuance in their communities. None of them will receive or retain all the disciples of Christ.

Q. 174. Are there, then, no disciples of Christ in these communities?

A. There are, no doubt, many.

Q. 175. How, then, can the communities, as such, be in the apostacy?

A. There are republicans in England, and monarchists in America;

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yet the English community is not a republic, nor the American a monarchy. So there being christians in any sectarian commonwealth, or a sectarian in any christian commonwealth, does not change the nature or character of such a commonwealth.

Q. 176. What, then, is the duty of all christians found in these communities?

A. They are commanded to "*come out of them*." Rev. xviii. 4. "Come out of her, my people, that you be not partakers of her sins; and that you receive not of her plagues."

Q. 177. From whom are they commanded to come out?

A. From Babylon, the apostacy.

Q. 178. And do all sects constitute Babylon?

A. Yes. Do not the streets constitute every city? What is Rome, or London, but its streets, lanes, and houses? And were not the people of God, under the former economy, commanded to come out of Babylon before God destroyed it?

Q. 179. But are they not commanded not to partake of her sins?

A. Yes.

Q. 180. How do the disciples in these sects partake of the sins of the sects?

A. There are sins of sects as well as of individuals, as there are national sins as well as individual sins.

Q. 181. And what are the sins of the sects?

A. They are either the sins which are inseparable from the very existence of the sect, or sins committed by it. For example: The crucifixion of the Messiah was a sin committed by a nation; but the very existence of the Herodians as a community was a sin, because their existence was against the integrity of the nation, and a symbolizing with idolatry for the sake of political interest. Hence the leaven of the Herodians was condemned by the Saviour as against the peace and dignity of the commonwealth of Israel. Thus the sins of the sects are not only the sins which they as sects commit, but their very existence is a sin.

Q. 182. How is their existence a sin?

A. In the same sense that the setting up of an *imperium in imperio*, of a government within a government, of forming a faction in the state, is a sin against the government and state. The one is treason only against our political, the other against our spiritual interests. The former is a violation of the national covenant, the latter of the christian covenant The former is a dividing of the state, the latter a dividing of the body of Christ.

Q. 183. Are sectarian sins like national sins, in their general character?

A. In all respects the same. Men will do in confederation, what they could not, what they would not presume to do in their individual character. There is some mercy in a Bank Director, but none in the Board; there is some generosity in an Alderman, but none in the Corporation; there is some humanity in a Papist, but none in the Creed—in an Inquisitor, but not a drop in the Inquisition. So Synods, Councils, Conferences, and sectarian leaders, can sin with a

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higher hand as the head of a party, than as members of a congregation. But as in national sins all who do not protest against them are guilty of them, so men are said to be partakers of the sins of the confederation to which they belong, so long as they sustain that confederation. Hence, that we partake not of the sins of sects, we are commanded to come out of them.

Q. 184. Have you any reason to think that any one of the sects just now named would permit the Apostle Paul to be a member with them, were he now on earth in disguise?

A. Yes, some of them might, if he held his peace and said nothing.

Q. 185. But as a teacher, would they admit him?

A. No; not one of them. The Paidobaptists would all cast him out, were it for nothing else than because he would not sprinkle infants, nor keep their sacraments.

Q. 186. And for what would mere Baptists exclude him?

A. For saying they should reform; or because he was baptized for the remission of his sins, and taught it to others; or because he would not acknowledge the Philadelphia Confession.

Q. 187. And can you be a member of that community which you think would exclude Paul, were he now in disguise among them?

A. No; my soul revolts at the idea of taking a side or stand with them who would exclude from their fellowship the Apostle Paul, or any of the Apostles.

Q. 188. But why do you think that the sects mentioned would actually do it?

A. Because they do and will exclude all them who will teach neither more nor less than the Apostles did, who will use no other words or doctrines than are found in their writings.

Q. 189. What did Jesus mean by saying, "you are the children of them that killed the Prophets": and to whom did he say it?

A. He said it to them who affirmed that "if they had been in the days of their fathers, they would not have been partakers with them in the blood of the Prophets"; to the persons who builded them monuments, and decorated their sepulchres. And he calls them their children, because they were like them in disposition, and held opinions and principles which would, had they lived in other times, have made them partakers with them in their deeds.

Q. 190. And are all sects who exclude for nonconformity, as such, the children of them who excluded and condemned the Prophets?

A. Every man who understands the scriptures, and fears God, will answer, Yes. But in these sects are found many individuals who, like Joseph and Nicodemus, would not consent to the deeds of their party.

Q. 191. Ought not such, then, to *come out*, and not partake of their sins, that they may not receive of their plagues?

A. Reason and Religion both answer, Yes. There is the same reason for coming out of the apostacy as there is for coming out from the large church of Antichrist.

Q. 192. In addressing christendom ought we, then, to regard it as composed only of the three departments, the church of Jesus

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Christ, the apostacy, and antichrist—or the congregation of Christ, the congregation of sects, and the congregation of antichrist?

A. Precisely in this character.

Q. 193. What, then, should be the burthen of our exhortations to each?

A. To the congregation of saints, the message is, "Hold fast your begun confidence unshaken to the end, and walk in Christ": to those who fear God, in the congregation of sects, "Come out of them, my people, that you partake not of their sins, and that you receive not of their plagues"; or, "Come out from among them, and separate yourselves, and I will receive you; and will be a Father to you, and you shall be my sons and my daughters, says the Lord Almighty." This last commandment, with a promise, is equally applicable to those associated with unbelievers and idolators, whether in the congregation of sects or in the congregation of antichrist. To those in the last congregation the burthen is, Reform, and "save yourselves from this untoward generation." The topics, arguments, and motives, which ought to be presented to each congregation, should always accord with the message addressed to them.

Q. 194. But cannot a person be a christian, and live out of all christian fellowship?

A. Yes, if banished to a Patmos, or bound in a prison.

Q. 195. And can he not voluntarily stand aloof from all those who keep the commandments of Jesus Christ, and be a christian?

A. No, unless a man can disobey Jesus Christ voluntarily and habitually, and yet be a christian.

Q. 196. What is the reason of this?

A. Because christianity is a social religion. Its ordinances, duties, and privileges, partake essentially of the social character. No man can perform any of the social duties, nor enjoy any of the social privileges, out of the christian society. The greater part of all the Apostolic letters are written upon the subject of the social duties and privileges of the christian institutions. A person might as reasonably say he may be a citizen of the United States and live from his birth to his death in Algiers, as to think of being a citizen of Christ's kingdom without naturalization and induction into that kingdom. "Neglect not the assembling of yourselves together," is the command of Paul, Heb. 12.

Q. 197. But does not the Lord equally bless all the sects in the land?

A. If he does, then he pays no regard to their sectarian distinctions. And admitting that he pours out his Spirit upon Baptists, Methodists, Quakers, and Presbyterians, does he not teach them that they ought to have communion with one another, as he has communion with them all. Surely, if the Baptists think that the Lord is a guest, or his Spirit an inmate in the heart or communion of the Presbyterians, they ought not to break fellowship with them, unless they are more holy than the Holy Spirit!

Q. 198. Are there not great revivals bestowed upon all sects?

A. Yes, upon all sects who believe in them, and take the proper means to get them in operation; especially since the days of George Whitefield and George Fox. But these prove nothing against the

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written testimony of God. The whole machinery which produces them, and all the movements of passion and feeling to which they give birth, are not to be relied on in disproving the testimony of the Apostles. That testimony declares that he that obeys not the Apostles is not of God. "We are of God," say they, "and he that is of God hears us, and he that is not of God hears us not"—and "hereby YOU MAY KNOW *the Spirit of truth and the Spirit of error*." No revivals, excitements, or success, alleged by Catholics or Protestants, can impair this Apostolic word, confirmed by the Holy Spirit.

Q. 199. How do you reconcile the doctrine of modern revivals with the fact that the Holy Spirit in past ages always taught all its subjects to speak the same things?

A. I cannot reconcile it at all. For the Holy Spirit in a camp meeting makes all the converts Methodists; at a four day meeting amongst the Baptists, it makes them all Baptists; and at a three days meeting of the Presbyterians, it makes them Presbyterians. Should we say that in "these outpourings" the Spirit makes them christians and the preachers make them sectarians, one might ask us, 'Why not say that the preachers make them christians, and the Spirit makes them sectarians?' But then, says a third, 'If you take away all that makes the sectarian, how much remains to make a christian!' Thus are we embarrassed. The most rational conclusion upon the supposition that the Spirit is the agent in these revivals is, that it cares nothing for the truths at stake between Calvinists and Arminians—between Paidobaptists and Baptists—and in order to signify its total indifference to all these matters, if the Presbyterians, Methodists, or Baptists only appoint a four days meeting or a camp meeting, the spirit which presides over the sects will grant them a revival.

Q. 200. And what is the conclusion of the whole matter?

A. "Fear God and keep his commandments, for this is the whole happiness of man;" for, says Jesus, "You are my friends *if you do* whatsoever I command you." And, "If any one love me, he will keep my words."

Let no person say this is a *Catechism*, to be committed as are those issued from authority, and patronized as sectarian shibboleths. We have no authority to make such, nor do we know who has. We have simply chosen the catechetical mode of communication; and as we get many questions sent to us touching some, or all of these matters, it appeared economical and prudent for us to answer 200 questions at a time. As soon as we get 200 more, we shall allot two days to answer them. If any one can show that an improper answer has been given to any question, we shall take pleasure in correcting it.

EDITOR.

☞THE following articles on the CHOLERA have been sent round to the citizens of this county, in the form of a handbill:—

THE *Pestilence* called the INDIA SPASMODIC CHOLERA has actually reached the fourth quarter of the globe, and has fearfully commenced the work of destruction on our own continent. Of the first *eighty* cases reported in Quebec, more than *sixty* proved fatal. It is spreading in the Canadas, and if it have not already visited, doubtless it will, in a few days, visit the United States, and spread *dismay* far and wide through this Union. Expecting it soon to appear among us, we feel it a debt we owe to our fellow citizens, from the principles of religion and humanity, to call their attention to the best antidotes and remedies which our reading of the best medical reports issued in Europe and Asia, and the history of the disease have thrown in our way. We intend printing a sufficient number of handbills to supply every family in our county with a copy, and will leave them

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in the most public places for distribution. It is to be hoped that every printer in the country will, as soon as possible, place in the hands of every housekeeper and head of a family in his vicinity, the necessary information, both as to preventing the disease, and removing it, as far as human exertion can go. Much depends upon being prepared with the necessary remedies, and information to use them, before the disease appears, as it very often does its work in five or six hours.

The following are the most practical rules and directions, selected from the most approved reports. We are not so careful as to order and arrangement, as we are to give a full outline of the whole, that the reader may have ample data before him.—*Editor Mill. Harb.*

Extract from the popular Instructions as to the Cholera Morbus.

Observe the strictest cleanliness, both in persons and dwellings.

Avoid all chances of being chilled, and keep the body warm, particularly the stomach, bowels and feet.

Avoid placing the feet upon the cold floor.

Workmen obliged to work in cold or damp places, would do well to wear wooden shoes or clogs.

Abstain from sleeping with the windows open.

Return home at an early hour, in order to avoid the cold and damp of the night air.

Avoid as much as possible excessive fatigue.

Whatever may be the weather or the season, do not go too lightly clad.

Sobriety cannot be too strongly recommended; consequently avoid all excesses of eating and drinking, for it has been observed that drunkards and debauchees have been most exposed to the attacks of the cholera.

Let your food be principally meat and meat soups; eat as little as possible of *charcuterie* and salt meats, and abstain entirely from heavy pastry.

Abstain from undressed food of every description.

All cold drinks, taken when a person is heated, are at all times dangerous. The water used as a beverage ought to be clear. Filtered water is better than any other. Instead of drinking it pure, it would be better to mix with it two teaspoonfuls of brandy or *absinthe* to a pint. Water lightly mixed with wine is equally good.

The excessive use of strong liquors is very pernicious, and taking unmixed brandy when fasting is equally so. Persons who have contracted the habit of doing so, should, at least, first eat a piece of bread. The same objections apply to drinking white wine fasting.

All beer and cider of bad quality ought to be avoided.

Every person who feels himself suddenly affected by dull pains in the limbs, heaviness or giddiness of the head, a feeling of oppression, uneasiness of the chest, heartburn, or cholic, should immediately apply to a physician.

Persons thus affected should immediately go to bed, and take, quite hot, an infusion of peppermint and flowers of the lime tree, and heat himself by every possible means.

Prepared chloric solutions being universally recommended as a

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useful precaution against infection of any kind, it may be desirable to give the following recipe for making them:

Take one ounce of dry chlorate of lime, and one quart of water; pour a sufficient quantity on the powder to make it into paste, and then dilute it with the remainder; strain off the solution, and keep it in glass or earthen vessels, well stopped: a portion of this solution should be poured into a shallow bowl, and placed in every room in the house.

The chlorate of soda is nearly as good; it is to be used in the same manner, in the proportion of one ounce of chlorate to ten or twelve ounces of water.

PRECAUTIONS AGAINST CHOLERA.

The following plain and sensible recommendations are from European and American Boards of Health:—

Let no time be lost, and let no person believe that *his* premises do not require cleansing. Every cellar and cispool in the city should be attended to. Keep on your flannels; keep your feet warm; avoid unnecessary exposures: do not drink a particle of the liquor manufactured in this country of deleterious articles; drink little or no acids; eat few, if any, raw greens, unripe fruit, radishes, or any thing cold for the stomach; take care of *cucumbers;* eat plain, well cooked victuals, soups, boiled beef; fermented liquors and cider are not advisable; drink very moderately good sound wine or brandy and water. *Never get into a passion,* for that will bring on the disease, as it excites the nerves. Keep camphor and laudanum; also, cammomile flowers and peppermint in your house. We must not be frightened, but take every thing coolly and collectedly; use the necessary precautions to prevent the introduction of the malady; be prepared for it as if it was at our doors, and rely upon the protection of Divine Providence, with cheerful confidence. A tranquil mind, good spirits, cleanly habits, and temperate living, are excellent guards against the progress of this disorder.

To prevent the possibility of delay, especially in the dead of night, when the disease is very apt to begin, the Board recommend families to provide the following articles:—

1. *Mixture*—Take sulphuric ether and aromatic spirit of hartshorn, of each half an ounce; compound tincture of cinnamon, one ounce: mix and cork up carefully.

2. *Laudanum*—An ounce to be kept in readiness.

3. *Pills*—Take of opium twenty-four grains; camphor, 1 drachm; spirit of wine and conserve of roses enough to make a mass of proper consistence: divide into twenty-four pills.

4. *Clysters*—Take of laudanum an ounce; tincture of assafetida, two ounces: mix for keeping. Before using, mix three tea spoonfuls with a wine glassful of thin starch; and retain it, when injected, by pressure below with a warm cloth, as long as possible.

5. *Mustard Poultices*—Have always at hand four ounces of powdered mustard. A fourth part of this, spread over porridge poultices, will be sufficient for one patient.

6. *Hot Air Bath*—The Board have approved of a hot air bath of a

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simple construction, which may be seen at the *Blind Asylum*, and made by any carpenter, price about ten shillings. Every family who can afford it ought to have one.

No time should be lost in sending for medical aid. But when the disease commences suddenly in a violent form, it is dangerous to lose even the time which must pass before such aid can be had. This form is at once known by sudden weakness, a contracted, ghastly countenance, blueness of the lips, and general coldness, accompanying or preceding vomiting, purging, and cramps.

In such cases, the friends will without delay give a table spoonful of the ☞*Mixtures*, No. 1, with 60 drops of laudanum, in half a wine glass full of *cold* water. Follow this with a table spoonful occasionally of warm spirits and water, or strongly spiced wine. Repeat two tea spoonfuls of the *Mixture*, with thirty drops of laudanum, every half hour if the first dose fails to relieve. If the mixture be vomited, then give two *Pills*, No. 3, and repeat one every half hour if the first two fail to relieve or be vomited. But after the vomiting and cramps cease, the Mixture or Pills must not be repeated without medical advice. The *Clyster*, No. 4, should be resorted to also from the first, and repeated once, if not retained.—[N. B. The doses of the Mixture, Laudanum, Pills, and Clyster, must not be exceeded. For children of 14, half the doses mentioned; and for children of 7, one-fourth is sufficient.]—The *Hot Air Bath*, or, if it is not at hand, dry heat over the whole body in any shape, such as by hot blankets and hot bricks, sand, salt, or bottles of hot water—together with constant rubbing of the whole body—should likewise be resorted to from the first. The *Mustard Poultices* should, as soon as possible, be applied over the belly and on the soles and calves, and kept on till the patient complains of the smarting.

By the time these measures have been put in force, opportunity will have been given for procuring medical advice, which is indispensable for the treatment afterwards. The Board think it necessary to apprize the public, that where this disease has prevailed, blood letting, when resorted to within the first, second, or third hour from the commencement of the attack, has been very generally found useful along with the other remedies, notwithstanding the appearance of sudden weakness and excessive sinking already mentioned.

Specimens of the Labels are here annexed for the information of medical persons and others in the country who may be applied to for the articles recommended by the Board.

☞ No. 1—*Cholera Mixture*—A table spoonful, with 60 drops of laudanum, in half a wine glass full of cold water. If this fail to relieve, repeat two spoonfuls, with 30 drops of laudanum every half hour.

Half these doses of mixture and laudanum for children of 14. One-fourth for children of 7.

Do not exceed the doses prescribed; and stop when the vomitting and cramp cease, unless you have medical advice.

No. 3—*Cholera Pills*— To be used if the mixture No. 1 be vomited. Two pills at first, and then one every half hour, if the first fail to re-

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lieve. Half these doses for children of 14; one-fourth for children of 7. Do not exceed the doses prescribed: and stop when the vomiting and cramp cease, unless you have medical advice.

No. 4—*Cholera Clysters*—Inject three tea spoonfuls in a wine glass full of thin warm gruel, and retain as long as possible by pressure below with a warm cloth; if not retained, repeat immediately, but otherwise not.

Half the dose for children of 14—one-fourth for children of 7.

No. 5—*Mustard Poultices*—A fourth part is enough for one person. Dust it thickly over porridge, or mush, poultices, of which apply a large one on the belly, and others on the soles and calves. Remove when the patient complains much of the smarting.

Antidote to Cholera.—The Board of health of Quebec recommend to every citizen to provide himself with a phial of laudanum and one of peppermint, to be carried about the person, and resorted to immediately upon the attack of the malady.

Cure for the Cholera.—An effectual cure for the cholera has, it appears, been discovered. Mr. Wakefield, surgeon to Coldbathfields, says,—"It is needless now to enter on the theory of this practice, which, on sound data, has been suggested by Dr. Stevens; but suffice it to say, that experience has assured me of its efficacy and value After premising that upwards of ONE HUNDRED CASES, more or less malignant, have occurred in that prison, with the LOSS ONLY OF SEVEN, (the first four prior to the adoption of the treament,) I shall at once describe it:

"The usual care must be taken to promote warmth by friction—hot dry flannels, hot water bottles to the feet, mustard poultices to the chest, and other parts of the body affected by cramp; but the main reliance is upon the following Powder, to be administered every hour, in half a tumbler of cold water, namely:—Carbonate of Soda, half a drachm; common Salt, twenty grains; Oxymuriate of Potash, seven grains.

"However irritable the stomach may be, the common Seidlitz powder, or effervescent soda draught, will in most cases quiet it; but when it will retain nothing in quantity, a tea spoon full of the carbonate of soda should be dissolved in half a tumbler of water, and given in such quantities as the stomach of the patient can retain, from a tea spoon full upwards, until the stomach is sufficiently settled to receive the powders.

"The success of this treatment, which, in many instances, was perfectly surprising, induces me to hope it may be extensively adopted. In cases of the cholera, however, the most unceasing watchfulness and attention to the patients are required.

"The extreme thirst of the patient while suffering under the malignant form of the disease, was relieved, and great benefit experienced, by soda water, or seltzer water, as a common drink, in quantities not exceeding a wine glass full at a time."

The Times says, "We insert this account, because we have made inquiries into the statements which it contains, and find that there is *no exaggeration.*

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The account of the successful application of the saline treatment has been officially transmitted to Paris."

The last mentioned remedy seems to merit particular attention.

In some reports that have appeared, much success is said to have attended a free use of heating remedies. Of this class, it appears to us that Capsicum, better known by the name of *Cayenne*, would be a very efficacious remedy. Its potency in generating heat, in equalizing the circulation, and determining to the surface, is not surpassed by any article in the Materia Medica; the very thing needed most in the cholera. If the irritability of the stomach would not admit of large draughts, clysters composed of it might be administered with the prospect of much benefit. For one dose, about half a teaspoonful of the powder, in half a pint of hot water, if the stomach can receive it, or in cold water, sweetened with sugar. This should be repeated every 15 minutes, until general perspiration is produced, and the extremities obtain a natural heat. It is not only from the testimony of skilful practitioners in the Thompsonian remedies, but from the testimony of the Edinburgh and Thacher's Dispensatories, that we learn that this medicine "has been used with success in curing some diseases that had resisted all other remedies." So much for the physical antidotes and remedies for this dreadful disease.

But this pestilence is not to be regarded in the light of any of those common and local diseases with which we have hitherto been visited. This is the creature of no climate, of no latitude, of no soil. It has, in the old world, according to various estimates, slain about *fifty millions* of our species. It has been extending its ravages in all directions from the spot of its origin, for fifteen years, and has now crossed the Atlantic. The sceptic and the mere naturalist may call it credulity, or what he pleases; but we, and all christians, must regard it in the light of a pestilence sent forth by the Lord of the whole earth as one of God's "sore judgments" inflicted upon idolatrous nations, upon an adulterous and apostate race of professed christians. We must regard it as a prelude of the woes which are fast coming upon all the earth, and specially upon that part of it which has so long abused the oracles of God, and corrupted the christian institution.

No chemical analysis of the air, no scientific researches, can find for it a natural cause: but if a natural cause were ascertained, still as God always works by means, it would not prove that it is not one of God's evil angels; for he maketh the winds his angels, and flames of fire his ministers, to execute his vengeance upon apostate men.

"If, says the Lord, I send a pestilence into that land, and pour out my fury upon it, in blood to cut off from it man and beast; and, again, "If I send my four sore judgments—the famine, the sword, the noisome beasts, and the pestilence." Thus we see these are called the sore judgments of the Lord, sent forth from him to scourge the people that forget God and forsake his institutions.

Reformation is therefore the best antidote against this disease. Such a reformation of heart and life, such a forsaking of sin as will issue in a hearty and unconditional surrender to the gospel and its institu-

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tions as taught by the Holy Apostles, is the best antidote, both against the fear of this disease, and against the disease itself.

The Lord will keep the minds of those who are stayed upon him in perfect peace. But no one can have confidence in the Lord, unless he keep his commandments. It is agreed, on all hands, that serenity of mind, peace of conscience, and a pure heart, are the best preventatives of this malady. The mental distress and agonies of those who have been seized with this appaling pestilence in many places, are represented as worse than the fierce spasms which have prostrated the most athletic frame in a few hours. The desertion by friends through fear, the abandonment to oneself, and the horrors of a guilty conscience, evinced on many occasions, have superadded new terrors to a disease, itself enough to appal the stoutest heart.

Britain has suffered less than any other country hitherto visited with this pestilence. Not more than one in a thousand, in London, has died by this fell destroyer; but a thousand in a single day have died in atheistic and licentious Paris. The British Isles, with all their faults, have more of the salt of the earth, more of those who fear God and work righteousness, than any other nation in Europe—perhaps more than all Europe beside. But France, infidel and apostate France, has drunk deep in the cup of vengeance! Her princes and her mighty men have groaned and died!

———"*The Bastile,*
Ye horrid towers, the abode of broken hearts!
Ye dungeons, and ye cages of despair,
That monarchs have supplied from age to age
With music such as suits their sovereign ear,
The sighs and groans of miserable men!
There's not an English heart that would not leap
To hear that you were fallen at last!"

* * * * * * * * * * *

——"*But London, vast and boundless, as it is,*
A crowded coop," *did but just taste the cup.*
——"*Ten righteous would have saved a city once,*
And thou hast many righteous. Well for thee!
That salt preserves thee, more corrupted else,
And therefore more obnoxious at this hour,
Than Sodom in her day had power to be,
For whom God heard his Abrah'm plead in vain!"

These facts speak loudly. "Every one that has an ear, let him hear."

To conclude. "He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in him will I trust. Surely he will deliver thee from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His faithfulness shall be thy shield and buckler. Thou shalt not be afraid for the terror by night and for the arrow that flieth by day, nor for the pestilence that walketh in darkness secretly, nor for destruction that wasteth at noon day."

A. CAMPBELL.

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THE MILLENNIAL HARBINGER.
—EXTRA—

No. 5. BETHANY, VIRGINIA: MONDAY, AUGUST 6, 1832. Vol. III.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

CHARACTER OF "THE DEBATE ON CAMPBELLISM,

By OBADIAH JENNINGS, D. D."

SINCE the preceding Extra was written and printed, and after I had written and prepared the August number of the Harbinger, on the day before yesterday, (July 12th,) fell into my hands, for the first time, Mr. Jennings' book, of 252 pages, 12mo. I have devoted six hours to the perusal of it, and have thought it expedient, before issuing Extra, No. 4, to append to it a short extra on the CHARACTER *of the aforesaid Debate on Campbellism.* ☞ *This Extra is paged to be bound after number* 8, *M. H. while the preceding is to be bound after number* 7.

PROLOGUE.

I have risen from the perusal of this work with a worse opinion of human nature, and of what Doctor Owen called the "indwelling sin of christians," than I have been conscious of, on the reading of any book of controversy which has ever fallen into my hands. I can say, in all sincerity, before God and man, if such be the fruits, the proper fruits, of the metaphysical regeneration of the holy spirit of Doctors of Divinity and of the schools, from such may the good Spirit deliver me! If the spirit of slander, detraction, and false accusation, be the spirit of truth, then is this book written under the direction, and infused with large measures of the spirit of truth. If the "evangelical sect" of its author is to be sustained by attempts to blast the reputation, to blot the character, and to abuse the persons, of those who question its reasonableness or its divinity, then is the author entitled to the gratitude and admiration of the order to which he belonged. He has indeed, rendered it an essential service, and if he is now beyond the reach of its rewards, his nephew, the editor and annotator, and his own family, will surely never be forgotten by it. But it is one thing to defend a political religion politically, and to please its partizans—and another to be a christian, to defend the christian cause, and to speak, and write, and act, in accordance with the Holy Spirit of christianity.

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TITLE OF THE BOOK.

"*Debate on Campbellism.*" Where is this debate found? Not in this book. It is a sly stroke at deception. It is the title of a catch penny. Debate on Campbellism! The purchaser fancies he has got a debate; but when he reads it to the last page, he will find what he has got for his money. *Seventy-five cents worth of slander against Alexander Campbell*——That is the true and proper name. There is no debate in it. Not a speech of mine. Not in 252 pages is to be found one page of all that I spoke in two days. "Campbellism" is the subject, but who are the debaters, and where are the debates, the speeches, the arguments? It is a false flag, to protect contraband goods—a false label to sell a spurious specific.

Nor is it a *narrative* of a debate—the report of a debate—nor even remarks upon a debate. The author alludes to something called a Debate; but the reader will be puzzled to find out what it was, unless he regard the author as both the debate and the debaters. What he now gives us in these pages, is as truly the discussion which I held with him in Nashville, in December 1830, as was the English reports of the battle of New Orleans, the battle itself.

If I forget not, in his prospectus he proposed to give a *true account* of said debate, alledging that in my narrative there was a *false account* of it. A *true* account means, with him, no account at all; or else that mere allusions to certain sayings and incidents are a *true* account. All the world would laugh at the historian or reporter who would propose to give a *true* account of the war of the American Revolution, whose true account would be a few allusions to the battle of Bunker Hill, and the surrender of Cornwallis. Such exactly is the Doctor's "*true account*" of the said discussion, with this small difference, that he who would propose to give a true account of a litigated matter, would rely upon something more than his own testimony; but the Doctor thinks his account must be regarded as *true* because it is *his* account. Now I will call it neither a true nor a false account, but no account at all of said discussion; and will, moreover, add that the representations given of some incidents, or certain allusions to some parts of that discussion in this book, are exceedingly *false:* and for this I offer my testimony—as all that Mr. Jennings had to offer is his own testimony. Where we are both known and unknown this will pass as it ought to do, just for as much as it is worth. If it be replied that both are promissory notes, and not a legal tender, I rejoin that although neither can be by law forced upon our creditors, still the paper will be as current amongst our friends and acquaintance, as the responsibility and integrity of the endorsers are known to them.

The Doctor has the advantage over me in appearance—His nephew endorses for him, and vouches that it is a true account. But there are two objections against his signature: the first is, that he is rather a *drawer* than an *endorser*, depending upon the *quid pro quo* for the editorship, &c. and also that if even he could prove that he bestows his labor, press, and type, &c. and derives nothing from the sale

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of the "Debate on Campbellism," yet we can prove an *alibi* in this case—that is, that he was not within hearing of the discussion; being, at that time, more than five hundred miles distant, and this, it will be conceded, is rather an inconvenient distance to hear distinctly. So that notwithstanding the endorsement of *Nephew S. C. Jennings, Editor, Pittsburg*, still the credibility of the *true* account rests upon the defendant's own testimony, without a solitary witness. Strange, too, that, having had my narrative of said debate in his hands for nearly a year, and living in Nashville, he could not find two disinterested witnesses to prove my narrative false, and his account true!

In looking back I perceive he proposed a "*History of Campbellism*," as well as a *true* account of said debate. But he changed his plan, and resolved to call his book a "*Debate on Campbellism*," thinking, no doubt, that title would sell it better, and the purchaser would not find the cheat till he had got through the book, and then he might laugh at his simplicity. After all, this may, perchance, be a trick of the editor rather than of the author: for, indeed, the book makes its appearance under such suspicious circumstances, and so long after date, that we know not whether the living or the dead is most to be blamed for these pious frauds.

THE DESIGN OF THE BOOK.

As the reputed author of this book (and we shall regard it, in the aggregate, as the work of its reputed author,) has passed "that bourne from which no traveller returns," I find myself obliged to say as little as possible, nothing, indeed, touching either his motives or character. They have both undergone the scrutiny of that Judge who never errs, and from whose decision there is no appeal. His work, posthumous as it is, however, lives; and whether its life be short or long, potent or impotent, it has in it a design, and that design is to impede, and, if possible, to withstand the cause of which I am but one humble pleader. But unfortunately for the author's design, he seems to have identified myself and the cause to which I have devoted the prime and vigor of my life, and which, in my youth, I vowed to God, at all hazards, to maintain. Having, then, identified myself and the cause, he imagined that whatever wounds and reproaches he could fasten on me, would cleave, like a leprosy, to the whole cause. Egregious mistake! The alleged sacrifice of Servetus did not destroy Calvinism. Were I as great a reprobate as he would seem to have *wished* me to be; (for he that seeks to asperse any character, always desires documents,) still the cause would prevail athwart and in defiance of all that any one friend or foe can do. But he seems to have fallen into this mistake, and, therefore, the book is but a tissue of abuse, interspersed with an elaborate defence of his own theory, and an attack upon what he either imagined or wished my views to be.

He, however, overacts his part, and discredits himself. According to his representation the spread of this obnoxious heresy is not owing to the talent, learning, moral character of its pleaders; nor to the

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scriptural evidence of its truth and reasonableness. The philosopher will ask how can this be? He can imagine how a cause exceedingly plain, intelligible, and scriptural, may seize the public mind without either learning or talent on the part of its advocates; or, perchance, he may be able to comprehend how a cause not very plain, intelligible, or scriptural, may spread by the learning and talent of those who plead it; but how it can succeed alike destitute of character, talent, learning in its pleaders; simplicity, evidence, authority in itself, will be to him wholly incomprehensible.

But we have said the prominent and most apparent design of this book is to lessen and impair my reputation, in the hopes of saving the "evangelical sects" and impeding the cause of reform. This, rather than argument, is relied on by this champion of orthodoxy. Over the pages of this volume I find myself accused of certain high crimes and misdemeanors, which are comprehended in the following characteristics:—I come from the pencil of Mr. Jennings depicted as *one ungrateful to Presbyterians, sinister in my designs, a false accuser, a disguised infidel, a false teacher, a mere natural man, unregenerate, unitarian, and deceitful.*

Surpassing strange, that a decent book cannot be written by one of these defenders of the "evangelical sects," and that we cannot be met according to the ordinary rules of common courtesy, on the arena of fair and manly (to say nothing of gentlemanly) discussion. Is it so that sectarian religion can be sustained in no other way? that the man, the citizen, the gentleman, the christian, must always be interred in the partizan polemic. To hear or see persons professing spirituality, heavenly mindedness, illumination and inhabitation of the Holy Spirit, seizing the carnal and worldly weapons of slander, detraction, evil surmising, and evil speaking, to defend what they are pleased to call the "spirituality of religion," is not only nauseating to a christian taste, but in battle array against all pretensions to the Holy Spirit of him, who, when he was reviled, reviled not again.

How to treat such charges coming from such a quarter at this time of the day—whether to smile at the folly, pity the imbecility, or bewail the frailty of the author—whether to reason in serious mood, or in irony against such impertinence, or to pass by in dignified silence such gratuitous detractions, is a question which Solon, perhaps, would have answered one way and Solomon another.

For our own part we have sustained the continued cannonading of all the big and little batteries in the "evangelical sects" for so long a time without loss of limb or of blood, that we cannot be frightened with such musketry and noise as now comes from the fort of Presbyterianism, manned and governed as it is. But as a matter of courtesy to our readers, we shall give them a very brief view of the specifications by which these accusations are sought to be sustained. And we shall set them before them in the order which has already been sketched:—

1. *Ingratitude to the Presbyterians.*—This I choose to place first on the list, because the nephew and the uncle have both reiterated

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the charge. It has been, I am told, a constant theme in the paper edited by S. C. Jennings, so often as my name is introduced. Ingratitude! This is a crime of no ordinary magnitude. An ungrateful man, with me, is a man that is devoid of all that is manly, good, and fair—of every noble, and generous, and magnanimous feeling and sensibility. But before there can be ingratitude on the one part there must be favor conferred on the other. And what claims have Presbyterians on me? I never received from them any Presbyterian favor. I have received from them no favor more than from Methodists, Quakers, Baptists, or any other sect in christendom with which I am acquainted. But this Mr. Jennings says, is susceptible of proof that certain favors were bestowed upon my father by different branches of the Presbyterian church. And on inquiry I have found what the favors alluded to were. That the foundation of this charge may appear in all its logical and rhetorical force, beauty, and magnanimity, I will state the case as I have learned it.

My father labored as a minister of Presbyterianism among "different branches of the Presbyterian church" for some two or three years before his family arrived in the United States. He came to see the country before he would conclude to adopt it for himself and family. The embargo, and finally the non-intercourse measures of Jefferson's administration occurring, prevented for a time the possibility of their migration. They finally seized an opportunity, by no means eligible, of embarking, and were at a very inclement season of the year shipwrecked on an island on the coast of Scotland, with the almost entire loss of every thing save life. On hearing this, the congregations where he was accustomed to labor, not only statedly, but occasionally, did, of their own accord, make a specific contribution with a reference to this calamity—to what extent, whether considered as an equivalent for his labors, or transcending them, I have never ascertained. But so it is, that these same high-minded and generous Presbyterians have not forgotten it, and, as it would appear, yet regard it in the light of a retaining fee, binding on father and son and their descendants forever to the interest of the Presbyterian church, and do now hold me in the second generation, and, for ought I know, will hold my children and grand children bound by an everlasting covenant to preach Presbyterianism! For my part, I have some few feeble reasons to offer why I should not regard it in this light. I do know that my father, whom I have not seen for eight months, did, while in the Presbyterian connexion, sacrifice always his temporal interests to the interests of that church; and though never very rich, yet always having it in his power to have much more than a competence, did so much set the spiritual interests of men above his own temporal interests, that I hold the Presbyterian church in some of its branches greatly indebted to him, both in Ireland, Scotland, and these United States; and as these spirits value every thing in gold. silver, or brass, I doubt not, should they come to settle their accounts with him, they will find themselves much in his debt, a large balance on the other side.

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But yet it seems Mr. Jennings the editor, and his uncle, regard me as ungrateful to the aforesaid amount, according to the meaning and design of their covenanted blessings by virtue of the Abrahamic charter. Well, now, to meet them on their own premises, if the said S. C. Jennings will ascertain the amount due from me, or how much was fixed upon my services, that I may cut off the entail and be honest in Presbyterian arithmetic, I will engage at proper intervals to "preach as many sermons" to the aforesaid congregations as there are units in the quotient of said sum divided by *six*. If any one ask the mystery of the figure 6, I will explain it. It is not that there are six working days in every week; but because some twenty-five or thirty years ago *six* dollars was considered a reasonable allowance for one sermon two hours long. For every sixty dollars in said sum I will deliver ten discourses, two hours each, as soon as the Presbytery furnishes me with a list of appointments. The interest due may be added to the principal; and that I may be honest and grateful in their arithmetical views of honesty and gratitude, I will pay the uttermost farthing in the true intent and spirit of their demands against me. In this way we repel this most puissant argument in favor of the soundness of the doctrine of "the evangelical sects," this most illustrious monument of the noble and *high-minded* policy of the Presbyterian church.

2. *Sinister in my Designs.*—Mr. Campbell, as the reward of his labors, is now richer than some ten Presbyterian ministers, and with a reference to this he commenced his operations, refused a salary amongst the Presbyterians because it was not large enough, and chose his present course because more likely to enhance his fortune. This is the substance of the specifications under this imputation. All my sins are venal except one. For more than twelve years before I became an editor, I labored in the word and teaching, travelled a good deal, and spent much time and money in the labors of what is usually called a minister of the gospel, for which I received no earthly remuneration. So soon as I commenced the editorship of the *Christian Baptist* I also wrote several essays against the hireling system. These two—my practice for so many years, and these essays, constituted a *mortal* sin against such men as Mr. Jennings, who, within my own recollection, had the charge of three Presbyterian congregations, always migrating in obedience to a *louder call*. On one occasion, some seven years ago, in reference to some things written on the clergy, he is reported to have said that *I was as bad as the Devil*. This sin has no forgiveness. It is infidelity, unregeneracy, unitarianism, and universal heterodoxy. I never did say that those who *labored* in the word and teaching ought not to be sustained by the brethren for whom they labored, or by whose appointment they labored for the benefit of others. But some cannot, or are unwilling to discriminate between him who prepares himself for the office, learns the trade, and him who comes forward at the call and solicitation of the brethren—between supplying the necessary wants of him who *labors all his time* in obedience to the call and appointment of the brethren, and him who

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hires himself out for the Sabbath and the pastoral office at a certain per annum, in obedience to which he shapes his course through life. But this sin cannot be expiated. My motives are assailed, the most unjust suspicions uttered, and it is told that I am now richer than some ten Presbyterian preachers, and of course become so since I became an editor. This is the impression sought to be made; and yet he who knows so much of my circumstances as to declare to the world how rich I am, certainly knows that if I am *now* as rich as some ten Presbyterian preachers, I *was* ten years ago before I ever issued a prospectus?

Were any of our friends as ingenious in finding arguments to commend, as our opponents are to censure our course, perhaps they might find cause to show that we had as good a *chance* of receiving during the last twenty years as much as Dr. Brown or Dr. Jennings did receive per annum; and this *twenty thousand dollars*, the wealth of some twenty Presbyterian preachers, might have been superadded to the wealth of the ten: for had we been disposed to write and publish, we would have had better facilities in connexion with the *honorable*, *wealthy*, and *popular* Presbyterians, of obtaining both wealth and honor, than in our present or past ungrateful course. Could we not, if we had loved orthodoxy, been now as rich as Dr. Brown or Dr. Eli, or some of those Doctors who possess the wealth of some fifty Presbyterian preachers. I wonder if any of our opponents ever thought of this. Now if a bad cause can be made so plausible, might we not have made the good cause of Presbyterianism most attracting?

I never, indeed, wished for wealth, I never desired riches so much for any purpose as for that which has obtained this enmity—the means of exposing extensively the errors, faults, and rottenness of those systems which have been sustained by wealth and worldly policy. If our opponents could strip us of this means, they are aware they could do more for themselves than by all their logic and rhetoric; and this appears to us the real cause of this invidious, mean-spirited, and pusillanimous attack. Be assured, gentlemen, that we desire to be still richer, and to have it in our power to distribute, among other means of doing good, many ten thousand tracts like this, without charge, in reply to such speculations as this 75 *cents worth of slander*, sold upon your avowal, so high for the benefit of Presbyterianism, or, what is the same thing, for the benefit of the family of a preacher of Presbyterianism! So we dispose of the second argument in proof of Presbyterian orthodoxy.

3. *A False Accuser*.—My recklessness of truth, the false assertions with which my narrative of said debate abounds. This is often reiterated, and may be, from the consequence he has attached to it, placed No. 3. of the specifications against me. Serious charge against any man, even as a citizen; more serious against a professor of religion; most serious against one who publicly preaches Christ.—Ought it not, candid reader, to be well sustained? And is it? NOT IN ONE SINGLE INSTANCE. Even when he formally makes the charge, he falters on page 79. Was there ever from a lawyer, except Mr. Jennings, such a *come-off* as the following?—

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"I am aware it has been alleged that I have, in my proposals for this publication, evinced not only a want of christian charity, but of a due regard to decorum, by the allegation that the narrative of Mr. Campbell abounds with *false* assertions. And if such be not the fact, it is distinctly admitted that in making such a charge, I am justly reprehensible, and that in no slight degree. but my only apology or defence is that the *allegation* is TRUE. And for the truth of it, so far as it regards not only the assertion of Mr. Campbell, just noticed, but others which I shall, in the sequel, have occasion to notice, I can confidently appeal to the whole of the congregations who attended the discussion. Notwithstanding in his assertions, which are alleged to be *false*, Mr. Campbell holds the affirmative, and consequently the burden of the proof lies upon him, yet positive proof of the incorrectness of some of them at least, can, if required, be adduced."

I must, then, prove my assertions true in order to aid Mr. Jennings to prove them false. But if he is hard pressed he will hereafter prove it. So, then, himself being judge, the charge is not sustained in this book; but he says if positive proof of the *incorrectness* (a new modification of the word *false*) *of some of them, at least*, "can, if *required*, be adduced." Thus the "*true* account" and the "*false* assertions" are both yet to be made out—and proved if REQUIRED!!

"*Incorrectness*" only! Well I would not make oath to every comma, semicolon, nor note of interrogation in my narrative; for Mr. Jennings says he took *notes* only on one evening preceding the debate, and I may have been mistaken about the Sabbath evening when he was observed in attendance the second time. I then thought I saw him use his pencil once or twice; but he says he did not take notes till Friday the 24th. Now admit this, (and yet I have my doubts about it,) on what ground is the charge of abounding in false assertions to be sustained. "If *required*" it can be sustained. It is now required! for I repeat that my narrative is just, exactly, and truly what it purports to be. I add, that *no man can prove that I have given one false representation in the sense in which he charges me!* and I now say that I conscientiously think that my report does as much justice to Mr. Jennings as it does to my side of the question. Moreover, my narrative seems to have been the only guide to Mr. Jennings in making out his book as any judicious reader of both may perceive.

I will not now contradict Mr. Jenning's assertions about how we came to have this discussion; but were he here to answer for himself I would treat this part of his *true* account quite differently. On my return to Nashville on the 22d December, it was ringing through the city that Mr. Jennings wished to have a debate, and it was wondered whether I would give him an opportunity after the abruptness of his first attack and retreat. That he had been preparing for a debate, and his friends expecting it, were matters distinctly told me on the evening of my return.

From my previous knowledge of Mr. Jennings' didactic and preaching talents, I thought him not eminently qualified for such a discussion; and therefore could not flatter myself that it would be useful: but as it was so emphatically told me that if he did not get an opportunity, or if I would not give an invitation, offence and reproach would follow, I concluded to devote Christmas day to himself or any other who had

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aught to say on these matters. This is the true history of the origin of this discussion.

Mr. Jennings was a respectable lawyer, and Dr. Brown in his memoirs informs us that he would have been a pretty good preacher if he had had courage to *speak* and not to *read* his sermons. But what no little astonishes me, is, that he could have had the temerity to publish to the world that he carried any one point in that discussion, unless it was that he got matters generally arranged just to his own liking. But certainly his book shows all the strength put forth on that occasion. Yes, he admits himself that it is more forcible than the debate. If, then, in this book he has not sustained one proposition, all will agree that he did not in the *long talk;* and that he has not sustained one position in the book we may yet show in its proper place.

I hope I shall be pardoned for passing by his other insinuations, as they are unsupported by any specifications. They are the mere overflowings of an alienated mind, disappointed and chagrined at its own imbecility to refute by reason and argument positions hostile to a favorite system. If my work, and labors, and the reproaches which I have the honor to sustain in my feeble efforts to restore the ancient institution of him who was insulted by the priesthood of his own time, with a very few exceptions; of him who was accused of leagues and treaties with the Devil and his emissaries; I say, if my feeble and improfitable efforts with the calumny and reproach I have to bear, will not sustain me against the imputation of infidelity, unregeneracy, unitarianism, &c. I consider my saying that I am not a mere natural man, an infidel in disguise, an opponent of the true and proper divinity of the Son of God, will be wholly inadequate and unavailing. I may, indeed, deplore that such foul, ungenerous, unmanly, and *unchristian* imputations may keep some of God's bewildered children from hearing, or reading, or judging any thing which emanates from us; but I bless Emanuel the Lord Messiah, that they only enhance our standing among the saints of God, and cannot injure the cause we plead in the minds of any who either hear us speak, or read what we have to write on the christian institutions.

I am now chargeable with *egotism* for having spoken so much in my own defence; for the policy of our opponents is to place us in a certain attitude, or to compel us into it, and then to censure us for appearing in that attitude. When my reputation is sought to be identified with the cause of reform, I should, in my judgment, be not only recreant to myself, but to the cause of truth and righteousness, were I not to defend myself from the tongue and pen of the slanderer.

Did I avail myself of the documents furnished by the authors of this book to show how hazardous they appear of the responsibility of making round and unqualified assertions, I would be represented as pursuing retaliatory measures. Did they not expose themselves to the detection of a child in this apparent recklessness of truth, it might be more necessary to dwell upon this theme. But I will only give an instance or two to put the reader on his guard.

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Brother Jacob Creath whispered something into my ear, or I whispered something into his, previous to the introduction of one of our night meetings in Nashville; and Mr. Jennings, without presuming to have heard what it was, fearlessly asserts that I was suggesting to him what to say, and choosing my own subject for discussion. If he had said he *suspected* it, we might have ascribed it to a suspicious mind; but no, he boldly asserts it, p. 32. "Whilst he (Mr. Campbell) selected his *own* subject, he evidently wished that it might appear otherwise," &c. I simply say it is not a fact.

Again, on page 72, he roundly asserts that Mr. C. "*never has offered*, and never can with propriety offer the prayer of David, Psalm cxix. 18." How did he know what petitions Mr. C. had offered, and what he had not?

On page 82 he avows, "The great object of Mr. C's reformation is not to suppress vice, reprove wickedness, correct abuses of that which is evil, or warn sinners to repent and flee from the wrath to come; but to extirpate the most important doctrines and *institutions* of the gospel!" The book abounds in assertions and avowals as repugnant to truth, to fact, and to religion as these.

CONTENTS OF THE BOOK.

The remnant of the book contains Mr. Jennings' views of *faith*, mysteries, divine influence, the natural man, defence of the sects evangelical, and of evangelical sectarianism; disquisitions upon the terms schism and heresy; call to the ministry; dissertations upon the new version, on the words *ekklesia* and *baptismos;* the Godhead; regeneration; the uncharitableness of our views—his views of John iii. 5. and of Titus iii, 5—his explanations of sundry texts of scripture—and baptism not essential to salvation. These are the prominent topics, in which he differs not materially from the great majority of the popular sects, whose views, reasonings, and arguments, have repeatedly been reviewed and examined in our pages.

We have coveted objections to the new version, and are much pleased to see that Mr. Jennings has tried his hand as a critic upon it. Mr. M'Calla of Kentucky also tried his hand upon it some time since. We only have to regret that illiberality rather than genius, learning, or taste, characterizes these efforts. But such as they are, we shall make the best use of them in the work now under review. That these gentlemen were most incompetent to a work of this sort, will not require much proof. Mr. Jennings, in the work now before me, has, to every impartial linguist, proved his utter incapacity to decide upon even the syntax of a Greek sentence. See his efforts to make *toute*, Eph. ii. 8. refer to *pistis*. His remarks on Gal. iv. 19. show that he never was initiated into a Grecian temple, or passed the vestibule of an Athenian forum. But these developements we reserve to our regular numbers of the Harbinger.

His very ingenious and unjust effort to censure the version as leaning to unitarianism, shall be placed in full light, with all his complaints against the association of Doctor Doddridge with Presbyterian doctors. It is the translation of *baptisma* which provoked his ire. This is what is most obnoxious to Paidobaptists. This is concealed as much as possible, but it is at the root of the whole matter. But the exposition of this management will appear in our future disquisitions upon this part of his book.

The perplexity of the Doctor on John iii. 5. is as apparent in this book as it was in the debate. At one time he says, "If the phrase "born of water" have any allusion to baptism (which it may or may not, for any thing we know,)" p. 182; and in page 183, baptism—"an attendance upon this ordinance it is not denied produces an outward change upon the condition of its subject, inamcuch

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as it is the *only method* of gaining admittance into the visible church or kingdom of God in this world." Reader, remember this. Yet in page 225 he says, alluding to John iii. 5. and to Titus iii. 5. "I think the opinion of others (Westminster Divines, &c.) to the contrary notwithstanding, there is no allusion to baptism in either of these passages." This change in his views 40 pages of his own reasonings was sufficient to effect.

He seems, however, to settle down upon this position, that "born of water" and "born of the Spirit" mean one and the same thing. Hence he that is born of the Spirit is born of water, and he that is born of water is born of the Spirit. The first clause of the same sentence is to be understood figuratively, and the second clause literally!! and to be baptized in fire, in water, and in the Spirit, are all synonimous in the New Testament!!!

But I shall close the present outline of the character of the debate, with a review of that part of his book which treats of faith. Saving faith with him differs in its *properties*, and not in its quality or strength, from any other faith, page 40. It is the belief of testimony, and not the belief of history. A man can believe in one sense, and he cannot believe without help in an other sense. It is a mystery, and it is not a mystery. It is not historical faith, and yet it includes the belief of history; and what more than history it receives, he has not informed us.

The Doctor represents us as contending for a faith called *historic* faith, in preference to any other. This is not the fact. But we contend that nothing can be called faith that is not the belief of history, and this ground is assumed to show that they who discredit the belief of God's testimony, whether oral or written, and contend for a faith wrought in the heart diverse from the belief of testimony, are deluded in that one thing, if in no other. If any doctor can tell me any thing which he believes that has not been reported to him in some way, I will concede that faith comes not by hearing, although Paul says it does —but by the Spirit working mysteriously in the heart. This faith he calls natural.

The scriptures on which he chiefly relies to prove his mystic faith, are John xii. 42; James on dead faith; the phrases which speak of *"believing with the heart;"* faith is the gift of God; and Eph. i. 19. He has denied the quoting of 1 Cor. xii. 9!! but yet contends for Matth. xvi. 17, and adds to it Gal. i. 15, 16, and v. 19—25; 1 Cor. ii. 14; Phil. i. 29; Ps. cxix. 18.

He now says that I *prudently* took no notice of his having quoted and commented on Eph. i. 19. Of this he triumphs no little. Well, I confess I took no notice of it, because I forgot it: but sure I am, he ought rather to have blushed than to have triumphed here; and to thank, rather than to upbraid me for my silence on this passage. I shall now give the reasons for these remarks, and first let me quote the whole passage—"The eyes of your understanding being enlightened, that you may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward, who believe according to the working of his mighty power which he wrought in Jesus when he raised him from the dead, and set him at his own right hand in the heavenly places." Mr. Jennings viewed this great power towards believers as the power of enabling them to believe: that it requires the same power to work faith in the heart, which was necessary to raise Jesus from the dead. This is his argument—against which I give my vote most unhesitatingly. The connexion shows that the power here spoken of is indeed the power of raising dead bodies to life, of reanimating and glorifying them, and that God will display the same almighty power towards them who believe, as he did in raising and glorifying his Son. This is in reference to the glory of his inheritance in the saints—this is *the hope of his calling*, as Paul assures the Ephesians in the words foregoing. A greater perversion of scripture to a sectarian purpose, I recollect not to have met with, than the Doctor's gloss upon this passage. It is a power *towards or in behalf of believers*—not a power put forth upon unregenerate men, working faith in their hearts.

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The other passages have been so repeatedly shown not to teach that faith is as great a miracle as the raising of Lazarus, that I cannot think of now running the same round in pursuit of this phantom of man's utter inability to believe God, while it is confessed he is able to believe man. "If we receive the testimony of man, surely the testimony of God is greater." Mr. Jennings has not met in the written argument, (to which he acknowledges he has added so much,) the arguments submitted, more fully, or pertinently, or convincingly, than in his *viva voce* efforts—indeed he has not attempted it.

The faith by which we are justified, we contend, is a belief of the testimony of God, wrought in the heart by the confirmations of that testimony which God has given to all men who hear his Son in the attestations of the Holy Spirit. It is a faith which *works* by love; *purifies* the heart; *overcomes* the world; *comes* by hearing, and *is* both supernatural and divine—because the evidence is supernatural and divine. And yet, because we will not say that it is mysteriously wrought in the heart, like no other faith—and that no man can believe, unless the subject of a miraculous power; we are represented as contending for a dead faith, no better than that of demons. Indeed we reformers plead for a living faith, as do not many others: for unless a man's faith is so living and impulsive as so bring him to the water, we affirm it to be no better than a dead faith, or so sickly as little to avail the subject.

We blame the religion, however, more than the man. The father of Presbyterianism was intolerant, and what wonder if his children, although disciplined in a more liberal school, should still inherit a portion of his spirit. Mr. Jennings was of this creation. "A Presbyterian by descent," and I doubt not a sincere one. But his own experience and the testimony of Dr. Brown concur in showing how impotent Presbyterianism is to renovate the man. Mr. Jennings says after he had first eaten the Lord's supper, he regarded himself "as a devil incarnate." "I gave up all for lost, and concluded myself to be a devil incarnate." p. 26. At another time he says, "How delicious, how sweet, how comforting the penitential tear!" This is the genius of the kingdom of which he was a citizen. If any one had then told him that it was the system of his fathers which gave him so much pain and so little enjoyment—that rendered his life little else than an alternation of hope and fear, of confidence and despair, a conflict between the glimmerings of light and the darkness of error, he would no doubt have accused himself and justified the system.

He was at first terrified into the pulpit, and no doubt it was not without reason he had to complain of the fruitlessness of his labors. (p. 11.) If I had an enemy, and could wish for him an affliction, it would not be more grievous than to have the last months of his life doomed to making such a book as that before me. "O that mine enemy had written such a book!" But how strange the modes of reasoning and influence of party spirit! Had I been summoned into the presence of my Lord, in the midst of such an undertaking to blast the reputation of the leaders of this "evangelical sect," it would have, no doubt, been regarded and published as a judgment upon me and a signal proof of the divine interposition in behalf of that *ism;* but as Mr. Jennings was snatched off in the midst of an effort to oppose reformation, it is a consummation devoutly to be wished, to die in the harness, fighting the battles of the Lord; or, at least, only a "mysterious providence."

It is to be wished that Mr. Jennings may, in his last moments, with a reference to this his last work, have been able to say, "How delicious, how sweet, how comforting the penitential tear!"

☞ *For a more particular examination of other parts of this book, the reader is referred to the September Number of the Harbinger—in which he will find a defence of the New Version, from the imputations of this author.*

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